

Matthew's

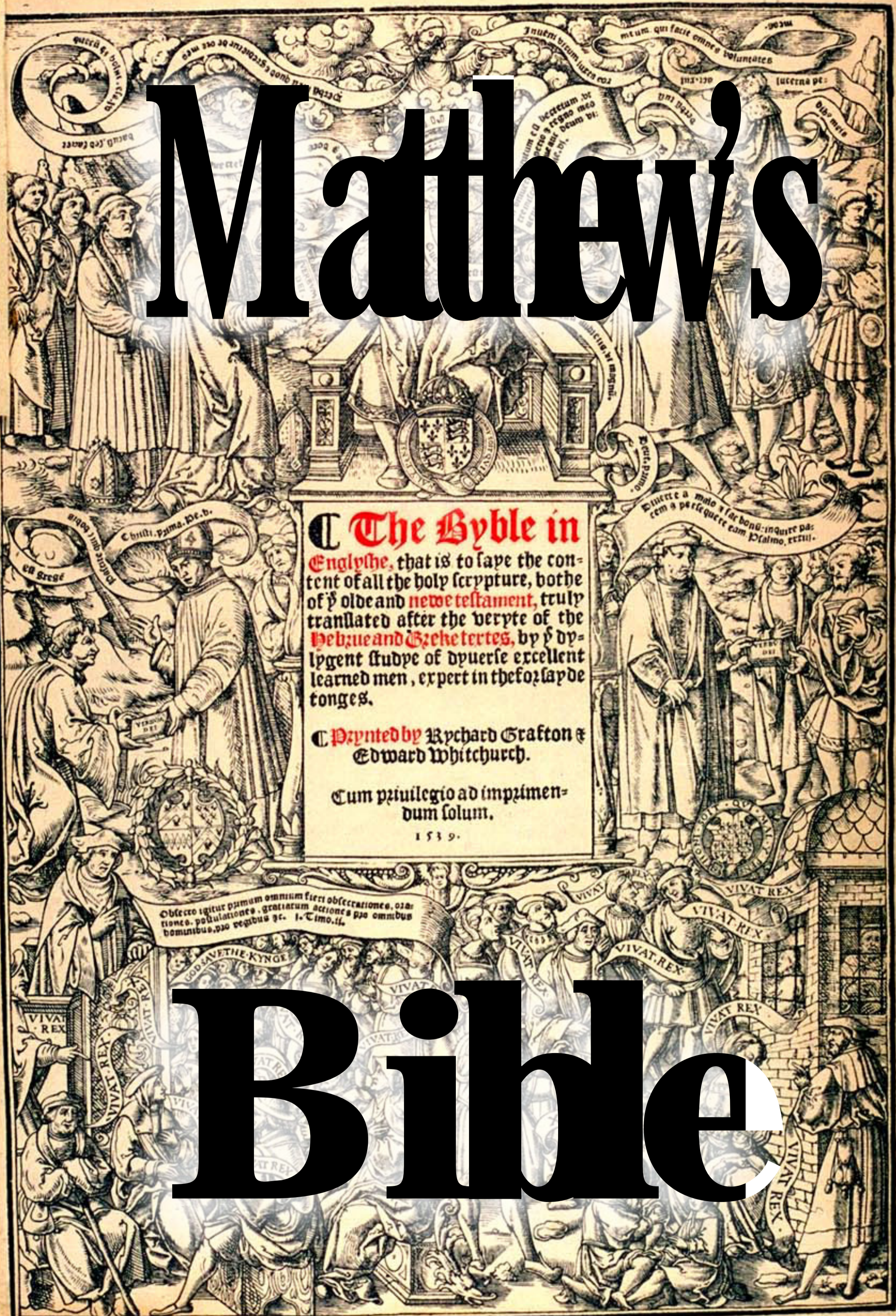
The Byble in
Englyshe, that is to saye the con-
tent of all the holy scripture, bothe
of y^e olde and **newe** testament, truly
translated after the veryte of the
Hebꝛue and Greke textes, by y^e dy-
lygent studie of dyuerse excellent
learned men, expert in theforlayde
tonges.

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Bible



The First Book of Moses **also called Genesis if from the Latin**

[Chpt 1] In the beginning God created heaven and earth. The earth was void and empty, and darkness was upon the deep, and the spirit of God moved upon the water.

Then God said: let there be light: and there was light. And God saw the light that it was good: and divided the light from the darkness, and called the light day, and the darkness night: and so of the evening and morning was made the first day.

And God said: let there be a firmament between the waters, and let it divide the waters asunder. Then God made the firmament, and parted the waters which were under the firmament, from the waters that were above the firmament: And it was so. And God called the firmament Heaven. And so of the evening and morning was made the second day.

And God said: let the waters that are under heaven gather themselves unto one place, that the dry land may appear. And it came so to pass. And God called the dry land the earth, and the gathering together of waters called he the sea. And God saw that it was good.

And God said: let the earth bring forth herb and grass that sow seed, and fruitful trees, that bear fruit every one in his kind, having their seed in themselves upon the earth. And it came so to pass. And the earth brought forth herb and grass sowing seed every one in his kind, and trees bearing fruit, and having their seed in themselves, every one in his kind. And God saw that it was good, and then of the evening and morning was made the third day.

Then said God: let there be lights in the firmament of heaven, to divide the day from the night, that they may be unto signs, seasons, days and years. And let them be lights in the firmament of heaven, to shine upon the earth: And so it was. And God made two great lights: A greater light to rule the day, and a less light to rule the night: and he made stars also. And God put them in the firmament of heaven to shine upon the earth, and to rule the day and the night: and to divide the light from darkness. And God saw that it was good: and so of the evening and morning was made the fourth day.

And God said: let the water bring forth creatures that move and have life, and fowls for to fly over the earth under the firmament of heaven. And God created great whales and all manner of creatures that live and move, which the waters brought forth in their kinds, and all manner of feathered fowls in their kinds. And God saw that it was good: and God blessed them saying: Grow and multiply and fill the waters of the seas, and let the fowls multiply upon the earth. And so of the evening and morning was made the fifth day.

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And God said: let the earth bring forth living creatures in their kinds: cattle and worms and beasts of the earth in their kinds, and so it came to pass. And God made the beasts of the earth in their kinds, and cattle in their kinds, and all manner worms of the earth in their kinds: and God saw that it was good.

And God said: let us make man in our similitude and after our likeness: that he may have rule over the fish of the sea, and over the fowls of the air, and over cattle, and over all the earth, and over all worms that creep on the earth. And God created man after his likeness, after the likeness of God created he him: male and female created he them.

And God blessed them, and God said unto them: Grow and multiply and fill the earth and subdue it, and have dominion over the fishes of the sea, and over the fowls of the air, and over all the beasts that move on the earth.

And God said: see, I have given you all herbs that sow seed, which are on the earth, and all manner trees that have fruit in them and sow seed: to be meat for you and for all beasts of the earth, and unto all fowls of the air and unto all that creepeth on the earth where in is life, that they may have all manner herbs and grass for to eat, and even so it was. And God beheld all that he had made, and lo they were exceeding good: and so of the evening and morning was made the sixth day.

[Chpt 2] Thus was heaven and earth finished with all their apparel, and in the seventh day God ended his work which he had made, and rested in the seventh day from all his works which he had made. And God blessed the seventh day, and sanctified it, for in it he rested from all his works which he had created and made.

These are the generations of heaven and earth when they were created, in the time when the Lord God created heaven and earth and all the shrubs of the field before they were in the earth. And all the herbs of the field before they sprang, for the Lord God had yet sent no rain upon the earth, neither was there yet any man to till the earth. But there arose a mist out of the ground, and watered all the face of the earth: Then the Lord God shaped man, even of the mould of the earth, and breathed into his face the breath of life. So man was made a living soul.

The Lord God also planted a garden in Eden from the beginning, and there he set man whom he had formed. And the Lord God made to spring out of the earth, all manner trees beautiful to the sight and pleasant to eat, and the tree of life in the midst of the garden: and also the tree of knowledge of good and evil.

And there sprang a river out of Eden to water the garden, and there divided

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itself, and grew into four principal waters. The name of the one is Phison, he it is that compasses all the land of Hevila, where gold groweth. And the gold of that country is precious, there is found Bedellion and a stone called Onyx. The name of the second river is Gihon, which compasses all the land of Inde. And the name of the third river is Hidekell, which runneth on the east side of the Assyrians. And the fourth river is Euphrates.

And the Lord God took Adam, and put him in the garden of Eden, to dress it and to keep it. And the Lord God commanded Adam saying: Of all the trees of the garden see thou eat: But of the tree of knowledge of good and bad see that thou eat not: For even the same day thou eatest of it thou shalt die the death.

And the Lord God said: It is not good that man should be alone, I will make him an helper to bear him company. And after that the Lord God had made of the earth all manner beasts of the field, and all manner fowls of the air, he brought them unto Adam to see what he would call them. And as Adam called all manner living beasts, even so are their names. And Adam gave names unto all manner cattle, and unto the fowls of the air, and unto all manner beasts of the field. But there was no help found unto Adam to bear him company.

Then the Lord God cast a slumber on Adam, and he slept. And then he took out one of his ribs, and in stead thereof he filled up the place with flesh. And the Lord God made of the rib which he took out of Adam, a woman: and brought her unto Adam. Then said Adam: This is once bone of my bones, and flesh of my flesh. This shall be called woman: because she was taken of the man. For this cause shall a man leave father and mother, and cleave unto his wife, and they shall be one flesh. And they were either of them naked, both Adam and his wife, and were not ashamed.

[Chpt 3] But the serpent was subtler than all the beasts of the field, which the Lord God had made: and said unto the woman: you, hath God said in deed, you shall not eat of all manner trees in the garden? And the woman said unto the serpent, of the fruit of the trees in the garden we may eat, but of the fruit of the tree that is in the midst of the garden (said God) see that ye eat not, and see that ye touch it not, lest ye die. Then said the serpent unto the woman: tush ye shall not die: but God doth know that whensoever ye should eat of it, your eyes should be opened, and ye should be as God, and know both good and evil. And the woman saw that it was a good tree to eat of, and lusty unto the eyes, and a pleasant tree for to give understanding. And took of the fruit of it and ate, and gave unto her husband also with her, and he ate. And the eyes of both of them were opened, that they understood how that they were naked. Then they sewed

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fig leaves together and made them aprons.

And they heard the voice of the Lord God as he walked in the garden in the cool of the day. And Adam hid himself and his wife also from the face of the Lord God, among the trees of the garden. And the Lord God called Adam, and said unto him: where art thou? And he answered: Thy voice I heard in the garden, but I was afraid, because I was naked, and therefore hid myself. And he said: Who told thee that thou wast naked? hast thou eaten of the tree, of which I bade thee that thou shouldest not eat? And Adam answered: The woman which thou gavest to bear me company, she took me of the tree, and I ate. And the Lord God said unto the woman: Wherefore didest thou so? And the woman answered: The serpent deceived me and I ate.

And the Lord God said unto the serpent: because thou hast so done most cursed be thou of all cattle and of all beasts of the field: upon thy belly shalt thou go: and earth shalt thou eat all days of thy life. Moreover I will put hatred between thee and the woman, and between thy seed and her seed. And that seed shall tread thee on the head, and thou shalt tread it on the heel.

And unto the woman he said: I will surely increase thy sorrow, and make thee oft with child, and with pain shalt thou be delivered: And thy lusts shall pertain unto thy husband, and he shall rule thee.

And unto Adam he said: Forasmuch as thou hast obeyed the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: See thou eat not thereof: cursed be the earth for thy sake. In sorrow shalt thou eat thereof all days of thy life: And it shall bear thorns and thistles unto thee. And thou shalt eat the herbs of the field. In the sweat of thy face shalt thou eat bread, until thou return unto the earth whence thou wast taken: for earth thou art, and unto earth shalt thou return.

And Adam called his wife Heva, because she was the mother of all that liveth. And the Lord God made Adam and his wife garments of skins, and put them on them. And the Lord God said: Lo, Adam is become as it were one of us, in knowledge of good and evil. But now lest he stretch forth his hand and take also of the tree of life, and eat and live ever. And the Lord God cast him out of the garden of Eden, to till the earth whence he was taken. And he cast Adam out, and set at the entering of the garden Eden, Cherubim with a naked sword moving in and out, to keep the way to the tree of life.

[Chpt 4] And Adam lay with Heva his wife, which conceived and bare Cain, and said: I have gotten a man of the Lord. And she proceeded forth, and bare his brother Abel: And Abel became a shepherd, and Cain became a

plowman.

And it fortun'd in process of time, that Cain brought of the fruit of the earth, an offering unto the Lord. And Abel he brought also of the firstlings of his sheep, and of the fat of them. And the Lord looked unto Abel and to his offering, but unto Cain and unto his offering looked he not. And Cain was wroth exceedingly, and lowered. And the Lord said unto Cain: why art thou angry, and why lowerest thou? Knowest thou not if thou dost well thou shalt receive it? But and if thou dost evil, by and by thy sin lieth open in the door. Notwithstanding let it be subdued unto thee, and see thou rule it. And Cain talked with Abel his brother.

And as soon as they were in the fields, Cain fell upon Abel his brother, and slew him. And the Lord said unto Cain: where is Abel thy brother? And he said: I cannot tell, am I my brothers keeper? And he said: What hast thou done? The voice of thy brothers blood cryed unto me out of the earth. And now cursed be thou as pertaining to the earth, which opened her mouth to receive thy brothers blood of thine hand. For when thou tillest the ground she shall henceforth not give her power unto thee. A vagabond and a *runagate shalt thou be upon the earth.

And Cain said unto the Lord: my sin is greater, than that it may be forgiven. Behold thou castest me out this day from off the face of the earth, and from thy sight must I hide myself, and I must be wandering and a vagabond upon the earth: Moreover whosoever findeth me, will kill me. And the Lord said unto him: Not so, but whosoever slayeth Cain shall be punished sevenfold. And the Lord put a mark upon Cain that no man that found him should kill him. And Cain went out from the face of the Lord, and dwelt in the land Nod, on the east side of Eden.

And Cain lay with his wife, which conceived and bare Henoah. And he was building a city, and called the name of it after the name of his son, Henoah. And Henoah begat Irad. And Irad begat Mahuiael. And Mahuiael begat Mathusael. And Mathusael begat Lamech. And Lamech took him two wives: the one is called Ada, and the other Zilla: And Ada bare Jabal, of whom came they that dwell in tents and possess cattle. And his brothers name was Jubal, of him came all that exercise themselves on the harp and on the organs. And Zilla she also bare Tubalcain a worker in metal and a father of all that grave in brass and iron. And Tubalcains sister was called Naema.

Then said Lamech unto his wives Ada and Zilla: hear my voice ye wives of Lamech and hearken unto my words, for I have slain a man and wounded

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myself, and have slain a young man, and got myself stripes: For Cain shall be avenged sevenfold: but Lamech seventy times sevenfold. Adam also lay with his wife yet again, and she bare a son and called his name Seth. For God (said she) hath given me another son for Abel whom Cain slew. And Seth begat a son, and called his name Enos. And in that time began men to call on the name of the Lord.

**runagate (renegade; one who flees)*

[Chpt 5] This is the book of the generation of man. In the day when God created man and made him after the similitude of God. Male and female made he them, and called their names man, in the day when they were created. And when Adam was an hundred and thirty years old, he begat a son after his likeness and similitude: and called his name Seth. And the days of Adam after he begat Seth, were eight hundred years, and begat sons and daughters. And all the days of Adam which he lived, were nine hundred and thirty years, and then he died.

And Seth lived an hundred and five years, and begat Enos. And after he had begot Enos he lived eight hundred and seven years, and begat sons and daughters. And all the days of Seth were nine hundred and twelve years, and died. And Enos lived *eighty years, and begat Kenan. And Enos after he begat Kenan, lived eight hundred and fifteen years, and begat sons and daughters: and all the days of Enos were nine hundred and five years, and then he died. And Kenan lived seventy years, and begat Mahalaliel. And Kenan after he had begot Mahalaliel, lived eight hundred and forty years, and begat sons and daughters: and all the days of Kenan were nine hundred and ten years, and then he died. And Mahalaliel lived sixty?five years, and begat Jared. And Mahalaliel after he had begot Jared lived eight hundred and thirty years, and begat sons and daughters: and all the days of Mahalaliel were eight hundred ninety and five years, and then he died.

And Jared lived an hundred and sixty?two years, and begat Henoch: and Jared lived after he begat Henoch, eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty?two years, and then he died. And Henoch lived sixty?five years, and begat Mathusala. And Henoch walked with God after he had begot Mathusalah, three hundred years, and begat sons and daughters: And all the days of Henoch were three hundred and sixty?five years, and then Henoch lived a godly life, and was no more seen, for God took him away.

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And Mathusala lived an hundred and eighty⁷seven years and begat Lamech: and Mathusala after he had begot Lamech, lived seven hundred and eighty two years, and begat sons and daughters. And all the days of Mathusala were nine hundred sixty⁷nine years, and then he died.

And Lamech lived an hundred eighty⁷two years and begat a son, and called him Noe, saying: This same shall comfort us: as concerning our work and sorrow of our hands which we have about the earth that the Lord hath cursed. And Lamech lived after he had begot Noe, five hundred, ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy⁷seven years, and then he died. And when Noe was five hundred years old, he begat Sem, Ham, and Japheth.

**eighty (kjb and other bibles of man say =ninety)*

[Chpt 6] And it came to pass, when men began to multiply upon the earth, and had begot them daughters, the sons of God saw the daughters of men that they were fair, and took unto them wives, which they best liked among them all. And the Lord said: My spirit shall not always strive with man, for they are flesh. Nevertheless I will give them yet space, an hundred and twenty years.

There were tyrants in the world in those days. For after that the children of God had gone in unto the daughters of men, and had begotten them children, the same children were the mightiest of the world, and men of renown. And when the Lord saw that the wickedness of man was increased upon the earth, and that all the imagination and thoughts of his heart was only evil continually, he repented that he had made man upon the earth, and sorrowed in his heart. And said: I will destroy mankind which I have made, from off the face of the earth: both man, beast, worm and fowl of the air, for it repenteth me that I have made them. But yet Noe found grace in the sight of the Lord.

These are the generations of Noe. Noe was a righteous man and uncorrupt in his time, and walked with God. And Noe begat three sons: Sem, Ham, and Japheth. And the earth was corrupt in the sight of God, and was full of mischief. And God looked upon the earth, and lo it was corrupt: for all flesh had corrupted his way upon the earth.

Then said God to Noe: the end of all flesh is come before me, for the earth is full of their mischief. And lo, I will destroy them with the earth. Make thee an ark of pine tree, and make chambers in the ark, and pitch it within and without with pitch. And of this fashion shalt thou make it.

The length of the ark shall be three hundred cubits, and the breadth of it fifty

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cubits, and the height of it thirty cubits. A window shalt thou make above in the ark. And within a cubit compass shalt thou finish it. And the door of the ark shalt thou set in the side of it: and thou shalt make it with three lofts one above an other. For behold I will bring in a flood of water upon the earth to destroy all flesh from under heaven, wherein breath of life is: so that all that is in the earth shall perish. But I will make mine appointment with thee, that both thou shalt come in to the ark and thy sons, thy wife and thy sons wives with thee.

And of all that liveth whatsoever flesh it be, shalt thou bring into the ark, of every thing a pair, to keep them alive with thee. And male and female see that they be, of birds in their kind, and of beasts in their kind, and of all manner of worms of the earth in their kind: a pair of every thing shall come unto thee to keep them alive. And take unto thee of all manner of meat that may be eaten and lay it up in store by thee, that it may be meat both for thee and for them: and Noe did according to all that God commanded him.

[Chpt 7] And the Lord said unto Noe: Go into the ark both thou and all thy household. For thee have I seen righteous before me in this generation. Of all clean beasts take unto thee seven of every kind, the male and female, and of unclean beasts a pair, the male and his female: likewise of the birds of the air seven of every kind, male and female to save seed upon all the earth. For seven days hence will I send rain upon the earth forty days and forty nights, and will destroy all manner of things that I have made, from off the face of the earth.

And Noe did according to all that the Lord commanded him: and Noe was six hundred years old, when the flood of water came upon the earth: and Noe went and his sons and his wife and his sons wives with him, into the ark from the waters of the flood. And of clean beasts, and of beasts that were unclean, and of birds and of all that creepeth upon the earth, came in by couples of every kind unto Noe into the ark, a male and a female: even as God commanded Noe. And the seventh day the waters of the flood came upon the earth.

In the six hundredth year of Noes life, in the second month, in the seventeenth day of the month, that same day were all the fountains of the great deep broken up, and the windows of heaven were opened, and there fell a rain upon the earth forty days and forty nights.

And the self same day went Noe, Sem, Ham and Japheth, Noes sons, and Noes wife and the three wives of his sons with them in to the ark: both they and all manner of beasts in their kind, and all manner of cattle in their kind, and all manner of worms that creep upon the earth in their kind, and all manner of birds in their kind, and all manner of fowls whatsoever had feathers. And they came

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unto Noe into the ark couples, of all flesh that had breath of life in it. And they that came, came male and female of every flesh according as God commanded him: and the Lord shut the door upon him. And the flood came forty days and forty nights upon the earth, and the water increased and bare up the ark, and it was lifted up from off the earth. And the water prevailed and increased exceedingly upon the earth: and the ark went upon the top of the waters. And the waters prevailed exceedingly above measure upon the earth, so that all the high hills which are under all the parts of heaven were covered: even fifteen cubits high prevailed the waters, so that the hills were covered.

And all flesh that moved on the earth both birds, cattle and beasts perished, with all that crept on the earth and all men: so that all that had the breath of life in the nostrils of it throughout all that was on dry land died. Thus was destroyed all that was upon the earth, both man, beasts, worms and fowls of the air, so that they were destroyed from the earth: save Noe was reserved only and they that were with him in the ark. And the waters prevailed upon the earth, an hundred and fifty days.

[Chpt 8] And God remembered Noe and all the beasts and all the cattle that were with him in the ark. And God made a wind to blow upon the earth, and the waters ceased: and the fountains of the deep and the windows of heaven were stopped, and the rain of heaven was forbidden, and the waters returned from off the earth, and abated after the end of an hundred and fifty days.

And the ark rested upon the mountains of Ararat, the seventeenth day of the seventh month. And the waters went away, and decreased until the tenth month. And the first day of the tenth month, the tops of the mountains appeared.

And after the end of forty days Noe opened the window of the ark which he had made, and sent forth a raven, which went out, ever going and coming again, until the waters were dried up upon the earth.

Then sent he forth a dove from him, to know whether the waters were fallen from off the earth. And when the dove could find no resting place for her foot, she returned to him again unto the ark, for the waters were upon the face of all the earth. And he put out his hand, and took her and pulled her to him into the ark.

And he abode yet seven days more, and sent out the dove again out of the ark, and the dove came to him again about eventide, and behold, there was in her mouth a leaf of an olive tree which she had plucked: whereby Noe perceived that the waters were abated upon the earth. And he tarried yet seven other days, and sent forth the dove, which from then forth came no more again to him.

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And it came to pass, the six hundred and one year and the first day of the first month, that the waters were dried up upon the earth. And Noe took off the hatches of the ark, and looked: and behold, the face of the earth was dry. So by the twenty seventh day of the second month the earth was dry.

And God spake unto Noe, saying: Come out of the ark, both thou and thy wife and thy sons and thy sons wives with thee. And all the beasts that are with thee whatsoever flesh it be, both fowl and cattle, and all manner worms that creep on the earth, bring out with thee, and let them move, grow and multiply upon the earth. And Noe came out, and his sons, and his wife, and his sons wives with him. And all the beasts, and all the worms, and all the fowls and all that moved upon the earth, came also out of the ark, all of one kind together.

And Noe made an altar unto the Lord, and took of all manner of clean beasts, and all manner of clean fowls, and offered sacrifice upon the altar. And the Lord smelled a sweet savour and said in his heart: I will hence forth no more curse the earth for mans sake, for the imagination of mans heart is evil, even from the very youth of him. Moreover I will not destroy from hence forth all that liveth as I have done. Neither shall sowing time and harvest, cold and heat, summer and winter, day and night cease, as long as the earth endureth.

[Chpt 9] And God blessed Noe and his sons and said unto them: Increase and multiply and fill the earth. The fear also and dread of you be upon all beasts of the earth, and upon all fowls of the air, and upon all that creepeth on the earth, and upon all fishes of the sea, which are given unto your hands. And all that moveth upon the earth having life, shall be your meat: Even as the green herbs so give I you all things. Only the flesh with his life which is his blood, see that ye eat not.

For verily the blood of you wherein your lives are will I require: Even of the hand of all beasts will I require it, and of the hand of man and of the hand of every mans brother will I require the life of man: so that he which sheddeth mans blood, shall have his blood shed by man again: for God made man after his own likeness. See that ye increase, and wax, and be occupied upon the earth, and multiply therein.

Furthermore God spake unto Noe and to his sons with him, saying: See, I make my bond with you and your seed after you, and with all living things that is with you: both fowl and cattle, and all manner beasts of the earth that is with you, of all that cometh out of ark, what soever beast of the earth it be. I make my bond with you, that henceforth all flesh shall not be destroyed with the waters of any flood, and that henceforth there shall not be a flood to destroy the

earth.

And God said: This is the token of my bond which I make between me and you, and between all living things that is with you for ever: I will set my bow in the clouds and it shall be a sign of the appointment made between me and the earth: so that when I bring in clouds upon the earth, the bow shall appear in the clouds. And then will I think upon my testament which I have made between me and you, and all that liveth whatsoever flesh it be. So that henceforth there shall be no more waters to make a flood to destroy all flesh.

The bow shall be in the clouds, and I will look upon it, to remember the everlasting testament between God and all that liveth upon the earth, whatsoever flesh it be. And God said unto Noe: This is the sign of the testament which I have made between me and all flesh that is on the earth.

The sons of Noe that came out of the ark were: Sem, Ham and Japheth. And Ham he is the father of Canaan. These are the three sons of Noe, and of these was all the world overspread.

And Noe being an husbandman, went forth and planted a vineyard, and drank of the wine and was drunk, and lay uncovered in the midst of his tent. And Ham the father of Canaan saw his fathers privities, and told his two brethren that were without. And Sem and Japheth took a mantle, and put it on both their shoulders and went backward, and covered their fathers secrets, but their faces were backward, so that they saw not their fathers nakedness.

As soon as Noe was awaked from his wine, and knew what his youngest son had done unto him, he said: Cursed be Canaan, and a servant of all servants be he to his brethren. And he said: Blessed be the Lord God of Sem, and Canaan be his servant. God increase Japheth that he may dwell in the tents of Sem. And Canaan be their servant.

And Noe lived after the flood three hundred and fifty years: So that all the days of Noe were nine hundred and fifty years, and then he died.

[Chpt 10] These are the generations of the sons of Noe: of Sem, Ham and Japheth, which begat them children after the flood.

The sons of Japheth were: Gomir, Magog, Madai, Javan, Tuball, Mesech and Thyras. And the sons of Gomir were: Ascenas, Riphath and Togarma. And the sons of Javan were: Elisa, Tharsis, Cithim and Dodanim. Of these came the Isles of the gentiles in their countries, every man in his speech, kindred and nation.

The sons of Ham were: Chus, Misraim, Phut and Canaan. The sons of Chus were Seba, Hevila, Sabta, Raima and Sabtema. And the sons of Raima were:

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Sheba, and Dedan. Chus also beget Nimrod, which began to be mighty in the earth. He was a mighty hunter in the sight of the Lord: Whereof came the proverb: he is as Nimrod that mighty hunter in the sight of the Lord. And the beginning of his kingdom was Babell, Erech, Achad, and Chalne in the land of Sinear: Out of that land came Assur, and builded Ninive, and the city Rehoboth, and Calah, and Ressen between Nineve and Calah. That is a great city. And Mizrim beget Ludim, Enanim, Leabim, Naphtuhim, Pathrusim and Casluhim: from whence came the Philistins, and the Caphtherines.

Canaan also beget Zidon his eldest son and Heth, Jebusi, Emori, Girgosi, Him, Arki, Sini, Arvadi, Zemari and Harmati. And afterward sprang the kindreds of the Cananites. And the coasts of the Cananites were from Sidon till thou come to Gerara and to Asa, and till thou come to Sodoma, Gomorra, Adama, Zeboim, even unto Lasa. These were the children of Ham in their kindreds, tongues, lands and nations.

And Sem the father of all the children of Eber, and the eldest brother of Japheth beget children also. And his sons were: Elam, Assur, Arphachsad, Lud and Aram. And the children of Aram were: Ur, Hul, Gether and Mas. And Arphachsad beget Sala, and Sala beget Eber. And Eber beget two sons. The name of the one was Peleg, for in his time the earth was divided. And the name of his brother was Jacketan.

Jaketan beget Almodad, Saleph, Hizarmoneth, Jarah, Hadoram, Usal, Dikela, Obal, Abimael, Seba, Ophir, Hevila and Jobab. All these are the sons of Jacketan. And the dwelling of them was from Mesa until thou come unto Sephara a mountain of the east land. These are the sons of Sem in their kindreds, languages, countries and nations. These are the kindreds of the sons of Noe, in their generations and nations. And of these came the people that were in the world after the flood.

[Chpt 11] And all the world was of one tongue and one language. And as they came from the east, they found a plain in the land of Sinear, and there they dwelled. And they said one to another: come on, let us make brick and burn it with fire. So brick was their stone and slime was their mortar. And they said: Come on, let us build us a city and a tower, that the top may reach unto heaven. And let us make us a name, for peradventure we shall be scattered abroad over all the earth. And the Lord came down to see the city and the tower which the children of Adam had builded. And the Lord said: See, the people is one, and have one tongue among them all: And this have they begun to do, and will not leave off from all that they have purposed to do. Come on, let us descend, and

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mingle their tongue even there, that one understand not what another sayeth. Thus the Lord scattered them from there upon all the earth. And they left off to build the city. Wherefore the name of it is called Babel, because that the Lord there confounded the tongue of all the world. And because that the Lord from there scattered them abroad upon all the earth.

These are the generations of Sem: Sem was an hundred years old and begat Arphachsad two years after the flood. And Sem lived after he had beget Arphachsad five hundred years and begat sons and daughters.

And Arphachsad lived thirty five years and begat Sala, and lived after he had beget Sala four hundred years and three and begat sons and daughters. And Sala was thirty years old and begat Eber, and lived after he had beget Eber four hundred and three years, and begat sons and daughters. When Eber was thirty?four years old, he begat Peleg, and lived after he had beget Peleg, four hundred and thirty years, and begat sons and daughters.

And Peleg when he was thirty years old begat Regu, and lived after he had begot Regu two hundred and nine years, and begat sons and daughters. And Regu when he had lived thirty two years begat Serug, and lived after he had begot Serug two hundred and seven years, and begat sons and daughters.

And when Serug was thirty years old, he begat Nahor, and lived after he had begot Nahor two hundred years, and begat sons and daughters. And Nahor when he was twenty nine years old, begat Terah, and lived after he had begot Terah, an hundred and nineteen years, and begat sons and daughters.

And when Terah was seventy years old, he begat Abram, Nahor and Haran.

And these are the generations of Terah. Terah begat Abram, Nahor and Haran. And Haran begat Lot. And Haran died before Terah his father in the land where he was born, at Ur in Chaldea. And Abram and Nahor took them wives. Abrams wife was called Sarai. And Nahors wife Mylca the daughter of Haran which was father of Milca and of Iisca. But Sarai was barren, and had no child.

Then took Terah Abram his son and Lot his son, Harans son, and Sarai his daughter in law, his son Abrams wife. And they went with him from Ur in Chaldea, to go into the land of Chanaan. And they came to Haran and dwelled there. And when Terah was two hundred years old and five he died in Haran.

[Chpt 12] Then the Lord said unto Abram: Get thee out of thy country and from thy kindred, and out of thy fathers house, into a land which I will show thee. And I will make of thee a mighty people, and will bless thee, and make thy name great, that thou mayst be a blessing. And I will bless them that bless thee,

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and curse them that curse thee. And in thee shall be blessed all the generations of the earth.

And Abram went as the Lord bade him, and Lot went with him. Abram was seventy five years old, when he went out of Haran. And Abram took Sarai his wife and Lot his brothers son, with all their goods which they had gotten, and souls which they had begotten in Haran. And they departed to go into the land of Chanaan. And when they were come into the land of Chanaan, Abram went forth into the land till he came unto a place called Sichem, and unto the oak of More. And the Cananites dwelled then in the land.

Then the Lord appeared unto Abram and said: unto thy seed will I give this land. And he builded an altar there unto the Lord which appeared to him. Then departed he there unto a mountain that lieth on the east side of Bethel and pitched his tent: Bethel being on the west side, and Ay on the east: and he builded there an altar unto the Lord, and called on the name of the Lord. And then Abram departed and took his journey southward.

After this there came a *dearth in the land. And Abram went down into Egypt, to sojourn there, for the dearth was sore in the land. And when he was come nigh for to enter into Egypt, he said unto Sarai his wife. Behold, I know that thou art a fair woman to look upon. It will come to pass therefore when the Egyptians see thee, that they will say: she is his wife. And so shall they slay me and save thee. Say I pray thee therefore that thou art my sister, that I may fare the better by reason of thee, and that my soul may live for thy sake.

As soon as he came into Egypt, the Egyptians saw the woman that she was very fair. And Pharaos lords saw her also, and praised her unto Pharao: So that she was taken into Pharaos house, which entreated Abram well for her sake, so that he had sheep, oxen and he asses, men servants, maid servants, she asses and camels.

But God plagued Pharao and his house with great plagues, because of Sarai Abrams wife. Then Pharao called Abram and said: Why hast thou thus dealt with me? Wherefore toldest thou me not that she was thy wife? Why saidest thou that she was thy sister, and causedest me to take her to my wife? But now lo, there is thy wife, take her and be walking. Pharao also gave a charge unto his men over Abram, to lead him out, with his wife and all that he had.

**dearth (famine)*

[Chpt 13] Then Abram departed out of Egypt both he and his wife and all that he had, and Lot with him unto the south. Abram was very rich in cattle,

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silver and gold. And he went on his journey from the south even unto Bethel, and unto the place where his tent was at the first time between Bethel and Ay, and unto the place of the altar which he made before. And there called Abram upon the name of the Lord.

Lot also which went with him had sheep, cattle and tents: so that the land was not able to receive them that they might dwell together, for the substance of their riches was so great, that they could not dwell together. And there fell a strife between the herdsmen of Abrams cattle, and the herdsmen of Lots cattle. Moreover the Cananites and the Pherisites dwelled at that time in the land. Then said Abram unto Lot: Let there be no strife (I pray thee) between thee and me, and between my herdsmen and thine, for we be brethren. Is not all the whole land before thee? Depart I pray thee from me. If thou wilt take the left hand, I will take the right: or if thou take the right hand I will take the left. And Lot lift up his eyes, and beheld all the country about Jordan, which was a plenteous country of water every where, before the Lord destroyed Sodom and Gomorra, even as the garden of the Lord, and as the land of Egypt till thou come to Zoar.

Then Lot chose all the coasts of Jordan and took his journey from the east. And so departed the one brother from the other. Abram dwelled in the land of Canaan: And Lot in the cities of the plain, and tented till he came to Sodom. But the men of Sodom were wicked and sinned exceedingly against the Lord.

And the Lord said unto Abram, after that Lot was departed from him: Lift up thine eyes, and look from the place where thou art, northward, southward, eastward and westward, for all the land which thou seest will I give unto thee and to thy seed for ever. And I will make thy seed, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise and walk about in the land, in the length of it and in the breadth, for I will give it unto thee. Then Abram took down his tent and went and dwelled in the oak grove of Mamre which is in Ebron, and builded there an altar to the Lord.

[Chpt 14] And it chanced within a while, that Amraphel king of Sinthr, Arioch king of Ellasar, Kedorlaomer king of Elam and Thydeall king of the nations, made war with Bera king of Sodom, and with Birsa king of Gomorra. And with Sineab king of Adama, and with Semeaber king of Zeboim, and with the king of Bela which Bela is called Zoar. All these came together unto the vale of Siddim, which is now the salt sea. Twelve years were they subject to king Kedorlaomer, and in the thirteenth year rebelled. Therefore in the fourteenth year came Kedorlaomer and the kings that were with him, and smote

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the Raphaims in Astaroth Karnaim, and the Susims in Ham, and the Emims in Sabe Kariathaim, and the Horims in their own mount Seir unto the plain of Pharan, which bordereth upon the wilderness. And then turned they and came to the well of judgement which is Cades, and smote all the country of the Amalekites, and also the Amorites that dwell in Hazezon Tamar.

Then went out the king of Sodom, and the king of Gomorra, and the king of Adama and the king of Zeboiim, and the king of Bela now called Zoar. And set their men in the array to fight with them in the vale of Siddim, that is to say, with Kedorlaomer the king of Elam and with Thydeall king of the Nations, and with Amraphel king of Sinear. And with Arioch king of Ellasar: four kings against five. And that vale of Siddim was full of slime pits.

And the kings of Sodom and Gomorra fled, and fell there. And the residue fled to the mountains. And they took all the goods of Sodom and Gomorra and all their victuals, and went their way. And they took Lot also, Abrams brothers son and his goods (for he dwelled at Sodom) and departed. Then came one that had escaped, and told Abram the Hebrew which dwelt in the oak grove of Mamre the Amorite, brother of Eschol and Aner: which were confederate with Abram. When Abram heard that his brother was taken, he harnessed his servants born in his own house three hundred and eighteen, and followed till they came at Dan. And set himself and his servants in array, and fell upon them by night, and smote them, and chased them away unto Hoba: which lieth on the left hand of Damasco, and brought again all the goods and also his brother Lot, and his goods, the women also and the people.

And as he returned again from the slaughter of Kedorlaomer and of the kings that were with him, then came the king of Sodom to meet him in the vale of Saue, which now is called kings dale.

Then Melchisedech king of Salem brought forth bread and wine. And he being the Priest of the most highest God, blessed him saying: Blessed be Abram unto the most highest God, possessor of heaven and earth. And blessed be God the most highest, which hath delivered thine enemies into thy hands. And Abram gave him tithes of all.

Then said the king of Sodom unto Abram: Give me the souls, and take the goods to thy self. And Abram answered the king of Sodom: I lift up my hand unto the Lord God most high possessor of heaven and earth, that I will not take of all that is thine, so much as a thread or a shoe latchet, lest thou shouldest say, I have made Abram rich. Save only that which the young men have eaten and the parts of the men which went with me. Aner, Eschol and Mamre. Let them

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take their parts.

[Chpt 15] After these deeds, the word of God came unto Abram in a vision saying: fear not Abram, I am thy shield, and thy reward shall be exceeding great. And Abram answered: Lord Jehovah what wilt thou give me: I go childless, and the cater of mine house, this Eleasar of Damasco hath a son. And Abram said: See, to me hast thou given to seed: lo, a lad born in my house shall be mine heir.

And behold, the word of the Lord spake unto Abram, saying: He shall not be thine heir, but one that shall come out of thine own body shall be thine heir. And he brought him out of the doors, and said: Look up unto heaven, and tell the stars, if thou be able to number them. And said unto him: Even so shall thy seed be.

And Abram believed the Lord, and it was counted to him for righteousness. And he said unto him: I am the Lord that brought thee out of Ur in Chaldea to give thee this land to possess it.

And he said: Lord God, whereby shall I know that I shall possess it? And he said unto him: take an heifer of three years old, and a she goat of three years old, and a three year old ram, a turtle dove and a young pigeon. And he took all these and divided them in the midst, and laid every piece, one against another. But the fowls divided he not. And the birds fell on the carcasses, but Abram drove them away. And when the sun was down, there fell a slumber upon Abram. And lo, fear and great darkness came upon him.

And he said unto Abram: know this of a surety, that thy seed shall be a stranger in a land that pertaineth not unto them. And they shall make bondmen of them and entreat them evil four hundred years. But the nation whom they shall serve, will I judge. And afterward shall they come out with great substance. Nevertheless thou shalt go unto thy fathers in peace, and shalt be buried when thou art of a good age: and in the fourth generation they shall come hither again, for the wickedness of the Amorites is not yet full.

When the sun was down and it was waxed dark: behold, there was a smoking furnace and a fire brand that went between the said pieces.

And that same day the Lord made a covenant with Abram saying: unto thy seed will I give this land, from the river of Egypt, even unto the great river Euphrates, the Kenites, the Kenizites, the Cadmonites, the Hethites, the Pherezites, the Raphaims, the Amorites, the Cananites, the Gergesites and the Jebusites.

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[Chtp 16] Sarai Abrams wife bare him no children. But she had an hand maid an Egyptian, whose name was Hagar. Wherefore she said unto Abram: Behold the Lord hath closed me, that I cannot bear. I pray thee go in unto my maid, peradventure I shall be multiplied by means of her. And Abram heard the voice of Sarai. Then Sarai Abrams wife took Hagar her maid the Egyptian (after Abram had dwelled ten years in the land of Canaan) and gave her to her husband Abram, to be his wife.

And he went in unto Hagar, and she conceived. And when she saw that she had conceived: her mistress was despised in her sight. Then said Sarai unto Abram: Thou dost me unright, for I have given my maid into thy bosom: and now because she seeth that she hath conceived, I am despised in her sight: the Lord judge between thee and me. Then said Abram to Sarai: behold, thy maid is in thy hand, do with her as it pleaseth thee.

And because Sarai fared foul with her, she fled from her. And the Angel of the Lord found her beside a fountain of water in the wilderness: even by a well in the way to Sur. And he said: Hagar Sarais maid, whence comest thou and where ever wilt thou go? And she answered: I flee from my mistress Sarai. And the Angel of the Lord said unto her: return to thy mistress again, and submit thyself under her hands.

And the angel of the Lord said unto her: I will so increase thy seed, that it shall not be numbered for multitude. And the Lords angel said further unto her: see, thou art with child and shalt bear a son, and shalt call his name Ismael: because the Lord hath heard thy tribulation. He will be a wild man, and his hand will be against every man, and every mans hand against him. And yet shall he dwell fast by all his brethren. And she called the name of the Lord that spake unto her: thou art the God that lookest on me, for she said: I have of a surety seen here the back parts of him that seeth me. Wherefore she called the well, the well of the living that seeth me which well is between Cades and Bared. And Hagar bare Abram a son, and Abram called his sons name which Hagar bare Ismael. And Abram was eighty six years old when Hagar bare him Ismael.

[Chtp 17] When Abram was ninety years old and nine, the Lord appeared to him saying: I am the almighty God: walk before me and be uncorrupt. And I will make my bond between thee and me, and will multiply thee exceedingly. And Abram fell on his face. And God talked moreover with him saying: I am, behold my testament is with thee, that thou shalt be a father of many nations. Therefore, shalt thou no more be called Abram, but thy name shall be Abraham: for a father of many nations have I made thee, and I will multiply thee

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exceedingly, and will make nations of thee: yea and kings shall spring out of thee. Moreover I will make my bond between me and thee, and thy seed after thee, in their times to be an everlasting testament, so that I will be God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee, the land wherein thou art a stranger: even all the land of Canaan, for an everlasting possession, and will be their God.

And God said unto Abraham: See thou keep my testament, both thou and thy seed after thee in their times: This is my testament which ye shall keep between me and you and thy seed after thee, that ye circumcise all your men children. Ye shall circumcise the foreskin of your flesh, and it shall be a token of the bond betwixt me and you. And every manchild when it is eight days old, shall be circumcised among you in your generations, and all servants also born at home or bought with money though they be strangers and not of thy seed. The servant born in thy house, and he also that is bought with money, must needs be circumcised, that my testament may be in your flesh, for an everlasting bond. If there be any uncircumcised manchild, that hath not the foreskin of his flesh cut off, his soul shall perish from his people: because he hath broken my testament. And God said unto Abraham. Sarai thy wife shall no more be called Sarai: but Sara shall her name be. For I will bless her and give thee a son of her and will bless her: so that people, yea and kings of people shall spring of her. And Abraham fell upon his face and laughed, and said in his heart: shall a child be born unto him that is an hundred years old, and shall Sara that is ninety years old, bear: And Abraham said unto God. O that Ismael might live in thy sight.

Then said God: nay, Sara thy wife shall bear thee a son in deed and thou shalt call his name Isaac. And I will make my bond with him, that it shall be an everlasting bond unto his seed after him. And as concerning Ismael also, I have heard thy request: lo, I will bless him and increase him, and multiply him exceedingly. Twelve princes shall he beget, and I will make a great nation of him. But my bond will I make with Isaac, which Sara shall bear unto thee: even this time twelve month.

And God left off talking with him, and departed up from Abraham. And Abraham took Ismael his son and all the servants born in his house and all that was bought with money as many as were men children among the men of Abrahams house, and circumcised the foreskin of their flesh, even the selfsame day, as God had said unto him. Abraham was ninety years old and nine when he cut off the foreskin of his flesh. And Ismael his son was thirteen years old, when the foreskin of his flesh was circumcised. The self same day was Abraham

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circumcised and Ismael his son. And all the men in his house, whether they were born in his house or bought with money (though they were strangers) were circumcised with him.

[Chpt 18] And the Lord appeared unto him in the oak grove of Mamre as he sat in his tent door in the heat of the day. And he lifted up his eyes and looked: and lo, three men stood not far from him. And when he saw them, he ran to meet them from the tent door, and fell to the ground and said: Lord if I have found favour in thy sight: go not by thy servant. Let a little water be fetched, and wash your feet, and rest yourselves under the tree: And I will fetch a morsel of bread, to comfort your hearts withal. And then go your ways, for even therefore are ye come to your servant. And they answered: Do even so as thou hast said. And Abraham went a pace into his tent unto Sara and said: make ready at once three pecks of fine meal, knead it, and make cakes. And Abraham ran unto his beasts and fetched a calf that was tender and good, and gave it unto a young man which made it ready at once. And he took butter and milk and the calf which he had prepared, and set it before them, and stood himself by them under the tree: and they ate.

And they said unto him: Where is Sara thy wife? And he said: in the tent. And he said: I will come again unto thee as soon as the fruit can live. And lo: Sara thy wife shall have a son. That heard Sara, out of the tent door which was behind his back. Abraham and Sara were both old and well stricken in age, and it ceased to be with Sara after the manner as it is with wives. And Sara laughed in her self saying: Now I am waxed old, shall I give my self to lust, and my lord old also? Then said the Lord unto Abraham: wherefore doth Sara laugh saying: shall I of a surety bear a child, now when I am old? is the thing too hard for the Lord to do? In the time appointed will I return unto thee, as soon as the fruit can have life, And Sara shall have a son. Then Sara denied it saying: I laughed not, for she was afraid. But he said: yes thou laughtest. Then the men stood up from there and looked toward Sodom. And Abraham went with them to bring them on the way. And the Lord said: Can I hide from Abraham that thing which I am about to do, seeing that Abraham shall be a great and a mighty people, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, that they keep the way of the Lord, to do after right and conscience, that the Lord may bring upon Abraham that he hath promised him.

And the Lord said: The cry of Sodom and Gomorra is great, and their sin is exceeding grievous. I will go down and see whether they have done altogether

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according to that cry which is come unto me or not, that I may know. And the men departed there and went to Sodomward. But Abraham stood yet before the Lord, and drew near and said. Wilt thou destroy the righteous with the wicked? If there be fifty righteous within the city, wilt thou destroy it and not spare the place for the sake of fifty righteous that are therein? That be far from thee, that thou shouldest do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked: that be far from thee. Should not the judge of all the world do according to right? And the Lord said: If I find in Sodom fifty righteous within the city, I will spare all the place for their sakes.

And Abraham answered and said: behold I have taken upon me to speak unto the Lord, and yet am but dust and ashes. What though there lack five of fifty righteous, wilt thou destroy all the city for lack of five? And he said: If I find there forty and five I will not destroy them. And he spake unto him yet again and said: what if there be forty found there. And he said: I will not do it for fortys sake. And he said: O let not my Lord be angry, that I speak. What if there be found thirty there? And he said: I will not do it, if I find thirty there. And he said: Oh, see, I have begun to speak unto my Lord, what if there be twenty found there? And he said: I will not destroy them for twentys sake. And he said: O let not my Lord be angry, that I speak yet, but even once more only. What if ten be found there? And he said: I will not destroy them for tens sake. And the Lord went his way as soon as he had left communing with Abraham. And Abraham returned unto his place.

[Chpt 19] And there came two angels to Sodom at even. And Lot sat at the gate of the city. And Lot saw them, and rose up to meet them, and he bowed himself to the ground with his face. And he said: See lords, turn in I pray you in to your servants house and tarry all night and wash your feet, and rise up early and go on your ways. And they said: nay, but we will bide in the streets all night. And he compelled them exceedingly. And they turned in unto him and entered into his house, and he made them a feast and did bake sweet cakes, and they ate. But before they went to rest, the men of the city of Sodom compassed the house round about both old and young, all the people from all quarters. And they called unto Lot and said unto him: where are the men which came into thy house to night? bring them out unto us that we may do our lust with them.

And Lot went out at doors unto them and shut the door after him and said: nay for Gods sake brethren, do not so wickedly. Behold I have two daughters which have known no man, them will I bring out unto you: do with them as it seemeth you good: Only unto these men do nothing, for therefore came they under the

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shadow of my roof. And they said: come hither. And they said: camest thou not in to sojourn, and wilt thou be now a judge? we will surely deal worse with thee than with them.

And as they pressed sore upon Lot and began to break up the door, the men put forth their hands and pulled Lot into the house to them and shut to the door. And the men that were at the door of the house, they smote with blindness both small and great: so that they could not find the door. And the men said moreover unto Lot: If thou have yet here any son in law or sons or daughters or whatsoever thou hast in the city, bring it out of this place: for we must destroy this place, because the cry of them is great before the Lord. Wherefore he hath sent us to destroy it.

And Lot went out and spake unto his sons in law which should have married his daughters, and said: stand up and get you out of this place, for the Lord will destroy the city. But he seemed as though he had mocked, unto his sons in law. And as the morning arose the angels caused Lot to speed him saying. Stand up, take thy wife and thy two daughters and that, that is at hand, lest thou perish in the sin of the city. And as he prolonged the time, the men caught both him, his wife and his two daughters by the hands, because the Lord was merciful unto him, and they brought him forth and set him without the city. When they had brought them out, they said: Save thy life and look not behind thee neither tarry thou in any place of the country, but save thyself in the mountain, lest thou perish. Then said Lot unto them: O nay my Lord: behold, inasmuch as thy servant hath found grace in thy sight, now make thy mercy great, which thou showest unto me in saving my life. For I cannot save myself in the mountains, lest some misfortune fall upon me and I die. Behold, here is a city by, to flee unto, and it is a little one, let me save myself therein: is it not a little one, that my soul may live? And he said to him: see I have received thy request as concerning this thing, that I will not overthrow this city for the which thou hast spoken. Haste thee, and save thyself there, for I can do nothing till thou be come in thither. And therefore the name of the city is called Zoar. And the sun was upon the earth when Lot was entered into Zoar.

Then the Lord rained upon Sodom and Gomorra, brimstone and fire from the Lord out of heaven, and overthrew those cities and all the region, and all that dwelled in the cities, and that, that grew upon the earth. And Lots wife looked behind her, and was turned in to a pillar of salt.

Abraham rose up early and got him to the place where he stood before the Lord, and looked toward Sodom and Gomorra and toward all the land of that

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country. And as he looked: behold, the smoke of the country arose as it had been the smoke of a furnace. But yet when God destroyed the cities of the region, he thought upon Abraham: and sent Lot out from the danger of the overthrowing, when he overthrew the cities where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountains and his two daughters with him for he feared to tarry in Zoar: he dwelled therefore in a cave, both he and his two daughters also. Then said the elder unto the younger: our father is old, and there are no more men in the earth to come in unto us after the manner of all the world. Come therefore, let us give our father wine to drink, and let us lie with him that we may save seed of our father. And they gave their father wine to drink that same night. And the elder daughter went and lay with her father. And he perceived it not, neither when she lay down, neither when she rose up.

And on the morrow the elder said unto the younger: behold, yesternight lay I with my father. Let us give him wine to drink this night also, and go thou and lie with him, and let us save seed of our father. And they gave their father wine to drink that night also. And the younger arose and lay with him. And he perceived it not: neither when she lay down, neither when she rose up. Thus were both the daughters of Lot with child by their father. And the elder bare a son and called him Moab, which is the father of the Moabites unto this day. And the younger bare a son and called him Ben Ammi, which is the father of the children of Ammon unto this day.

[Chpt 20] And Abraham departed there toward the south country and dwelled between Cades and Sur and sojourned in Gerar. And Abraham said of Sara his wife, that she was his sister. Then Abimelech king of Gerar sent and fetched Sara away.

And God came to Abimelech by night in a dream and said to him: See, thou art but a dead man for the womans sake which thou hast taken away, for she is a man s wife. But Abimelech had not yet come nigh her, and therefore said: Lord wilt thou slay righteous people? said not he unto me, that she was his sister? yea and said not she herself that he was her brother? with a pure heart and innocent hands have I done this. And God said unto him in a dream. I know it well that thou didest it in pureness of thy heart. And therefore I kept thee that thou shouldest not sin against me, neither *suffered I thee to come nigh her. Now therefore deliver the man his wife again, for he is a prophet. And let him pray for thee that thou mayst live. But and if thou deliver her not again, be sure that thou shalt die the death, with all that thou hast.

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Then Abimelech rose up be times in the morning and called all his servants, and told all these things in their ears, and the men were sore afraid. And Abimelech called Abraham and said unto him: What hast thou done unto us, and what have I offended thee, that thou shouldest bring on me and on my kingdom so great a sin? thou hast done deeds unto me that ought not to be done. And Abimelech said moreover unto Abraham: What sawest thou that moved thee to do this thing?

And Abraham answered. I thought that peradventure the fear of God was not in this place, and that they should slay me for my wifes sake: yet in very deed she is my sister, the daughter of my father, but not of my mother: and became my wife. And after God caused me to wander out of my fathers house, I said unto her: This kindness shalt thou shew unto me in all places where we come, that thou say of me, how that I am thy brother.

Then took Abimelech sheep and oxen, menservants and womenservants and gave them unto Abraham, and delivered him Sara his wife again. And Abimelech said: behold the land lieth before thee, dwell where it pleaseth thee best. And unto Sara he said: See I have given thy brother a thousand pieces of silver, behold this thing shall be a covering to thine eyes unto all that are with thee and unto all men and an excuse.

And so Abraham prayed unto God, and God healed Abimelech and his wife and his maidens, so that they bare. For the Lord had closed too, all the matrices of the house of Abimelech, because of Sara Abrahams wife.

**suffered (allowed)*

[Chpt 21] The Lord visited Sara as he had said and did unto her according as he had promised. And Sara was with child and bare Abraham a son in his old age even the same season which the Lord had appointed. And Abraham called his sons name that was born unto him which Sara bare him Isaac and Abraham circumcised Isaac his son when he was eight days old, as God commanded him. And Abraham was an hundred years old, when his son Isaac was born unto him. And Sara said: God hath made me a laughing stock: for all that hear, will laugh at me. She said also: who would have said unto Abraham, that Sara should have given children suck, or that I should have borne him a son in his old age: The child grew and was weaned, and Abraham made a great feast, the same day that Isaac was weaned. Sara saw the son of Hagar the Egyptian which she had borne unto Abraham, a mocking. Then she said unto Abraham: put away this bondmaid and her son: for the son of this bondwoman shall not be heir with my

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son Isaac: But the word seemed very grievous in Abrahams sight, because of his son. Then the Lord said unto Abraham: let it not be grievous unto thee, because of the lad and of thy bondmaid: But in all that Sara hath said unto thee, hear her voice, for in Isaac shall thy seed be called. Moreover of the son of the bondwoman will I make a nation, because he is thy seed.

And Abraham rose up early in the morning and took bread and a bottle with water, and gave it unto Hagar, putting it on her shoulders with the lad also, and sent her away. And she departed and wandered up and down in the wilderness of Berseba. When the water was spent that was in the bottle, she cast the lad under a bush and went and sat her out of sight a great way, as it were a bowshot off: For she said: I will not see the lad die. And she sat down out of sight, and lifted up her voice and wept.

And God heard the voice of the child. And the angel of God called Hagar out of heaven and said unto her: What aileth thee Hagar? Fear not, for God hath heard the voice of the child where he lieth. Arise and lift up the lad, and take him in thy hand, for I will make of him a great people. And God opened her eyes and she saw a well of water. And she went and filled the bottle with water, and gave the boy drink. And God was with the lad, and he grew and dwelled in the wilderness, and became an archer. And he dwelled in the wilderness of Pharan. And his mother got him a wife out of the land of Egypt.

And it chanced the same season, that Abimelech and Phicol his chief captain spake unto Abraham saying: God is with thee in all that thou doest. Now therefore swear unto me even here by God, that thou wilt not hurt me nor my children, nor my children=s children. But that thou shalt deal with me and the country where thou art a stranger, according unto the kindness that I have shewed thee. Then said Abraham: I will swear.

And Abraham rebuked Abimelech for a well of water, which Abimelechs servants had taken away. And Abimelech answered I know not who did it: Also thou toldest me not, neither heard I of it, but this day. And Abraham took sheep and oxen and gave them unto Abimelech. And they made both of them a bond together. And Abraham set seven lambs by themselves. And Abimelech said unto Abraham: what mean these seven lambs which thou hast set by themselves. And he answered: seven lambs shalt thou take of my hand, that it may be a witness unto me, that I have digged this well: Wherefore the place is called Berseba, because they sware both of them. Thus made they a bond together at Berseba. Then Abimelech and Phicol his chief Captain rose up and turned again unto the land of the Philistines. And Abraham planted a wood in Berseba, and

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called there, on the name of the Lord, the everlasting God: and dwelt in the Philistine land a long season.

[Chpt 22] After these deeds, God did prove Abraham and said unto him: Abraham. And he answered: here am I. And he said: take thy only son Isaac whom thou lovest, and get thee unto the land of Moria, and sacrifice him there for a sacrifice upon one of the mountains which I will shew thee. Then Abraham rose up early in the morning and saddled his ass, and took two of his *meiny with him, and Isaac his son: and clove wood for the sacrifice, and rose up and got him to the place which God had appointed him.

The third day Abraham lifted up his eyes and saw the place afar off, and said unto his young men: bide here with the ass. I and the lad will go yonder and worship and come again unto you. And Abraham took the wood of the sacrifice and laid it upon Isaac his son, and took fire in his hand and a knife. And they went both of them together.

Then spake Isaac unto Abraham his father and said: My father? And he answered here am I my son. And he said: See here is fire and wood, but where is the sheep for sacrifice? And Abraham said: my son, God will provide him a sheep for sacrifice. So went they both together.

And when they came unto the place which God showed him, Abraham made an altar there and dressed the wood, and bound Isaac his son and laid him on the altar, above upon the wood. And Abraham stretched forth his hand, and took the knife to have killed his son. Then the angel of the Lord called unto him from heaven saying: Abraham, Abraham? And he answered: here am I. And he said: lay not thy hands upon the child, neither do anything at all unto him, for now I know that thou fearest God, in that thou hast not kept thine only son from me. And Abraham lifted up his eyes and looked about: and behold, there was a ram caught by the horns in a thicket. And he went and took the ram and offered him up for a sacrifice in the stead of his son. And Abraham called the name of the place, the Lord will see: wherefore it is a common saying this day: in the mount will the Lord be seen.

And the angel of the Lord cried unto Abraham from heaven the second time saying: by myself have I sworn (saith the Lord) because thou hast done this thing and hast not spared thy only son, that I will bless thee and multiply thy seed as the stars of heaven and as the sand upon the sea side. And thy seed shall possess the gates of his enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. So turned Abraham again unto his young men, and they rose up and went together to Berseba. And

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Abraham dwelt at Berseba. And it chanced after these things, that one told Abraham saying: Behold, Milcha she hath also born children unto thy brother Nachor: Hus his eldest son and Bus his brother, and Kemuel the father of the Sirians, and Cesed, and Haso, and Pildas, and Jedlaph, and Bethuel. And Bethuel begat Rebecca. These eight did Milcha bear to Nachor Abrahams brother. And his concubine called Rheuma she bare also Tebah, Gaham, Thaas and Maacha.

**meiny (many / OE mein; like minded)*

[Chpt 23] Sara was an hundred and twenty seven years old (for so long lived she) and then died in a head city called Hebron in the land of Canaan. Then Abraham came to mourn Sara, and to weep for her. And Abraham stood up from the corpse, and talked with the sons of Heth saying: I am a stranger and a foreigner among you, give me a possession to bury in with you, that I may bury my dead out of my sight. And the children of Heth answered Abraham saying unto him: Hear us Lord, thou art a prince of God among us. In the chiefest of our sepulchers bury thy dead: None of us shall forbid thee his sepulcher, that thou shouldest not bury thy dead therein. Abraham stood up, and bowed himself before the people of the land the children of Heth. And he communed with them saying: If it be your minds that I shall bury my dead out of my sight, hear me and speak for me to Ephron the son of Zoar: and let him give me the double cave which he hath in the end of his field, for as much money as it is worth, let him give it me in the presence of you, for a possession to bury in. For Ephron dwelled among the children of Heth.

Then Ephron the Hethite answered Abraham in the audience of the children of Heth and of all that went in at the gates of his city, saying: Not so, my lord, but hear me: The field give I thee, and the cave that therein is give I thee also: And even in the presence of the sons of my people give I it thee to bury thy dead in. Then Abraham bowed himself before the people of the land, and spake unto Ephron in the audience of the people of the country saying: I pray thee hear me, I will give silver for the field, take it of me, and so will I bury my dead there. Ephron answered Abraham saying unto him: My lord, hearken unto me. The land is worth four hundred sickles of silver: But what is that betwixt thee and me? bury thy dead. And Abraham hearkened unto Ephron and weighed him the silver which he had said in the audience of the sons of Heth. Even four hundred silver sickles of current money among merchants. Thus was the field of Ephron wherein the double cave is before Mamre: even the field and the cave that is

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therein and all the trees of the field which grow in all the borders round about, made sure unto Abraham for a possession, in the sight of the children of Heth, and of all that went in at the gates of the city. And then Abraham buried Sara his wife in the double cave of the field that lieth before Mamre, otherwise called Ebron in the land of Canaan. And so both the field and the cave that is therein, was made unto Abraham, a sure possession to bury in, of the sons of Heth.

[Chpt 24] Abraham was old and stricken in days, and the Lord had blessed him in all things. And he said unto his eldest servant of his house which had the rule over all that he had: Put thy hand under my thigh that I may make thee swear by the Lord that is God of heaven and God of the earth, that thou shalt not take a wife unto my son, of the daughters of the Cananites, among which I dwell. But shalt go unto my country and to my kindred, and there take a wife unto my son Isaac.

Then said the servant unto him: what and if the woman will not agree to come with me unto this land, shall I bring thy son again unto the land which thou camest out of? And Abraham said unto him: beware of that, that thou bring not my son thither. The Lord God of heaven which took me from my fathers house and from the land where I was born, and which spake unto me and sware unto me saying: unto thy seed will I give this land, he shall send his angel before thee, that thou mayest take a wife unto my son from there. Nevertheless if the woman will not agree to come with thee then shalt thou be without danger of this oath. But above all things bring not my son thither again. And the servant put his hand under the thigh of Abraham and sware to him as concerning that matter. And the servant took ten camels of the camels of his master and departed, and had of all manner goods of his master with him, and stood up and went to Mesopotamia, unto the city of Nahor. And made his camels to lie down without the city by a wells side of water, at even: about the time that women come out to draw water, and he said.

Lord God of my master Abraham, send me good speed this day, and show mercy unto my master Abraham. Lo I stand here by the well of water and the daughters of the men of this city will come out to draw water: Now the damsel to whom I say, stoop down thy pitcher, and let me drink. If she say: Drink, and I will give thy camels drink also, the same is she that thou hast ordained for thy servant Isaac: yea and thereby shall I know that thou hast shewed mercy on my master. And it came to pass before he had left speaking, that Rebecca came out, the daughter of Bethuel, son to Mylca the wife of Nahor Abrahams brother, and her pitcher upon her shoulder: The damsel was very fair to look upon, and yet a

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maid and unknown of man. And she went down to the well and filled her pitcher and came up again. Then the servant ran unto her and said: let me sip a little water of thy pitcher. And she said: drink my lord.

And she hasted and let down her pitcher upon her arm and gave him drink. And when she had given him drink, she said: I will draw water for thy camels also, until they have drunk enough. And she poured out her pitcher into the trough hastily, and ran again unto the well, to fetch water: and drew for all his camels. And the fellow wondered at her. But held his peace, to know whether the Lord had made his journey prosperous or not. And as the camels had left drinking, he took an earring of half a sickle weight, and two bracelets for her hands, of ten sickles weight of gold, and said unto her: Whose daughter art thou? tell me: is there room in thy fathers house, for us to lodge in? And she said unto him: I am the daughter of Bethuel the son of Mylca which she bare unto Nahor: and said moreover unto him: we have litter (straw) and provender (food/provisions for cattle) enough and also room to lodge in.

And the man bowed himself, and worshipped the Lord, and said: blessed be the Lord God of my master Abraham which ceaseth not to deal mercifully and truly with my master, And hath brought me the way to my masters brothers house. And the damsel ran and told them of her mothers house these things. And Rebecca had a brother called Laban.

And Laban ran out unto the man, to the well: for as soon as he had seen the earrings and the bracelets upon his sisters hands, and heard the words of Rebecca his sister saying thus said the man unto me, then he went out unto the man. And lo, he stood yet with the camels by the well side. And Laban said: come in thou blessed of the Lord. Wherefore standest thou without? I have dressed the house, and made room for the camels. And then the man came into the house: and he unbridled the camels: and brought litter and provender for the camels, and water to wash his feet and their feet that were with him, and there was meat set before him to eat. But he said: I will not eat, until I have said mine errand. And he said: say on, And he said: I am Abrahams servant, and the Lord hath blessed my master out of measure, that he is become great and hath given him sheep, oxen, silver and gold, menservants, maidservants, camels and asses. And Sara my masters wife bare him a son, when she was old: and unto him hath he given all that he hath. And my master made me swear saying: Thou shalt not take a wife to my son among the daughters of the Cananites in whose land I dwell. But thou shalt go unto my fathers house and to my kindred, and there take a wife unto my son. And I said unto my master: What if the wife will not

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follow me? And he said unto me: The Lord before whom I walk, will send his angel with thee, and prosper thy journey that thou shalt take a wife for my son, of my kindred and of my fathers house. But and if (when thou comest unto my kindred) they will not give thee one, then shalt thou bear no peril of mine oath.

And I came this day unto the well and said: O Lord, the God of my master Abraham, if it be so that thou makest my journey which I go, prosperous: behold, I stand by this well of water, and when a virgin cometh forth to draw water, and I say to her: give me a little water of thy pitcher to drink, and she say again to me: drink thou, and I will also draw water for thy camels: that same is the wife, whom the Lord hath prepared for my masters son.

And before I had made an end of speaking in mine heart: behold Rebecca came forth, and her pitcher on her shoulder, and she went down unto the well and drew. And I said unto her give me drink. And she made haste, and took down her pitcher from off her, and said: drink, and I will give thy camels drink also. And I drank, and she gave the camels drink also. And I asked her saying: whose daughter art thou? And she answered: the daughter of Bathuel Nahors son, whom Mylca bare unto him. And I put the earring upon her face and the bracelets upon her hands. And I bowed myself, and worshipped the Lord, and blessed the Lord God of my master Abraham which had brought me the right way, to take my masters brothers daughter unto his son. Now therefore if ye will deal mercifully and truly with my master, tell me: And if not, tell me also: that I may turn me to the right hand or to the left.

Then answered Laban and Bathuel saying: The thing is proceeded even out of the Lord, we cannot therefore say unto thee, either good or bad: Behold Rebecca before thy face, take her and go, and let her be thy masters son s wife, even as the Lord hath said. And when Abrahams servant heard their words, he bowed himself unto the Lord, flat upon the earth. And the servant took forth jewels of silver and jewels of gold and raiment, and gave them to Rebecca: But unto her brother and to her mother, he gave spices. And then they ate and drank, both he and the men that were with him, and tarried all night and rose up in the morning.

And he said: let me depart unto my master. But her brother and her mother said: let the damsel abide with us a while, and it be but even ten days, and then go thy ways. And he said unto them, hinder me not, for the Lord hath prospered my journey. Send me away that I may go unto my master. And they said: let us call the damsel, and know what she saith to the matter. And they called forth Rebecca, and said unto her: wilt thou go with this man? And she said: Yea.

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So they let Rebecca their sister go with her nurse and Abrahams servant, and the men that were with him. And they blessed Rebecca, and said unto her: Thou art our sister, grow into thousand thousands, and thy seed possess the gates of their enemies. And Rebecca arose and her damsels, and sat them up upon the camels, and went their way after the man. And the servant took Rebecca, and went his way.

And Isaac was a coming from the well of the living and seeing, for he dwelt in the south country, and was gone out to walk in his meditations before the even tide. And he lifted up his eyes and looked, and behold the camels were coming. And Rebecca lifted up her eyes, and when she saw Isaac, she lighted off the camel, and said unto the servant: what man is this that cometh against us in the field? And the servant said: it is my master. And then she took her mantle, and put it about her. And the servant told Isaac all that he had done. Then Isaac brought her in to his mother Saras tent, and took Rebecca, and she became his wife, and he loved her: and so was Isaac comforted over his mother.

[Chpt 25] Abraham took him another wife called Ketura, which bare him Simran, Jacksan, Medan, Midian, Jesback and Suah. And Jacksan begat Seba and Dedan. And the sons of Dedan were Assurim, Letusim and Leumim. And the sons of Midian were Epha, Ephher, Hanoeh, Abida and Elda. All these were the children of Ketura. But Abraham gave all that he had unto Isaac. And unto the sons of his concubines he gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country.

These are the days of the life of Abraham which he lived: an hundred and seventy five years and then fell sick and died, in a lusty age (when he had lived enough) and was put unto his people. And his sons Isaac and Ismael buried him in the double cave in the field of Ephron son of Zoar the Hethite before Mamre. Which field Abraham bought of the sons of Heth: There was Abraham buried and Sara his wife. And after the death of Abraham God blessed Isaac his son, which dwelled by the well of the living and seeing.

These are the generations of Ismael Abrahams son, which Hagar the Egyptian Saras handmaid bare unto Abraham. And these are the names of the sons of Ismael, with their names in their kindreds. The eldest son of Ismael, Nevaioth, then Cedar, Adbeel, Mibsam, Misma, Duma, Masa, Hadar, Thema, Jetur, Naphis and Kedma. These are the sons of Ismael, and these are their names, in their towns and castles twelve princes of nations. And these are the years of the life of Ismael, an hundred and thirty seven years, and then he fell sick and died, and was laid unto his people. And he dwelt from Evila unto Sur that is before

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Egypt, as men go toward the Assyrians. And he died in the presence of all his brethren.

And these are the generations of Isaac Abrahams son: Abraham begat Isaac. And Isaac was forty years old when he took Rebecca to wife the daughter of Bethuel the Sirian of Mesopotamia and sister to Laban the Sirian.

And Isaac made intercession unto the Lord for his wife: because she was barren: and the Lord was entreated of him, and Rebecca his wife conceived: and the children strove together within her. Then she said: if it should go so to pass, what helpeth it that I am with child? And she went and asked the Lord. And the Lord said unto her: there are two manner of people in thy womb, and two nations shall spring out of thy bowels, and the one nation shall be mightier than the other, and the eldest shall be servant unto the younger.

And when her time was come to be delivered: behold there were two twins in her womb. And he that came out first was red and rough over all as it were an hide: and they called his name Esau. And afterward his brother came out, and his hand holding Esau by the heel. Wherefore his name was called Jacob. And Isaac was forty years old when she bare them: and the boys grew, and Esau became a cunning hunter and a tillman. But Jacob was a simple man, and dwelled in the tents. Isaac loved Esau, because he did eat of his venison, but Rebecca loved Jacob.

Jacob boiled pottage, and Esau came from the field and was fainty, and said to Jacob: let me sip of the red pottage, for I am fainty. And therefore was his name called Edom. And Jacob said: sell me this day thy birthright. And Esau answered: Lo I am at the point to die, and what profit shall this birthright do me? And Jacob said: swear to me then this day. And he swore to him, and sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of red rice. And he ate and drank and rose up, and went his way. And so Esau regarded not his birthright.

[Chpt 26] And there fell a *dearth in the land, passing the first dearth that fell in the days of Abraham. Wherefore Isaac went unto Abimelech king of the Philistines unto Gerar. Then the Lord appeared unto him, and said: go not down into Egypt, but bide in the land which I say unto thee: sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed I will give all these countries. And I will perform the oath which I swore unto Abraham thy father, and will multiply thy seed as the stars of heaven, and will give unto thy seed all these countries. And through thy seed shall all the nations of the earth be blessed, because that Abraham hearkened unto my voice and kept mine

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ordinances, commandments, statutes and laws.

And Isaac dwelled in Gerar. And the men of the place asked him of his wife, and he said that she was his sister: for he feared to call her his wife, lest the men of the place should have killed him for her sake, because she was beautiful to the eye. And it happened after he had been there long time, that Abimelech king of the Philistines looked out at a window, and saw Isaac sporting with Rebecca his wife. And Abimelech sent for Isaac, and said: see, she is of a surety thy wife, and why saidest thou that she was thy sister? And Isaac said unto him: I thought that I might peradventure have died for her sake. Then said Abimelech: why hast thou done this unto us? one of the people might lightly have lain by thy wife, and so shouldest thou have brought sin upon us. Then Abimelech charged all his people, saying: he that toucheth this man or his wife, shall surely die for it.

And Isaac sowed in the land, and found in the same year an hundred bushels: for the Lord blessed him, and the man waxed mighty, and went forth and grew till he was exceeding great, that he had possession of sheep, of oxen and a mighty household: so that the Philistines had envy at him: Insomuch that they stopped and filled up with earth, all the wells which his fathers servants digged in his father Abrahams time. Then said Abimelech unto Isaac: get thee from me, for thou art mightier than we a great deal. Then Isaac departed there, and pitched his tent in the valley Gerar, and dwelt there. And Isaac digged again, the wells of water which they digged in the days of Abraham his father, which the Philistines had stopped after the death of Abraham, and gave them the same names which his father gave them. As Isaacs servants digged in the valley, they found a well of living water. And the herdsmen of Gerar did strive with Isaacs herdsmen saying: the water is ours. Then called he the well Eseck, because they strove with him.

Then digged they another well, and they strove for that also. Therefore called he it Sitena. And then he departed there, and digged another well for the which they strove not: therefore called he it Rehoboth, saying: the Lord hath now made us room, and we are increased upon the earth. Afterward departed he there and came to Berseba. And the Lord appeared unto him the same night, and said: I am the God of Abraham thy father, fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abrahams sake. And then he builded an altar there, and called upon the name of the Lord, and there pitched his tent. And there Isaacs servants digged a well.

Then came Abimelech to him from Gerar and Ahusath his friend and Phicol

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his chief captain. And Isaac said unto them: wherefore come ye to me, seeing ye hate me and have put me away from you? Then said they: we saw that the Lord was with thee, and therefore we said that there should be an oath betwixt us and thee, and that we would make a bond with thee, that thou shouldest do us no hurt, as we have not touched thee, and have done unto thee nothing but good, and send thee away in peace: for thou art now the blessed of the Lord. And he made them a feast, and they ate and drank. And they rose up by times in the morning, and sware one to another. And Isaac sent them away. And they departed from him in peace. And the same day came Isaacs servants, and told him of a well which they had digged: and said unto him, that they had found water. And he called it Seba, wherefore the name of the city is called Berseba unto this day.

**dearth (famine)*

[Chpt 27] When Esau was forty years old, he took to wife Judith the daughter of Bery an Hethite, and Basmath the daughter of Elon an Hethite also, which were disobedient unto Isaac and Rebecca. And it came to pass that Isaac waxed old and his eyes were dim, so that he could not see. Then called he Esau his eldest son and said unto him: my son. And he said unto him: here am I. And he said: behold, I am old and know not the day of my death: Now therefore take thy weapons, thy quiver and thy bow, and get thee to the fields, and take me some venison, and make me meat such as I love, and bring it me, and let me eat that my soul may bless thee before that I die. But Rebecca heard when Isaac spoke to Esau his son. And as soon as Esau was gone to the field to catch venison, and to bring it, she spake unto Jacob her son saying: Behold I have heard thy father talking with Esau thy brother and saying: bring me venison and make me meat, that I may eat and bless thee before the Lord before I die. Now therefore my son hear my voice in that which I command thee: get thee to the flock, and bring me here two good kids, and I will make meat of them for thy father, such as he loveth. And thou shalt bring it to thy father, and he shall eat, that he may bless thee before his death.

Then said Jacob to Rebecca his mother: Behold Esau my brother is rough and I am smooth. My father shall peradventure feel me, and I shall seem unto him as though I went about to beguile him, and so shall he bring a curse upon me, and not a blessing: and his mother said unto him. Upon me be thy curse my son, only hear my voice, and go and fetch me them. And Jacob went and fetched them, and brought them to his mother. And his mother made meat of them,

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according as his father loved. And she went and fetched goodly raiment of her eldest son Esau, which she had in the house with her, and put them upon Jacob her youngest son, and she put the skins upon his hands and upon the smooth of his neck. And she put the meat and bread which she had made in the hand of her son Jacob.

And he went in to his father saying: my father? And he answered: here am I, who art thou my son? And Jacob said unto his father: I am Esau thy eldest son, I have done according as thou baddest me: up and sit and eat of my venison, that thy soul may bless me. But Isaac said unto his son: How cometh it that thou hast found it so quickly my son? He answered: The Lord thy God brought it to my hand. Then said Isaac unto Jacob: come near and let me feel thee my son, whether thou be my son Esau or not. Then went Jacob to Isaac his father, and he felt him and said: the voice is Jacobs voice, but the hands are the hands of Esau. And he knew him not, because his hands were rough as his brother Esaus hands and so he blessed him.

And he asked him: art thou my son Esau? And he said: that I am. Then said he: bring me and let me eat of my sons venison, that my soul may bless thee. And he brought him, and he ate. And he brought him wine also, and he drank. And his father Isaac said unto him: come near and kiss me my son. And he went to him and kissed him. And he smelled the savour of his raiment and blessed him, and said: See, the smell of my son is as the smell of a field which the Lord hath blessed. God give thee of the dew of heaven, and of the fatness of the earth, and plenty of corn and wine. People be thy servants, and nations bow unto thee. Be lord over thy brethren, and thy mothers children stoop unto thee. Cursed be he that curseth thee, and blessed be he that blesseth thee.

As soon as Isaac had made an end of blessing, Jacob was scarce gone out from the presence of Isaac his father: then came Esau his brother from his hunting, and had made also meat, and brought it in unto his father, and said unto him: Arise my father, and eat of thy sons venison, that thy soul may bless me. Then his father Isaac said unto him: Who art thou? he answered: I am thy eldest son Esau. And Isaac was greatly *astoned out of measure, and said: Where is he then that hath hunted venison and brought it me, and I have eaten of all before thou camest, and have blessed him, and he shall be blessed still. When Esau heard the words of his father, he cried out greatly and bitterly above measure, and said unto his father: bless me also my father. And he said: thy brother came with subtlety, and hath taken away thy blessing. Then said he: He may well be called Jacob, for he hath undermined me now two times, first he took away my

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birthright: and see, now hath he taken away my blessing also. And he said, hast thou kept never a blessing for me?

Isaac answered and said unto Esau: behold I have made him thy lord, and all his mothers children have I made his servants. Moreover with corn and wine have I stablished him, what can I do unto thee now my son? And Esau said unto his father: hast thou but that one blessing my father? bless me also my father: so lifted up Esau his voice and wept. Then Isaac his father answered and said unto him: Behold thy dwelling place shall have of the fatness of the earth, and of the dew of heaven from above. And with thy sword shalt thou live, and shalt be thy brothers servant. But the time will come, when thou shalt get the mastery, and loose his yoke from off thy neck.

And Esau hated Jacob, because of the blessing that his father blessed him withal, and said in his heart: The days of my fathers sorrow are at hand, for I will slay my brother Jacob. And these words of Esau her eldest son, were told to Rebecca. And she sent and called Jacob her youngest son, and said unto him: behold thy brother Esau threateneth to kill thee: Now therefore my son hear my voice, make thee ready, and flee to Laban my brother at Haran: And tarry with him a while, until thy brothers fierceness be *assuaged, and until thy brothers, wrath turn away from thee, and he forget that which thou hast done to him. Then will I send and fetch thee away from there. Why should I lose you both in one day? And Rebecca spake to Isaac: I am weary of my life, for fear of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such one as these are, or of the daughters of the land, what lust should I have to live?

**astoned (astonished) *assuaged (less intense; calmed down),*

[Chpt 28] Then Isaac called Jacob his son and blessed him, and charged him, and said unto him: see thou take not a wife of the daughters of Canaan, but arise and get thee to Mesopotamia to the house of Bethuel thy mothers father: and there take thee a wife of the daughters of Laban thy mothers brother. And God almighty bless thee, increase thee, and multiply thee that thou mayest be a number of people, and give thee the blessing of Abraham: both to thee and to thy seed with thee, that thou mayest possess the land (wherein thou art a stranger) which God gave unto Abraham. Thus Isaac sent forth Jacob, to go to Mesopotamia unto Laban, son of Bethuel the Sirien, and brother to Rebecca Jacobs and Esaus mother.

When Esau saw that Isaac had blessed Jacob, and sent him to Mesopotamia, to fetch him a wife there, and that as he blessed him he gave him a charge,

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saying: see thou take not a wife of the daughters of Canaan: and that Jacob had obeyed his father and mother, and was gone unto Mesopotamia: and seeing also that the daughters of Canaan pleased not Isaac his father: Then went he unto Ismael, and took unto the wives which he had, Mahala the daughter of Ismael Abrahams son, the sister of Nabaioth to be his wife. Jacob departed from Berseba and went toward Haran, and came unto a place, and tarried there all night, because the sun was down. And took a stone of the place, and put it under his head, and laid him down in the same place to sleep. And he dreamed: and behold there stood a ladder upon the earth, and the top of it reached up to heaven. And see, the angels of God went up and down upon it, yea and the Lord stood upon it and said:

I am the Lord God of Abraham thy father, and the God of Isaac: The land which thou sleepest upon will I give thee and thy seed. And thy seed shall be as the dust of the earth: And thou shalt spread abroad: west, east, north and south. And through thee and thy seed shall all the kindreds of the earth be blessed. And see I am with thee, and will be thy keeper in all places where ever thou goest, and will bring thee again into this land: Neither will I leave thee until I have made good all that I have promised thee.

When Jacob was awaked out of his sleep, he said: surely the Lord is in this place, and I was not aware. And he was afraid and said: how fearful is this place? it is none other, but even the house of God and the gate of heaven. And Jacob stood up early in the morning, and took the stone that he had laid under his head, and pitched it up on end, and poured oil on the top of it. And he called the name of the place Bethell, for indeed the name of the city was called Lus before time. And Jacob vowed a vow, saying: If God will be with me, and will keep me in this journey which I go, and will give me bread to eat, and clothes to put on, so that I come again unto my fathers house in safety: then shall the Lord be my God, and this stone which I have set up on end, shall be Gods house: And of all that thou shalt give me, will I give the tenth unto thee.

[Chpt 29] Then Jacob lifted up his feet, and went toward the east country. And as he looked about, behold there was a well in the field, and three flocks of sheep lay thereby (for at that well were the flocks watered) and there lay a great stone at the well mouth. And the manner was to bring the flocks thither, and to roll the stone from the wells mouth, and to water the sheep, and to put the stone again upon the wells mouth unto his place. And Jacob said unto them: brethren, from where be ye? And they said: of Haran are we. And he said unto them: Know ye Laban the son of Nahor? And they said: We know him. And he said

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unto them: is he in good health? And they said: he is in good health: and behold, his daughter Rahel cometh with the sheep. And he said: lo, it is yet a great while to night, neither is it time that the cattle should be gathered together: water the sheep, and go and feed them. And they said: we may not, until all the flocks be brought together, and the stone be rolled from the wells mouth, and so we water our sheep.

While he yet talked with them, Rahel came with her fathers sheep, for she kept them. As soon as Jacob saw Rahel, the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother, he went and rolled the stone from the wells mouth, and watered the sheep of Laban his mothers brother. And Jacob kissed Rahel, and lifted up his voice and wept: and told her also that he was her fathers brother and Rebeccas son. Then Rahel ran and told her father.

When Laban heard tell of Jacob his sisters son, he ran to meet him, and embraced him and kissed him, and brought him into his house. And then Jacob told Laban all the matter. And then Laban said: well, thou art my bone and my flesh. Abide with me the space of a month. And afterward Laban said unto Jacob: though thou be my brother, shouldest thou therefore serve me for naught? tell me what shall thy wages be? And Laban had two daughters, the eldest called Lea and the youngest Rahel. Lea was tender eyed, but Rahel was beautiful and well favored. And Jacob loved her well, and said: I will serve thee seven years for Rahel thy youngest daughter. And Laban answered: it is better that I give her thee, than to another man: bide therefore with me.

And Jacob served seven years for Rahel, and they seemed unto him but a few days, for the love he had to her. And Jacob said unto Laban: give me my wife, that I may lie with her. For the time appointed me is come.

Then Laban bade all the men of that place, and made a feast. And when even was come, he took Lea his daughter and brought her to him: and he went in unto Her. And Laban gave unto his daughter Lea, Zilpha his maid, to be her servant. And when the morning was come, behold it was Lea. Then said he to Laban: wherefore hast thou played thus with me? did not I serve thee for Rahel, wherefore then hast thou beguiled me? Laban answered: it is not the manner of this place, to marry the youngest before the eldest. Pass out this week, and then shall this also be given thee for the service which thou shalt serve me yet seven years more. And Jacob did even so, and passed out that week, and then he gave him Rahel his daughter to wife also. And Laban gave to Rahel his daughter, Bilha his handmaid to be her servant. So lay he by Rahel also, and loved Rahel

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more than Lea, and served him yet seven years more.

When the Lord saw that Lea was despised, he made her fruitful: but Rahel was barren. And Lea conceived and bare a son, and called his name Ruben, for she said: the Lord hath looked upon my tribulation. And now my husband will love me. And she conceived again and bare a son, and said: the Lord hath heard that I am despised, and hath therefore given me this son also, and she called him Simeon. And she conceived yet, and bare a son, and said: now this once will my husband keep me company, because I have borne him three sons: and therefore she called his name Levi. And she conceived yet again, and bare a son saying: Now will I praise the Lord: therefore she called his name Juda, and left bearing.

[Chpt 30] When Rahel saw that she bare Jacob no children, she envied her sister, and said unto Jacob: give me children, or else I am but dead. Then was Jacob wroth with Rahel saying: Am I in Gods stead which keepeth from thee the fruit of thy womb? Then she said: here is my maid Bilha: go in unto her, that she may bear upon my lap, that I may be increased by her. And she gave him Bilha her handmaid to wife. And Jacob went in unto her: And Bilha conceived and bare Jacob a son. Then said Rahel: God hath given sentence on my side, and hath also heard my voice, and hath given me a son. Therefore called she him Dan. And Bilha Rahels maid conceived again, and bare Jacob another son. And Rahel said. God is turned, and I have made a change with my sister, and have gotten the upper hand. And she called his name: Naphtali.

When Lea saw that she had left bearing, she took Silpha her maid, and gave her Jacob to wife. And Silpha Leas maid bare Jacob a son. Then said Lea: Good luck: and called his name Gad. And Silpha Leas maid bare Jacob another son. Then said Lea: happy am I, for the daughters will call me blessed. And called his name Asser.

And Ruben went out in the wheat harvest and found mandragoras in the fields, and brought them unto his mother Lea. Then said Rahel to Lea give me of thy sons mandragoras. And Lea answered: Is it not enough, that thou hast taken away my husband, but wouldest take away my sons mandragoras also? Then said Rahel: well, let him sleep with thee this night, for thy sons mandragoras. And when Jacob came from the fields at even, Lea went out to meet him, and said: come in to me, for I have bought thee with my sons mandragoras.

And he slept with her that night. And God heard Lea, that she conceived and bare unto Jacob the fifth son. Then said Lea: God hath given me my reward, because I gave my maiden to my husband, and she called him Isachar. And Lea

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conceived yet again, and bare Jacob the sixth son. Then said she: God hath endued me with good dowry. Now will my husband dwell with me, because I have borne him six sons: and called his name Zabulon. After that she bare a daughter, and called her Dina.

And God remembered Rahel, heard her, and made her fruitful: so that she conceived and bare a son, and said: God hath taken away my rebuke. And she called his name Joseph saying: The Lord give me yet another son. As soon as Rahel had borne Joseph, Jacob said to Laban: Send me away that I may go unto mine own place and country, give me my wives and my children for whom I have served thee, and let me go: for thou knowest what service I have done thee. Then said Laban unto him: If I have found favour in thy sight (for I suppose that the Lord hath blessed me for thy sake) appoint what thy reward shall be, and I will give it thee. But he said unto him: thou knowest what service I have done thee, and in what taking thy cattle have been under me: For it was but little that thou hadst before I came, and now it is increased into a multitude, and the Lord hath blessed thee for my sake. But now when shall I make provision for mine own house also? And he said: what shall I give thee? And Jacob answered: thou shalt give me nothing at all, if thou wilt do this one thing for me: And then will I turn again, and feed thy sheep and keep them.

I will go about all thy sheep this day, and separate from them all the sheep that are spotted and of diverse colors, and all black sheep among the lambs, and the party and spotted among the kids: And the same shall be my reward. So shall my righteousness answer for me: when the time cometh that I shall receive my reward of thee: So that whatsoever is not speckled and party among the goats and black among the lambs, let that be theft with me. Then said Laban: Lo, I am content, that it be according as thou hast said. And he took out that same day the he goats that were party and of diverse colors, and all the goats that were spotted and party colored, and all that had white in them, and all the black among the lambs: and put them in the keeping of his sons, and set three days journey betwixt himself and Jacob. And so Jacob kept the rest of Labans sheep.

Jacob took *rods of green poplar, *hazel, and of *chestnut trees, and *pilled white streaks in them and made the white appear in the staves: And he put the staves which he had pilled, even before the sheep, in the gutters and watering troughs, when the sheep came to drink: that they should conceive when they came to drink. And the sheep conceived before the staves, and brought forth streaked, spotted and party. Then Jacob parted the lambs and turned the faces of the sheep toward spotted things, and toward all manner of black things

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throughout the flocks of Laban. And he made him flocks of his own by them self, which he put not unto the flocks of Laban. And always in the first bucking time of the sheep, Jacob put the staves before the sheep in the gutters, that they might conceive before the staves: But in the latter bucking time, he put them not there: so the last brood was Labans and the first Jacobs. And the man became exceeding rich and had many sheep, maidservants, menservants, camels and asses.

**rods (thin branch) *hazel, (lt/yellow brown) *chestnut (reddish brown) *pilled (peeled)*

[Chpt 31] And Jacob heard the words of Labans sons how they said: Jacob hath taken away all that was our fathers, and of our fathers goods, hath he gotten all this honor. And Jacob beheld the countenance of Laban, that it was not toward him as it was in times past. And the Lord said unto Jacob: turn again into the land of thy fathers and to thy kindred, and I will be with thee. Then Jacob sent and called Rahel and Lea to the field unto his sheep, and said unto them: I see your fathers countenance that it is not toward me as in times past. Moreover the God of my father hath been with me. And ye know how that I have served your father with all my might. And your father hath deceived me, and changed my wages ten times: But God suffered him not to hurt me. When he said, the spotted shall be thy wages, then all the sheep bare spotted. If he said, the streaked shall be thy reward, then bare all the sheep streaked: thus hath God taken away your fathers cattle and given them me. For in bucking time, I lifted up mine eyes and saw in a dream, and behold, the rams that bucked the sheep were streaked, spotted and party. And the angel of God spake unto me in a dream saying: Jacob? And I answered: here am I. And he said: lift up thine eyes and see, how all the rams that leap upon the sheep are streaked, spotted and party: for I have seen all that Laban doth unto thee. I am the God of Bethel where thou anointedest the stone, and where thou vowdest a vow unto me. Now arise and get thee out of this country, and return unto the land where thou wast born.

Then answered Rahel and Lea, and said unto him: we have no part nor inheritance in our fathers house: he counteth us even as strangers, for he hath sold us, and hath even eaten up the price of us. Moreover all the riches which God hath taken from our father, that is ours and our childrens. Now therefore whatsoever God hath said unto thee, that do. Then Jacob rose up, and set his sons and wives up upon camels, and carried away all his cattle and all his substance which he had gotten in Mesopotamia, for to go to Isaac his father

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unto the land of Canaan. Laban was gone to shear his sheep, and Rahel had stolen her fathers images. And Jacob stole away the heart of Laban the Sirian, and told him not that he fled. So fled he and all that he had, and made himself ready, and passed over the rivers, and set his face straight toward the mount Gilead.

Upon the third day after, was it told Laban that Jacob was fled. Then he took his brethren with him and followed after him seven days journey, and overtook him at the mount Gilead. And God came to Laban the Sirian in a dream by night, and said unto him: take heed to thyself, that thou speak not to Jacob ought save good. And Laban overtook Jacob: and Jacob had pitched his tent in that mount. And Laban with his brethren pitched their tent also upon the mount Gilead. Then said Laban to Jacob: why hast thou this done to steal away my heart, and carry away my daughters as though they had been taken captive with sword? Wherefore wentest thou away secretly unknown to me, and didst not tell me, that I might have brought thee on the way with mirth, singing, timbrels and harps, and hast not suffered me to kiss my children and my daughters? Thou wast a fool to do it, for I am able to do you evil. But the God of your father spake unto me yesterday saying: take heed that thou speak not to Jacob ought save good. And now though thou wentest thy way because thou longest after thy fathers house, yet wherefore hast thou stolen my gods?

Jacob answered and said to Laban: because I was afraid, and thought that thou wouldest have taken away thy daughters from me. But with whomsoever thou findest thy gods, let him die here before our brethren. Seek that thine is by me, and take it to thee: for Jacob knew not that Rahel had stolen them. Then went Laban into Jacobs tent, and into Leas tent, and into two maidens tents: but found them not. Then went he out of Leas tent, and entered into Rahels tent. And Rahel took the images, and put them in the camels straw, and sat down upon them. And Laban searched all the tent: but found them not. Then said she to her father: my lord, be not angry that I cannot rise up before thee, for the disease of women is come upon me. So searched he, but found them not.

Jacob was wroth, and *chode with Laban. Jacob also answered and said to him: what have I trespassed or what have I offended, that thou followedest after me? Thou hast searched all my stuff, and what hast thou found of all thy household stuff? put it here before thy brethren and mine, and let them judge betwixt us both. This twenty years that I have been with thee, thy sheep and thy goats have not been barren, and the rams of thy flock have I not eaten. Whatsoever was torn of beasts I brought it not unto thee, but made it good

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myself: of my hand didst thou require it, whether it was stolen by day or night. Moreover by day the heat consumed me, and the cold by night, and my sleep departed from mine eyes.

Thus have I been twenty years in thy house, and served thee fourteen years for thy two daughters, and six years for thy sheep, and thou hast changed my reward ten times. And except the God of my father, the God of Abraham, and the God whom Isaac feareth had been with me: surely thou hadst sent me away now all empty. But God beheld my tribulation, and the labor of my hands: and rebuked thee yesterday.

Laban answered and said unto Jacob: the daughters are my daughters, and the children are my children, and the sheep are my sheep, and all that thou seest is mine. And what can I do this day unto these my daughters, or unto their children which they have born? Now therefore come on, let us make a bond, I and thou together, and let it be a witness between thee and me. Then took Jacob a stone and set it up on end, and said unto his brethren, gather stones. And they took stones, and made an heap, and they ate there upon the heap. And Laban called it Zegar Sahadutha, but Jacob called Gilead.

Then said Laban: this heap be witness between thee and me this day (therefore is it called Gilead) and this toot hill which the Lord seeth (said he) be witness between me and thee when we are departed one from another: that thou shalt not vex my daughters neither shalt take other wives unto them. Here is no man with us: behold, God is witness betwixt thee and me. And Laban said moreover to Jacob: behold, this heap and this mark which I have set here, betwixt me and thee: this heap be witness and also this mark, that I will not come over this heap to thee, and thou shalt not come over this heap and this mark, to do any harm. The God of Abraham, the God of Nahor, and the God of their fathers, be judge betwixt us.

And Jacob sware by him that his father Isaac feared. Then Jacob did sacrifice upon the mount, and called his brethren to eat bread. And they ate bread and tarried all night in the hill. And early in the morning Laban rose up and kissed his children and his daughters, and blessed them and departed and went unto his place again. But Jacob went forth on his journey. And the angels of God came and met him. And when Jacob saw them, he said: this is Gods host: and called the name of that same place, Mahanaim.

**chode (scold)*

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[Chpt 32] Jacob sent messengers before him to Esau his brother, unto the land of Seir and the field of Edom. And he commanded them saying: see that ye speak after this manner to my lord Esau: thy servant Jacob saith thus. I have sojourned and been a stranger with Laban unto this time and have gotten oxen, asses and sheep, menservants and womenservants, and have sent to show it my lord, that I may find grace in thy sight. And the messengers came again to Jacob saying: we came unto thy brother Esau, and he cometh against thee and four hundred men with him. Then was Jacob greatly afraid, and knew not which way to turn himself, and divided the people that was with him and the sheep, oxen and camels, into two companies, and said: If Esau come to the one part and smite it, the other may save itself.

And Jacob said: O God of my father Abraham, and God of my father Isaac: Lord, which saidest unto me, return unto thy country and to thy kindred, and I will deal well with thee. I am not worthy of the least of all the mercies and truth which thou hast showed unto thy servant. For with my staff came I over this Jordan, and now have I gotten two droves. Deliver me from the hands of my brother Esau: for I fear him: lest he will come and smite the mother with the children. Thou saidest that thou wouldest surely do me good, and wouldest make my seed as the sand of the sea which cannot be numbered for multitude.

And he tarried there that same night, and took of that which came to hand, a present, unto Esau his brother: Two hundred she goats and twenty he goats: two hundred sheep and twenty rams: thirty milk camels with their colts: forty kine and ten bulls: twenty she asses and ten foals and delivered them unto his servants, every drove by themselves, and said unto them: go forth before me and put a space betwixt every drove. And he commanded the foremost, saying:

When Esau my brother meeteth thee and asketh thee saying: whose servant art thou and where goest thou, and whose are these that go before thee: thou shalt say, they be thy servant Jacobs, and are a present sent unto my lord Esau, and behold, he himself cometh after us. And so commanded he the second, and even so the third, and likewise all that followed the droves saying, of this manner see that ye speak unto Esau when ye meet him, and say moreover. Behold thy servant Jacob cometh after us, for he said. I will pease his wrath with the present that goeth before me and afterward I will see him myself, so peradventure he will receive me to grace. So went the present before him and he tarried all that night in the tent, and rose up the same night and took his two wives and his two maidens and his eleven sons, and went over the ford Jabok. And he took them and sent them over the river, and sent over that he had and

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tarried behind himself alone.

And there wrestled a man with him unto the breaking of the day. And when he saw that he could not prevail against him, he smote him under the thigh, and the sinew of Jacobs thigh shrank as he wrestled with him. And he said: let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he said unto him: what is thy name? He answered: Jacob. And he said: thou shalt be called Jacob no more, but Israel. For thou hast wrestled with God and hast prevailed.

And Jacob asked him saying, tell me thy name. And he said, wherefore dost thou ask after my name? and he blessed him there. And Jacob called the name of the place Pheniel, for I have seen God face to face, and yet is my life reserved. And as he went over Peniel, the sun rose upon him, and he halted upon his thigh: wherefore the children of Israel eat not of the sinew that shrank under the thigh, unto this day: because that he smote Jacob under the thigh in the sinew that shrank.

[Chpt 33] Jacob lifted up his eyes and saw his brother Esau come, and with him four hundred men. And he divided the children unto Lea and unto Rahel and unto the two maidens. And he put the maidens and their children foremost, and Lea and her children after, and Rahel and Joseph hindermost. And he went before them and fell on the ground seven times, until he came unto his brother.

Esau ran to meet him and embraced him and fell on his neck and kissed him, and they wept. And he lifted up his eyes and saw the wives and their children, and said: what are these which thou there hast? And he said: they are the children which God hath given thy servant. Then came the maidens forth, and did their obeisance. Lea also and her children came and did their obeisance. And last of all came Joseph and Rahel and did their obeisance.

And he said: what meanest thou with all the droves which I met? And he answered: to find grace in the sight of my lord. And Esau said: I have enough my brother, keep that thou hast unto thyself. Jacob answered: oh nay, but if I have found grace in thy sight, receive my present of my hand: for I have seen thy face as though I had seen the face of God: wherefore receive me to grace and take my blessing that I have brought thee, for God hath given it me. And I have enough of all things. And so he compelled him to take it. And he said: let us take our journey and go, and I will go in thy company. And he said unto him: my lord knoweth that I have tender children, ewes and kine with young, under mine hand, which if men should overdrive but even one day, the whole flock would die. Let my lord therefore go before his servant and I will drive fair and

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softly, according as the cattle that goeth before me and the children, be able to endure: until I come to my lord unto Seir.

And Esau said: let me yet leave some of my folk with thee. And he said: what needeth it? let me find grace in the sight of my lord. So Esau went his way again the same day unto Seir. And Jacob took his journey toward Sucoth, and built him an house, and made booths for his cattle: whereof the name of the place is called Sucoth.

And Jacob came peaceably in to the city of Sichem in the land of Canaan, after that he was come from Mesopotamia, and pitched before the city, and bought a parcel of ground where he pitched his tent, of the children of Hemor Sichems father, for an hundred lambs, And he made there an altar, and there called upon the mighty God of Israel.

[Chpt 34] Dina the daughter of Lea which she bare unto Jacob, went out to see the daughters of the land. And Sichem the son of Hemor the Hevite lord of the country, saw her and took her, and lay with her, and forced her: and his heart lay unto Dina the daughter of Jacob. And he loved the damsel and spake kindly unto her, and spake unto his father Hemor saying, get me this maiden unto my wife. And Jacob heard that he had defiled Dina his daughter, but his sons were with the cattle in the field, and therefore he held his peace, until they were come. Then Hemor the father of Sichem went out unto Jacob, to commune with him. And the sons of Jacob came out of the field as soon as they heard it, for it grieved them, and they were not a little wroth, because he had wrought folly in Israel, in that he had lain with Jacobs daughter, which thing ought not to be done. And Hemor communed with them saying: the soul of my son Sichem longeth for your daughter: give her him to wife, and make marriages with us: give your daughters unto us, and take our daughters unto you, and dwell with us, and the land shall be at your pleasure, dwell and do your business, and have your possessions therein. And Sichem said unto her father and her brethren: let me find grace in your eyes, and whatsoever ye appoint me, that will I give. Ask freely of me both the dowry and gifts, and I will give according as ye say unto me, and give me the damsel to wife.

Then the sons of Jacob answered to Sichem and Hemor his father deceitfully, because he had defiled Dina their sister. And they said unto them, we cannot do this thing that we should give our sister to one that is uncircumcised, for that were a shame unto us. Only in this will we consent unto you: If ye will be as we be, that all the men children among you be circumcised, then will we give our daughter to you and take yours to us, and will dwell with you and be one

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people. But and if ye will not hearken unto us to be circumcised, than will we take our daughter and go our ways. And their words pleased Hemor: and Sichem his son. And the young man deferred not for to do the thing, because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house. Then Hemor and Sichem went unto the gate of their city, and communed with the men of their city saying: These men are peaceable with us, and will dwell in the land and do their occupation therein. And in the land is room enough for them, let us take their daughters to wives and give them ours: only herein will they consent unto us for to dwell with us and to be one people: if all the men children that are among us be circumcised as they are. Their goods and their substance and all their cattle are ours, only let us consent unto them, that they may dwell with us.

And unto Hemor and Sichem his son hearkened all that went out at the gate of his city. And all the men children were circumcised whatsoever went out at the gates of his city. And the third day when it was painful to them, two of the sons of Jacob, Simeon and Levi Dinan brethren, took either of them his sword and went into the city boldly, and slew all that was male, and slew also Hemor and Sichem his son with the edge of the sword, and took Dina their sister out of Sichems house, and went their way.

Then came the sons of Jacob upon the deed, and spoiled the city, because they had defiled their sister: and took their sheep, oxen, asses and whatsoever was in the city and also in the fields. And all their goods, all their children and their wives took they captive, and made havoc of all that was in the houses.

And Jacob said to Simeon and Levi: ye have troubled me and made me stink unto the inhabitants of the land, both to the Cananites and also unto the Perezites. And I am few in number. Wherefore they shall gather themselves together against me and slay me, and so shall I and my house be destroyed. And they answered: should they deal with our sister as with an whore?

[Chpt 35] And God said unto Jacob, arise and get thee up to Bethel, and dwell there. And make there an altar unto God that appeared unto thee, when thou fleddest from: Esau thy brother. Then said Jacob unto his household and to all that were with him, put away the strange gods that are among you and make yourselves clean, and change your garments, and let us arise and go up to Bethel, that I may make an altar there, unto God which heard me in the day of my tribulation and was with me in the way which I went.

And they gave unto Jacob all the strange gods which were under their hands, and all their earrings which were in their ears, and Jacob hid them under an oak

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at Sichem. And they departed. And the fear of God fell upon the cities that were round about them, that they durst not follow after the sons of Jacob. So came Jacob to Lus in the land of Canaan, otherwise called Bethell, with all the people that was with him. And he builded there an altar, and called the place Bethel: because that God appeared unto him there, when he fled from his brother.

Then died Debora Rebeccas nurse, and was buried beneath Bethel under an oak. And the name of it was called the oak of lamentation. And God appeared unto Jacob again after he came out of Mesopotamia and blessed him and said unto him: Thy name is Jacob. Notwithstanding thou shalt be no more called Jacob, but Israel shall be thy name. And so was his name called Israel.

And God said unto him: I am God allmighty, grow and multiply: for people and a multitude of people shall spring of thee, yea and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, will I give unto thee, and unto thy seed after thee will I give it also. And God departed from him in the place where he talked with him. And Jacob set up a mark in the place where he talked with him: even a pillar of stone, and poured drink offering theron and poured also oil theron, and called the name of the place where God spake with him Bethell.

And they departed from Bethel, and when he was but a field breadth from Ephrath, Rahel began to travail. And in travailing she was in peril. And as she was in pains of her labor, the midwife said unto her: fear not, for thou shalt have this son also. Then as her soul was departing, that she must die: she called his name Ben Oni. But his father called him Ben Jamin. and thus died Rahel and was buried in the way to Ephrath which now is called Bethlehem. And Jacob set up a pillar upon her grave, which is called Rahels grave pillar unto this day. And Israel went then and pitched up his tent beyond the tower of Eder. And it chanced as Israel dwelt in that land, that Ruben went and lay with Bilha his fathers concubine, and it came to Israels ear. The sons of Jacob were twelve in number. The sons of Lea: Ruben, Jacobs eldest son, and Simeon, Levi, Juda, Isachar, and Zabulon. The sons of Rahel: Joseph and Ben Jamin. The sons of Bilha Rahels maid: Dan and Nephtali. The sons of Zilpha Leas maid Gad and Asser. These are the sons which were born him in Mesopotamia.

Then Jacob went unto Isaac his father to Mamre a principal city, otherwise called Hebron: where Abraham and Isaac sojourned as strangers. And the days of Isaac were an hundred and eighty years: and then fell he sick and died, and was put unto his people being old and full of days. And his sons Esau and Jacob buried him.

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[Chpt 36] These are the generations of Esau which is called Edom. Esau took his wives of the daughters of Canaan: Ada the daughter of Elon an Hethite, and Ahalibama the daughter of Ana, which Ana was the son of Zibeon an Hevite, And Basmath Ismaels daughter and sister of Nebaioth. And Ada bare unto Esau, Eliphaz: and Basmath bare Reguel: And Ahalibama bare Jeus, Jaelam and Korah. These are the sons of Esau which were born him in the land of Canaan.

And Esau took his wives, his sons and daughters and all the souls of his house: his goods and all his cattle and all his substance which he had got in the land of Canaan, and went into a country away from his brother Jacob: for their riches was so much, that they could not dwell together, and that the land wherein they were strangers, could not receive them: because of their cattle. Thus dwelt Esau in mount Seir, which Esau is called Edom. These are the generations of Esau father of the Edomites in mount Seir, and these are the names of Esaus sons: Eliphaz the son of Ada the wife of Esau, and Reguel the son of Basmath the wife of Esau also. And the sons of Eliphaz were: Theman, Omar, Zepho, Gaetham and Kenas. And Thimna was concubine to Eliphaz Esaus son, and bare unto Eliphaz, Amalek. And these be the sons of Ada Esaus wife. And these are the sons of Reguel: Nahath, Serah, Samma and Misa: these were the sons of Basmath Esaus wife. And these were the sons of Ahalibama Esaus wife the daughter of Ana son of Zebeon, which she bare unto Esau: Jeus, Jaelam and Rorah.

These were dukes of the sons of Esau. The children of Eliphaz the first son of Esau were these: duke Theman, duke Omar, duke Zepho, duke Kenas, duke Rorah, duke Gaetham and duke Amaleck: these are the dukes that came of Eliphaz in the land of Edom, and these were the sons of Ada. These were the children of Reguel Esaus son: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the land of Edom, and these were the sons of Basmath Esaus wife. These were the children of Ahalibama Esaus wife: duke Jeus, duke Gaelam, duke Korah, these dukes came of Ahalibama the daughter of Ana Esaus wife. These are the children of Esau, and these are the dukes of them: which Esau is called Edom: These are the children of Seir the Horite, the inhabiter of the land: Lothan, Sobal, Zibeon, Ana, Dison, Eser and Disan. These are the dukes of the Horites the children of Seir in the land of Edom. And the children of Lothan were: Hori and Hemam. And Lothans sister was called Thimna.

The children of Sobal were these: Alvan, Manahath, Ebal, Sepho and Onam.

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These were the children of Zibeon. Aia and Ana, this was that Ana that found the mules in the wilderness, as he fed his father Zibeons asses. The children of Ana were these. Dison and Ahalibama the daughter of Ana. These are the children of Dison. Hemdan, Esban, Jethran, and Cheran. The children of Ezer were these, Bilhan, Seavan and Akan. The children of Disan were: Ur and Aran.

These are the dukes that came of Hori: duke Lothan, duke Sobal, duke Zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes that came of Hori in their dukedoms in the land of Seir. These are the kings that reigned in the land of Edom before there reigned any king among the children of Israel. Bela the son of Beor reigned in Edomea, and the name of his city was Dinhaba. And when Bela died, Jobab the son of Serah out of Bezara, reigned in his stead. When Jobab was dead, Husam of the land of Themany reigned in his stead. And after the death of Husam, Hadad the son of Bedad which slew the Madianites in the field of the Moabites, reigned in his stead, and the name of his city was Avith. When Hadad was dead, Samla of Masreka reigned in his stead. When Samla was dead, Saul of the river Rehoboth reigned in his stead. When Saul was dead, Baal Hanan the son of Achbor reigned in his stead. And after the death of Baal Hanan the son of Achbor, Hadad reigned in his stead, and the name of his city was Pagu. And his wives name Mehetabeel the daughter of Matred the daughter of Mesaab.

These are the names of the dukes that came of Esau, in their kindreds, places and names: Duke Thimma, duke Alua, duke Jetheth, duke Ahalibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Iram. These be the dukes of Edomea in their habitations, in the land of their possessions. This Esau is the father of the Edomites.

[Chpt 37] And Jacob dwelt in the land wherein his father was a stranger, that is to say in the land of Canaan. And these are the generations of Jacob: when Joseph was seventeen years old, he kept sheep with his brethren, and the lad was with the sons of Bilha and of Zilpha his fathers wives. And he brought unto their father an evil saying that was of them. And Israel loved Joseph more than all his children, because he begat him in his old age, and he made him a coat of many colors.

When his brethren saw that their father loved him more than all his brethren, they hated him and could not speak one kind word unto him. Moreover Joseph dreamed a dream and told it his brethren: wherefore they hated him yet the more. And he said unto them: hear I pray you this dream which I have dreamed: Behold we were making sheaves in the field: and lo, my sheaf arose and stood

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upright, and yours stood round about and made obeisance to my sheaf. Then said his brethren unto him: what, shalt thou be our king or shalt thou reign over us? And they hated him yet the more, because of his dream and of his words.

And he dreamed yet another dream and told it his brethren saying: behold, I have had one dream more: me thought the *son and the moon and eleven stars made obeisance to me. And when he had told it unto his father and his brethren, his father rebuked him and said unto him: what meaneth this dream which thou hast dreamed: shall I and thy mother and thy brethren come and fall on the ground before thee? And his brethren hated him, but his father noted the saying.

His brethren went to keep their fathers sheep in Sichem, and Israel said unto Joseph: do not thy brethren keep in Sichem? come that I may send thee to them. And he answered here am I. And he said unto him: go and see whether it be well with thy brethren and the sheep, and bring me word again. And sent him out of the vale of Hebron, for to go to Sichem. And a certain man found him wandering out of his way in the field, and asked him what he sought. And he answered: I seek my brethren, tell me I pray thee where they keep sheep. And the man said, they are departed here, for I heard them say let us go unto Dothan. Thus went Joseph after his brethren, and found them in Dothan.

And when they saw him afar off before he came at them, they took counsel against him, for to slay him, and said one to another, Behold this dreamer cometh, come now and let us slay him and cast him into some pit, and let us say that some wicked beast hath devoured him, and let us see what his dreams will come to.

When Ruben heard that, he went about to rid him out of their hands and said, let us not kill him. And Ruben said moreover unto them, shed not his blood, but cast him into this pit that is in the wilderness, and lay no hands upon him: for he would have rid him out of their hands and delivered him to his father again.

And as soon as Joseph was come unto his brethren, they stripped him out of his gay coat that was upon him, and they took him and cast him into a pit. But the pit was empty and had no water therein. And they sat them down to eat bread. And as they lift up their eyes and looked about, there came a company of Ismaelites from Gilead, and their camels laden with spicery, balm, and myrrh, and were going down into Egypt.

Then said Juda to his brethren, what availeth it that we slay our brother, and keep his blood secret? come on, let us sell him to the Ismaelites, and let not our hands be defiled upon him: for he is our brother and our flesh. And his brethren were content. Then as the Madianites merchant men passed by, they drew

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Joseph out of the pit and sold him unto the Ismaelites for twenty pieces of silver. And they brought him into Egypt.

And when Ruben came again unto the pit and found not Joseph there, he rent his clothes and went again unto his brethren saying: the lad is not yonder, and whither shall I go? And they took Josephs coat and killed a goat, and dipped the coat in the blood. And they sent that gay coat and caused it to be brought unto their father and said: This have we found: see, whether it be thy sons coat or no. And he knew it saying: it is my sons coat: a wicked beast hath devoured him, and Joseph is rent in pieces. And Jacob rent his clothes, and put sack cloth about his loins, and sorrowed for his son a long season. Then came all his sons and all his daughters to comfort him. And he would not be comforted, but said: I will go down into the grave unto my son, mourning. And thus his father wept for him. And the Madianites sold him in Egypt unto Putiphar a lord of Pharaos: and his chief marshal.

**son: sonne; is exactly the way it appears in the original text, sun, spelled sunne; in middle English, is used else where in the text.*

[Chpt 38] And it fortun'd at that time that *Judas went from his brethren and gat him to a man called Hira of Odollam, and there he saw the daughter of a man called Sua a Cananite. And he took her and went in unto her. And she conceived and bare a son and called his name Er. And she conceived again and bare a son and called him Onan. And she conceived the third time and bare a son, whom she called Sela: and he was at Chesib when she bare him.

And Judas gave Er his eldest son, a wife whose name was Tamar. But this Er Judas eldest son was wicked in the sight of the Lord, wherefore the Lord slew him. Then said Judas unto Onan: go in to thy brothers wife and marry her, and stir up seed unto thy brother. And when Onan perceived that the seed should not be his: therefore when he went in to his brothers wife, he spilled it on the ground, because he would not give seed unto his brother. And the thing which he did, displeas'd the Lord, wherefore he slew him also. Then said Juda to Tamar his daughter in law: remain a widow at thy fathers house, till Sela my son be grown: for he feared lest he should have died also, as his brethren did. Thus went Tamar and dwelt in her fathers house.

And in process of time, the daughter of Sua Judas wife died. Then Judas when he had left mourning, went unto his sheep shearers to Thimnath with his friend Hira of Odollam. And one told Tamar saying: behold, thy father in law goeth up to Thimnath, to shear his sheep. And she put her widows garments off from

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her and covered her with a cloak, and disguised herself: And sat her down at the entering of Enaim which is by the high ways side to Thimnath, for because she saw that Sela was grown, and she was not given unto him to wife.

When Juda saw her he thought it had been an whore, because she had covered her face. And turned to her unto the way and said, come I pray thee, let me lie with thee, for he knew not that it was his daughter in law. And she said what wilt thou give me, for to lie with me? Then said he, I will send thee a kid from the flock. She answered, Then give me a pledge till thou send it. Then said he, what pledge shall I give thee? And she said: thy signet, thy bracelet, and thy staff that is in thy hand. And he gave it her and lay by her, and she was with child by him. And she gat her up and went and put her mantle from her, and put on her widows raiment again. And Judas sent the kid by his neighbor of Odollam, for to fetch out his pledge again from the wifes hand. But he found her not. Then asked he the men of the same place saying: where is the whore that sat at Enaim in the way? And they said: there was no whore here. And he came to Juda again saying: I cannot find her, and also the men of the place said: that there was no whore there. And Juda said: let her take it to her, lest we be shamed: for I sent the kid and thou couldest not find her.

And it came to pass that after three months, one told Juda saying: Tamar thy daughter in law hath played the whore, and with playing the whore is become great with child. And Juda said: bring her forth and let her be burnt. And when they brought her forth, she sent to her father in law saying: by the man unto whom these things pertain, am I with child. And said also: look whose are this seal, bracelet, and staff. And Juda knew them saying: she is more righteous than I, because I gave her not to Sela my son. But he lay with her no more.

When time was come that she should be delivered, behold there was two twins in her womb. And as she travailed, the one put out his hand and the midwife took and bound a red thread about it saying: this will come out first. But he plucked his hand back again, and his brother came out. And she said: wherefore hast thou rent a rent upon thee? and called him Pharez. And afterward came out his brother that had the red thread about his hand, which was called Zarah.

**Judas (exact spelling)*

[Chpt 39] Joseph was brought unto Egypt, and Putiphar a lord of Pharaos: and his chief marshal an Egyptian, bought him of the Ismaelites which brought him there. And the Lord was with Joseph, and he was a lucky fellow and continued in the house of his master the Egyptian. And his master saw that the

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Lord was with him, and that the Lord made all that he did prosper in his hand: Wherefore he found grace in his masters sight, and served him. And his master made him ruler of his house, and put all that he had in his hand. And as soon as he had made him ruler over his house and over all that he had, the Lord blessed this Egyptians house for Josephs sake, and the blessing of the Lord was upon all that he had: both in the house and also in the fields. And therefore he left all that he had in Josephs hand, and looked upon nothing that was with him, save only on the bread which he ate. And Joseph was a goodly person and well favored. And it fortun'd after this, that his masters wife cast her eyes upon Joseph and said: come lie with me. But he denied and said to her: Behold, my master knows not what he hath in the house with me, but hath committed all that he hath to my hand. He himself is not greater in the house than I, and hath kept nothing from me, but only thee because thou art his wife. How then can I do this great wickedness, for to sin against God? And after this manner spake she to Joseph day by day: but he hearkened not unto her, to sleep near her or to be in her company.

And it fortun'd about the same season, that Joseph entered into the house, to do his business: and there was none of the household by, in the house. And she caught him by the garment saying: come sleep with me. And he left his garment in her hand and fled and got him out. When she saw that he had left his garment in her hand, and was fled out, she called unto the men of the house, and told them saying: See, he hath brought in an Hebrew unto us to do us shame: for he came in to me, for to have slept with me. But I cried with a loud voice. And when he heard, that I lifted up my voice and cried, he left his garment with me and fled away and got him out.

And she laid up his garment by her, until her lord came home. And she told him according to these words saying. This Hebrews servant which thou hast brought unto us came in to me to do me shame. But as soon as I lifted up my voice and cried, he left his garment with me and fled out. When his master heard the words of his wife which she told him saying: after this manner did thy servant to me, he waxed wroth.

And he took Joseph and put him in prison: even in the place where the kings prisoners lay bound. And there continued he in prison, but the Lord was with Joseph and showed him mercy, and got him favour in the sight of the keeper of the prison which committed to Josephs hand all the prisoners that were in the prison house. And whatsoever was done there, that did he. And the keeper of the prison looked unto nothing that was under his hand, because the Lord was

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with him, and because that whatsoever he did, the Lord made it come luckily to pass.

[Chpt 40] And it chanced after this, that the chief butler of the king of Egypt and his chief baker had offended their lord the king of Egypt. And Pharao was angry with them and put them in ward in his chief marshals house: even in the prison where Joseph was bound. And the chief marshal gave Joseph a charge with them, and he served them. And they continued a season in ward.

And they dreamed either of them in one night: both the butler and the baker of the king of Egypt which were bound in the prison house, either of them his dream, and each mans dream of a *sundry interpretation. When Joseph came in unto them in the morning, and looked upon them: behold, they were sad. And he asked them saying, wherefore look ye so sadly today? They answered him, we have dreamed a dream, and have no man to declare it. And Joseph said unto them. Interpreting belongeth to God but tell me yet. And the chief butler told his dream to Joseph and said unto him. In my dream methought there stood a vine before me, and in the vine were three branches, and it was as though it budded, and her blossoms shot forth: and the grapes thereof waxed ripe. And I had Pharaos cup in my hand, and took of the grapes and wrung them into Pharaos cup, and delivered Pharaos cup into his hand. And Joseph said unto him, this is the interpretation of it. The three branches are three days: for within three days shall Pharao lift up thine head, and restore thee unto thine office again, and thou shalt deliver Pharaos cup into his hand, after the old manner, even as thou didest when thou was his butler. But think on me with thee, when thou art in good case, and shew mercy unto me. And make mention of me to Pharao, and help to bring me out of this house: for I was stolen out of the land of the Hebrews, and here also have I done nothing at all wherefore they should have put me into this dungeon. When the chief baker saw that he had well interpreted it, he said unto Joseph, me thought also in my dream, that I had three wicker baskets on my head. And in the uppermost basket of all manner bakemeats for Pharao. And the birds ate them out of the basket upon my head.

Joseph answered and said: this is the interpretation thereof. The three baskets are three days, for this day three days shall Pharao take thy head from thee, and shall hang thee on a tree, and the birds shall eat thy flesh from off thee.

And it came to pass the third day which was Pharaos birthday, that he made a feast unto all his servants. And he lifted up the head of the chief butler and of the chief baker among his servants. And restored the chief butler unto his butlership again, and he reached the cup into Pharaos hand, and hanged the

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chief baker: even as Joseph had interpreted unto them. Notwithstanding the chief butler remembered not Joseph, but forgot him.

**sundry (various)*

[Chpt 41] And it fortun'd at two years end, that Pharao dreamed, and thought that he stood by a rivers side, and that there came out of the river seven goodly *kine and fat fleshed, and fed in a meadow, and him thought that seven other kine came up after them out of the river evil favored and lean fleshed and stood by the other upon the brink of the river. And the evil favored and lean fleshed kine: ate up the seven well favored and fat kine: and he awoke therewith. And he slept again and dreamed the second time, that seven ears of corn grew upon one stalk rank and goodly. And that seven thin ears blasted with the wind, sprang up after them: and that the seven thin ears devoured the seven rank and full ears. And then Pharao awaked: and see, here is his dream. When the morning came, his spirit was troubled. And he sent and called for all the soothsayers of Egypt and all the wise men thereof, and told them his dream: but there was none of them that could interpret it unto Pharao. Then spake the chief butler unto Pharao saying. I do remember my fault this day. Pharao was angry with his servants, and put in ward in the chief marshals house both me and the chief baker. And we dreamed both of us in one night and each mans dream of a *sundry interpretation.

And there was with us a young man, an Hebrew born, servant unto the chief marshal. And we told him, and he declared our dreams to us according to either of our dreams. And as he declared them unto us, even so it came to pass. I was restored to mine office again, and he was hanged.

Then Pharao sent and called Joseph. And they made him haste out of prison. And he shaved himself and changed his raiment, and went in to Pharao. And Pharao said unto Joseph: I have dreamed a dream and no man can interpret it, but I have heard say of thee that as soon as thou hearest a dream, thou dost interpret it. And Joseph answered Pharao saying: God shall give Pharao an answer of peace without me. Pharao said unto Joseph: in my dream me thought I stood by a rivers side, and there came out of the river seven fat fleshed and well favored *kine, and fed in the meadow. And then seven other kine came up after them, poor and very evil favored and lean fleshed: so that I never saw their like in all the land of Egypt in evil favoredness. And the seven lean and evil favored kine ate up the first seven fat kine. And when they had eaten them up, a man could not perceive that they had eaten them: for they were still as evil

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favored as they were at the beginning. And I awoke. And I saw again in my dream seven ears spring out of one stalk full and good, and seven other ears withered, thin and blasted with wind, spring up after them. And the thin ears devoured the seven good ears. And I have told it unto the soothsayers, but no man can tell me what it meaneth. Then Joseph said unto Pharao: both Pharaos dreams are one. And God doth show Pharao what he is about to do. The seven good kine are years: and the seven good ears are seven years also, and is but one dream. Likewise, the seven thin and evil favored kine that came out after them, are seven years: and the seven empty and blasted ears shall be seven years of hunger. This is that which I said unto Pharao, that God doth show Pharao what he is about to do.

Behold there shall come seven years of great plenteousness throughout all the land of Egypt. And there shall arise after them seven years of hunger. So that all the plenteousness shall be forgotten in the land of Egypt. And the hunger shall consume the land: so that the plenteousness shall not be once a seen in the land by reason of that hunger that shall come after, for it shall be exceeding great. And as concerning that the dream was doubled unto Pharao the second time, it betokeneth that the thing is certainly prepared of God, and that God will shortly bring it to pass.

Now therefore let Pharao provide for a man of understanding and wisdom, and set him over the land of Egypt. And let Pharao make officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years and let them gather all the food of these good years that come, and lay up corn under the power of Pharao: that there may be food in the cities, and there let them keep it: that there may be food in store in the land, against the seven years of hunger which shall come in the land of Egypt, and that the land perish not through hunger.

And the saying pleased Pharao and all his servants. Then said Pharao unto his servants: where shall we find such a man as this is, that hath the spirit of God in him? wherefore Pharao said unto Joseph: forasmuch as God hath shewed thee all this, there is no man of understanding nor of wisdom like unto thee. Thou therefore shalt be over my house, and according to thy word shall all my people obey: only in the kings seat will I be above thee. And he said unto Joseph: behold, I have set thee over all the land of Egypt. And he took off his ring from his finger, and put it upon Josephs finger, and arrayed him in raiment of *byss, and put a golden chain about his neck and set him upon the best chariot that he had save one. And they cried before him Abrech, and that Pharao had made him

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ruler over all the land of Egypt.

And Pharao said unto Joseph: I am Pharao, without thy will, shall no man lift up either his hand or foot in all the land of Egypt. And he called Josephs name Zaphnath Paenea. And he gave him to wife Asnath the daughter of Putiphar priest of On. Then went Joseph abroad in the land of Egypt. And he was thirty years old when he stood before Pharao king of Egypt. And then Joseph departed from Pharao, and went throughout all the land of Egypt.

And in the seven plenteous years they made sheaves and gathered up all the food of the seven plenteous years which were in the land of Egypt and put it into the cities. And he put the food of the fields that grew round about every city: even in the same. And Joseph laid up corn in store, like unto the sand of the sea in multitude out of measure, until he left numbering: For it was without number. And unto Joseph were born two sons before the years of hunger came, which Asnath the daughter of Putiphar priest of On, bare unto him. And he called the name of the first son Manasse, for God (said he) hath made me forget all my labor and all my fathers household. The second called he Ephraim, for God (said he) hath caused me to grow in the land of my trouble.

And when the seven years of plenteousness that was in the land of Egypt were ended, then came the seven years of *dearth, according as Joseph had said. And the dearth was in all lands: but in the land of Egypt was there yet food. When now all the land of Egypt began to hunger, then cried the people to Pharao for bread. And Pharao said unto all Egypt: go unto Joseph, and what he saith to you that do. And when the *dearth was throughout all the land, Joseph opened all that was in the cities, and sold unto the Egyptians. And hunger waxed sore in the land of Egypt. And all countries came to Egypt to Joseph for to buy corn: because that the hunger was so sore in all lands.

**kine (cows) *sundry (various) *byss (fine linen), *dearth (famine),*

[Chtp 42] When Jacob saw that there was corn to be sold in Egypt, he said unto his sons: why are ye negligent? Behold, I have heard that there is corn to be sold in Egypt. Get you there and buy us corn from there, that we may live and not die. So went Josephs ten brethren down to buy corn in Egypt, for Ben Jamin Josephs brother would not Jacob send with his other brethren: for he said: some misfortune might happen him.

And the sons of Israel came to buy corn among others that came, for there was *dearth also in the land of Canaan. And Joseph was governor in the land, and sold corn to all the people of the land. And his brethren came, and fell flat on

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the ground before him. When Joseph saw his brethren, he knew them: But made strange unto them, and spoke roughly unto them saying: Whence come ye? And they said: out of the land of Canaan, to buy victual. Joseph knew his brethren, but they knew not him.

And Joseph remembered his dreams which he dreamed of them, and said unto them: ye are spies, and to see where the land is weak is your coming. And they said unto him: nay, my lord: but to buy victual thy servants are come. We are all one mans sons, and mean truly, and thy servants are no spies. And he said unto them: nay verily, but even to see where the land is weak is your coming. And they said: we thy servants are twelve brethren, the sons of one man in the land of Canaan. The youngest is yet with our father, and one no man knows where he is. Joseph said unto them, that is it that I said unto you, that ye are surely spies. Here by ye shall be proved. For by the life of Pharao, ye shall not go from here, until your youngest brother be come hither. Send therefore one of you and let him fetch your brother, and ye shall be in prison in the mean season. And thereby shall your words be proved, whether there be any truth in you: or else by the life of Pharao, ye are but spies. And he put them in ward three days.

And Joseph said unto them the third day: This do and live, for I fear God. If ye mean no hurt, let one of your brethren be bound in the prison, and go ye and bring the necessary food unto your households, and bring your youngest brother unto me: that your words may be believed, and that ye die not. And they did so.

Then they said one to another: we have verily sinned against our brother, in that we saw the anguish of his soul when he besought us, and would not hear him: therefore is this trouble come upon us. Ruben answered them saying: said I not unto you that ye should not sin against the lad? But ye would not hear. And now verily see, his blood is required. They were not aware that Joseph understood them, for he spoke unto them by an interpreter. And he turned from them and wept, and then turned to them again and communed with them, and took out Simeon from among them and bound him before their eyes, and commanded to fill their sacks with corn, and to put every mans money in his sack, and to give them victual to spend by the way. And so it was done to them. And they laddened their asses with the corn and departed there. And as one of them opened his sack, for to give his ass provender in the Inn, he spied his money in his sacks mouth. And he said unto his brethren: my money is restored me again, and is even in my sacks mouth. Then their hearts failed them, and were astonished and said one to another: how cometh it that God dealeth thus with us. And they came unto Jacob their father unto the land of Canaan, and

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told him all that had happened them saying: The lord of the land spoke roughly to us, and took us for spies to search the country. And we said unto him: we mean truly and are no spies. We be twelve brethren sons of our father, one is away, and the youngest is now with our father in the land of Canaan. And the lord of the country said unto us: hereby shall I know if ye mean truly: leave one of your brethren here with me, and take food necessary for your households and get you away, and bring your youngest brother unto me. And thereby shall I know that ye are no spies, but mean truly: So will I deliver you your brother again, and ye shall occupy in the land.

And as they emptied their sacks, behold: every mans bundle of money was in his sack. And when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them: Me have ye robbed of my children: Joseph is away, and Simeon is away, and ye will take Ben Jamin away. All these things fall upon me. Ruben answered his father saying: Slay my two sons, if I bring him not to thee again. Deliver him therefore to my hand, and I will bring him to thee again: And he said: my son shall not go down with you. For his brother is dead, and he is left alone. Moreover some misfortune might happen upon him by the way which ye go. And so should ye bring my gray head with sorrow unto the grave.

**dearth (famine)*

[Chpt 43] And the **dearth* waxed sore in the land. And when they had eaten up that corn which they brought out of the land of Egypt, their father said unto them: go again and buy us a little food. Then said Juda unto him: the man did testify unto us saying: look that ye see not my face except your brother be with you. Therefore if thou wilt send our brother with us, we will go and buy the food. But if thou wilt not send him, we will not go: for the man said unto us: look that ye see not my face, except your brother be with you. And Israel said: wherefore dealt ye so cruelly with me, as to tell the man that ye had yet another brother? And they said: The man asked us of our kindred saying: is your father yet alive? Have ye not another brother? And we told him according to these words. How could we know that he would bid us bring our brother down with us? Then said Juda unto Israel his father: Send the lad with me, and we will rise and go, that we may live and not die: both we, thou and also our children. I will be surety for him, and of my hands require him. If I bring him not to thee and set him before thine eyes, then let me bear the blame for ever. For except we

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had made this tarrying: by this we had been there twice and come again.

Then their father Israel said unto them: if it must needs be so now: then do thus, take of the best fruits of the land in your vessels, and bring the man a present, a courtesy balm, and a courtesy of honey, spices and myrrh, dates and almonds. And take as much money more with you. And the money that was brought again in your sacks, take it again with you, peradventure it was some oversight.

Take also your brother with you, and arise and go again to the man. And God almighty give you mercy in the sight of the man and send you your other brother and also Ben Jamin, and I will be as a man robbed of his children.

Thus took they the present and twice so much more money with them, and Ben Jamin. And rose up, went down to Egypt, and presented themselves to Joseph. When Joseph saw Ben Jamin with them, he said to the ruler of his house: bring these men home, and slay and make ready: for they shall dine with me at noon. And the man did as Joseph bade, and brought them in to Josephs house.

When they were brought to Josephs house, they were afraid and said: because of the money that came in our sacks mouths at the first time, are we brought, to pick a quarrel with us and to lay some thing to our charge to bring us in bondage and our asses also. Therefore came they to the man that was the ruler over Josephs house, and communed with him at the door and said:

Sir, we came hither at the first time to buy food, and as we came to an inn and opened our sacks: behold, every mans money was in his sack with full weight: But we have brought it again with us, and other money have we brought also in our hands, to buy food, but we cannot tell who put our money in our sacks. And he said: be of good cheer, fear not: Your God and the God of your fathers hath put you that treasure in your sacks, for I had your money. And he brought Simeon out to them and led them into Josephs house, and gave them water to wash their feet, and gave their asses provender: And they made ready their present against Joseph came at noon, for they heard say that they should dine there. When Joseph came home, they brought the present into the house to him, which they had in their hands, and fell hat on the ground before him. And he welcomed them courteously saying: is your father that old man which ye told me of, in good health? And is he yet alive? They answered: thy servant our father is in good health, and is yet alive. And they bowed themselves and fell to the ground.

And he lifted up his eyes and beheld his brother Ben Jamin his mother's son,

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and said: is this your youngest brother of whom ye said unto me? And said: God be merciful unto thee my son. And Joseph made haste (for his heart did melt upon his brother) and sought where to weep, and entered into his chamber, for to weep there. And he washed his face and came out and refrained himself, and bade set bread on the table.

And they prepared for him by himself, and for them by themselves, and for the Egyptians which ate with him by themselves, because the Egyptians may not eat bread with the Hebrews, for that is an abomination unto the Egyptians. And they sat before him: the eldest according unto his age, and the youngest according unto his youth. And the men marveled among themselves. And they brought rewards unto them from before him: but Ben Jamins part was five times so much as any of theirs. And they ate and they drank, and were drunk with him.

**dearth (famine)*

[Chpt 44] And he commanded the ruler of his house saying: fill the mens sacks with food, as much as they can carry, and put every mans money in his bag mouth, and put my silver cup in the sacks mouth of the youngest and his corn money also. And he did as Joseph had said. And in the morning as soon as it was light, the men were let go with their asses. And when they were out of the city and not yet far away, Joseph said unto the ruler of his house: up and follow after the men and overtake them, and say unto them: wherefore have ye rewarded evil for good? Is that not the cup of which my lord drinketh, and doth he not prophesy therein? Ye have evil done that ye have done.

And he overtook them and said the same words unto them. And they answered him: wherefore saith my lord such words? God forbid that thy servants should do so. Behold, the money which we found in our sacks mouths, we brought again unto thee, out of the land of Canaan: how then should we steal out of my lords house, either silver or gold? With whosoever of thy servants it be found let him die, and let us also be my lords bondmen. And he said: Now therefore according unto your words, he with whom it is found, shall be my servant: but ye, shall be harmless.

And at once every man took down his sack to the ground, and every man opened his sack. And he searched, and began at the eldest and left at the youngest. And the cup was found in Ben Jamins sack. Then they rent their clothes, and laded every man his ass and went again unto the city. And Juda and his brethren came to Josephs house, for he was yet there, and they fell before

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him on the ground. And Joseph said unto them: what deed is this which ye have done? Knew ye not that such a man as I can prophesy?

Then said Juda: what shall we say unto my lord, what shall we speak or what excuse can we make? God hath found out the wickedness of thy servants. Behold, both we and he with whom the cup is found, are thy servants. And he answered: God forbid that I should do so, the man with whom the cup is found, he shall be my servant: but go ye in peace unto your father.

Then Juda went unto him and said: oh my lord, let thy servant speak a word in my lords ear, and be not wroth with thy servant: for thou art even as Pharao. My lord asked his servant saying: have ye a father or a brother? And we answered my lord, we have a father that is old, and a young lad which he begat in his age: and the brother of the said lad is dead, and he is all that is left of that mother. And his father loveth him. Then said my lord unto his servants bring him unto me, that I may set mine eyes upon him. And we answered my lord, that the lad could not go from his father, for if he should leave his father, he were but a dead man. Then saidest thou unto thy servants: except your youngest brother come with you, look that ye see my face no more.

And when we came unto thy servant our father, we showed him what my lord had said. And when our father said unto us, go again and buy us a little food: we said, that we could not go. Nevertheless if our youngest brother go with us then will we go, for we may not see the mans face, except our youngest brother be with us. Then said thy servant our father unto us. Ye know that my wife bare me two sons. And the one went out from me and it is said of a surety that he is torn in pieces of wild beasts, and I saw him not since. If ye shall take this also away from me and some misfortune happen upon him, then shall ye bring my gray head with sorrow unto the grave.

Now therefore when I come to thy servant my father, if the lad be not with me: seeing that his life hangeth by the lads life, then as soon as he seeth that the lad is not come, he will die. So shall we thy servants bring the gray head of thy servant our father with sorrow unto the grave. For I thy servant became surety for the lad unto my father and said: if I bring him not unto thee again. I will bear the blame all my life long. Now therefore let me thy servant bide here for the lad, and be my lords bondman: and let the lad go home with his brethren. For how can I go unto my father, and the lad not with me: lest I should see the wretchedness that shall come on my father.

[Chpt 45] And Joseph could no longer refrain before all them that stood about him, but commanded that they should go all out from him, and that there

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should be no man with him, while he uttered himself unto his brethren. And he wept aloud, so that the Egyptians and the house of Pharaoh heard it. And he said unto his brethren: I am Joseph, doth my father yet live? But his brethren could not answer him, for they were abashed at his presence. And Joseph said unto his brethren: come near to me, and they came near. And he said: I am Joseph your brother whom ye sold into Egypt. And now be not grieved therewith, neither let it seem a cruel thing in your eyes, that ye sold me here. For God did send me before you to save life. For this is the second year of *dearth in the land, and five more are behind in which there shall neither be earing nor harvest.

Wherefore God sent me before you to make provision, that ye might continue in the earth and to save your lives by a great deliverance. So now it was not ye that sent me here, but God: and he hath made me father unto Pharaoh and lord over all his house, and ruler in all the land of Egypt. Haste you and go to my father and tell him, this sayeth thy son Joseph: God hath made me lord over all Egypt. Come down unto me and tarry not. And thou shalt dwell in the land of Goshen and be by me: both thou and thy children, and thy childrens children: and thy sheep, and beasts and all that thou hast. There will I make provision for thee: for there remain yet five years of *dearth, lest thou and thy household and all that thou hast perish.

Behold, your eyes do see, and the eyes also of my brother Ben Jamin, that I speak to you by mouth. Therefore tell my father of all my honor which I have in Egypt and of all that ye have seen, and make haste and bring my father here. And he fell on his brother Ben Jamins neck and wept, and Ben Jamin wept on his neck. Moreover he kissed all his brethren and wept upon them. And after that, his brethren talked with him. And when the tidings was come unto Pharaohs house that Josephs brethren were come, it pleased Pharaoh well and all his servants.

And Pharaoh spake unto Joseph: say unto thy brethren, this do ye: lade your beasts and get you hence, And when ye be come unto the land of Canaan, take your father and your households and come unto me, and I will give you the best of the land of Egypt, and ye shall eat the fat of the land. And commanded also. This do ye: take chariots with you out of the land of Egypt, for your children and for your wives: and bring your father and come. Also, regard not your stuff, for the goods of all the land of Egypt shall be yours.

And the children of Israel did even so, And Joseph gave them chariots at the commandment of Pharaoh, and gave them victual also to spend by the way. And he gave unto each of them change of raiment: but unto Ben Jamin he gave three

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hundred pieces of silver and five changes of raiment. And unto his father he sent after the same manner: ten he asses laden with goods out of Egypt, and ten she asses laden with corn, bread and meat: to serve his father by the way. So sent he his brethren away, and they departed. And he said unto them: see that ye fall not out by the way.

And they departed from Egypt and came into the land of Canaan unto Jacob their father, and told him saying. Joseph is yet alive and is governor over all the land of Egypt. And Jacobs heart wavered, for he believed them not. And they told him all the words of Joseph which he had said unto them. But when he saw the chariots which Joseph had sent to carry him, then his spirits revived. And Israel said: I have enough, if Joseph my son be yet alive: I will go and see him, before that I die.

**dearth (famine)*

[Chpt 46] Israel took his journey with all that he had, and came unto Berseba and offered offerings unto the God of his father Isaac. And God said unto Israel in a vision by night, and called unto him: Jacob, Jacob. And he answered: here am I. And he said: I am that mighty God of thy father, fear not to go down into Egypt. For I will make of thee there a great people. I will go down with thee into Egypt, and I will also bring thee up again, and Joseph shall put his hand upon thine eyes. And Jacob rose up from Berseba. And the sons of Israel carried Jacob their father, and their children and their wives in the chariots which Pharao had sent to carry him. And they took their cattle and the goods which they had gotten in the land of Canaan, and came into Egypt: both Jacob and all his seed with him, his sons and his sons sons with him: his daughters and his sons daughters and all his seed brought he with him into Egypt.

These are the names of the children of Israel which came into Egypt, both Jacob and his sons: Ruben Jacobs first son. The children of Ruben: Hanoah, Pallu, Hezron and Charmi. The children of Simeon: Jemuel, Jami, Ohad, Jachin, Zohar and Saul the son of a Cananitish woman. The children of Levi: Gerson, Kahath and Merari. The children of Juda: Er, Onan, Sela, Pharez and Zerah, but Er and Onan died in the land of Canaan. The children of Pharez, Hezron, and Hamul. The children of Isachar: Tola, Phua, Job and Semson. The children of Zabulon: Sered, Elon and Jafeleel. These be the children of Lea which she bare unto Jacob in Mesopotamia with his daughter Dina. All these souls of his sons and daughters make thirty and three.

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The children of Gad: Ziphion, Haggi, Suni, Ezbon, Eri, Arodi and Areli. The children of Asser: Jemna, Jesua, Jesui, Bria and Serah their sister. And the children of Bria were Heber and Malchiel. These are the children of Silpha whom Laban gave to Lea his daughter. And these she bare unto Jacob in number sixteen souls.

The children of Rahel Jacobs wife: Joseph and Ben Jamin. And unto Joseph in the land of Egypt were born: Manasses and Ephraim which Asnath the daughter of Putiphar priest of On bare unto him. The children of Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Ehi, Ros, Mupim, Hupim and Ard. These are the children of Rahel which were born unto Jacob: fourteen souls altogether. The children of Dan: Husim. The children Nephthali: Jahezeel, Guni, Jezer and Sillem. These are the sons of Bilha which Laban gave unto Rahel his daughter, and she bare these unto Jacob, altogether seven souls. All the souls that came with Jacob into Egypt which came out of his loins (besides his sons wives) were all together sixty and six souls. And the sons of Joseph, which were born him in Egypt were: two souls. So that all the souls of the house of Jacob which came into Egypt are seventy.

And he sent Juda before him unto Joseph that the way might be showed him unto Gosan, and they came into the land of Gosan. And Joseph made ready his chariot and went to meet Israel his father unto Gosan, and presented himself unto him, and fell on his neck and wept upon his neck a good while. And Israel said unto Joseph: Now I am content to die, insomuch I have seen thee, that thou art yet alive.

And Joseph said unto his brethren and unto his fathers house: I will go and show Pharao and tell him: that my brethren and my fathers house which were in the land of Canaan are come unto me, and how they are shepherds (for they were men of cattle) and they have brought their sheep and their oxen and all that they have with them. If Pharao call you and ask you what your occupation is, say: thy servants have been occupied about cattle, from our childhood unto this time: both we and our fathers, that ye may dwell in the land of Gosan. For the Egyptians abhor all shepherds.

[Chpt 47] And Joseph went and told Pharao and said: my father and my brethren their sheep and their beasts and all that they have, are come out of the land of Canaan and are in the land of Gosan. And Joseph took a part of his brethren: even five of them, and presented them unto Pharao. And Pharao said unto his brethren: what is your occupation? And they said unto Pharao: shepherds are thy servants, both we and also our fathers. They said moreover

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unto Pharao: for to sojourn in the land are we come, for thy servants have no pasture for their sheep so sore is the famishment in the land of Canaan. Now therefore let thy servants dwell in the land of Gosan.

And Pharao said unto Joseph: thy father and thy brethren are come unto thee. The land of Egypt is open before thee: In the best place of the land make both thy father and thy brethren dwell: And even in the land of Gosan let them dwell. Moreover if thou know any men of activity among them, make them rulers over my cattle. And Joseph brought in Jacob his father and set him before Pharao. And Jacob blessed Pharao. And Pharao asked Jacob, how old art thou? And Jacob said unto Pharao: the days of my pilgrimage are an hundred and thirty years. Few and evil have the days of my life been, and have not attained unto the years of the life of my fathers in the days of their pilgrimages. And Jacob blessed Pharao and went out from him. And Joseph prepared dwellings for his father and his brethren, and gave them possessions in the land of Egypt, in the best of the land: even in the land of Rameses, as Pharao commanded. And Joseph made provision for his father, his brethren and all his fathers household, as young children are fed with bread.

There was no bread in all the land, for the *dearth was exceeding sore: so that the land of Egypt and the land of Canaan, were famished by the reason of the dearth. And Joseph brought together all the money that was found in the land of Egypt and of Canaan, for the corn which they bought: and he laid up the money in Pharaos house. When money failed in the land of Egypt and of Canaan, all the Egyptians came unto Joseph and said: give us sustenance: wherefore sufferest thou us to die before thee: for our money is spent. Then said Joseph: bring your cattle, and I will give you for your cattle, if ye be without money. And they brought their cattle unto Joseph. And he gave them bread for horses and sheep, and oxen and asses: so he fed them with bread for all their cattle that year.

When that year was ended, they came unto him the next year and said unto him: we will not hide it from my lord, how that we have neither money nor cattle for my lord: there is no more left for my lord, but even our bodies and our lands. Wherefore lettest thou us die before thine eyes, and the land to go to nought? buy us and our lands for bread: and let both us and our lands be bond to Pharao. Give us seed, that we may live and not die, and that the land go not to waste.

And Joseph bought all the land of Egypt for Pharao. For the Egyptians sold every man his land because the *dearth was sore upon them: and so the land

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became Pharaos. And he appointed the people unto the cities, from one side of Egypt unto the other: only the land of the Priests bought he not. For there was an ordinance made by Pharao for the priests, that they should eat that which was appointed unto them: which Pharao had given them wherefore they sold not their lands.

Then Joseph said unto the folk: behold I have bought you this day and your lands for Pharao. Take there seed and go sow the land. And of the increase, ye shall give the fifth part unto Pharao, and four parts shall be your own, for seed to sow the field: and for you, and them of your households, and for your children, to eat. And they answered: Thou hast saved our lives. Let us find grace in the sight of my lord, and let us be Pharaos servants. And Joseph made it a law over the land of Egypt unto this day: that men must give Pharao the fifth part, except the land of the priests only, which was not bond unto pharao.

And Israel dwelt in Egypt: even in the country of Gosan. And they had their possessions therein, and they grew and multiplied exceedingly. Moreover Jacob lived in the land of Egypt seventeen years, so that the whole age of Jacob was an hundred and forty seven years.

When the time drew nigh, that Israel must die: he sent for his son Joseph and said unto him: If I have found grace in thy sight, put thy hand under my thigh and deal mercifully and truly with me, that thou bury me not in Egypt: but let me lie by my fathers, and carry me out of Egypt, and bury me in their burial. And he answered: I will do as thou hast said. And he said: swear unto me. And he sware unto him. And then Israel bowed him unto the beds head.

**dearth (famine)*

[Chpt 48] After these deeds, tidings were brought unto Joseph, that his father was sick. And he took with him his two sons, Manasse and Ephraim. Then was it said unto Jacob: behold, thy son Joseph cometh unto thee. And Israel took his strength unto him, and sat up on the bed, and said unto Joseph: God almighty appeared unto me at Lus in the land of Canaan, and blessed me, and said unto me: behold, I will make thee grow and will multiply thee, and will make a great number of people of thee, and will give this land unto thee and unto thy seed after thee unto an everlasting possession. Now therefore thy two sons Manasse and Ephraim which were born unto thee before I came to thee, into Egypt, shall be mine: even as Ruben and Simeon shall they be unto me. And the children which thou gettest after them, shall be thine own: but shall be called with the names of their brethren in their inheritances. And after I came

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from Mesopotamia, Rahel died upon my hand in the land of Canaan, by the way: when I had but a fields breadth to go unto Ephrat. And I buried her there in the way to Ephrat which is now called Bethlehem.

And Israel beheld Josephs sons and said: what are these? And Joseph said unto his father: they are my sons, which God hath given me here. And he said: bring them to me, and let me bless them. And the eyes of Israel were dim for age, so that he could not see. And he brought them to him, and he kissed them and embraced them. And Israel said unto Joseph: I had not thought to have seen thy face, and yet lo, God hath showed it me and also thy seed. And Joseph took them away from his lap, and they fell on the ground before him.

Then took Joseph them both: Ephraim in his right hand toward Israels left hand and Manasse in his left hand, toward Israels right hand, and brought them unto him. And Israel stretched out his right hand and laid it upon Ephraims head which was the younger, and his left hand upon Manasses head, crossing his hands, for Manasse was the elder. And he blessed Joseph saying: God before whom my fathers Abraham and Isaac did walk, and the God which hath fed me all my life long unto this day, And the angel which hath delivered me from all evil, bless these lads: that they may be called after my name, and after my father Abraham and Isaac, and that they may grow and multiply upon the earth.

When Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him. And he lifted up his fathers hand, to have removed it from Ephraims head unto Manasses head, and said unto his father: Not so my father, for this is the eldest. Put thy right hand upon his head. And his father would not, but said: I know it well my son, I know it well. He shall be also a people and shall be great. But of a truth his younger brother shall be greater than he, and his seed shall be full of people. And he blessed them saying: At the example of these, the Israelites shall bless and say: God make thee as Ephraim and as Manasse. Thus set he Ephraim before Manasse.

And Israel said unto Joseph: behold, I die. And God shall be with you and bring you again unto the land of your fathers. Moreover I give unto thee, a portion of land above thy brethren which I gat out of the hands of the Amorites with my sword and with my bow.

[Chpt 49] And Jacob called for his sons and said: come together, that I may tell you what shall happen you in the last days. Gather you together and hear ye sons of Jacob, and hearken unto Israel your father.

Ruben, thou art mine eldest son, my might and the beginning of my strength, chief in receiving and chief in power. As unstable as water wast thou: thou shalt

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therefore not be the chiefest, for thou wentest up upon thy fathers bed, and then defiledest thou my couch with going up.

The brethren Simeon and Levi, wicked instruments are their weapons. Into their secrets come not my soul, and unto their congregation be my honor not coupled: for in their wrath they slew a man, and in their self will they *houghed an ox. Cursed be their wrath for it was strong, and their fierceness for it was cruel. I will therefore divide them in Jacob, and scatter them in Israel.

Juda, thy brethren shall praise thee, and thine hand shall be in the neck of thine enemies, and thy fathers children shall stoop unto thee. Juda is a lions whelp. From spoil my son thou art come on high: he laid him down and couched himself as a lion, and as a lioness. Who dare stir him up? The scepter shall not depart from Juda, nor a ruler from between his legs, until Silo come, unto whom the people shall hearken. He shall bind his foal unto the vine, and his ass colt unto the vine branch, and shall wash his garment in wine and his mantle in the blood of grapes: his eyes are *roudier than wine, and his teeth whiter then milk.

Zabulon shall dwell in the haven of the sea and in the port of ships, and shall reach unto Sidon.

Isachar is a strong ass, he couched him down between two borders, and saw that rest was good and the land that it was pleasant, and bowed his shoulder to bear, and became a servant unto tribute. Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent in the way, and an adder in the path, and bite the horse heels, so that his rider shall fall backward. After thy saving look I, Lord.

Gad, men of war shall invade him. And he shall turn them to flight.

Of Asser cometh fat bread, and he shall give pleasures for a king.

Nephtalim is a swift hind, and giveth goodly words. That flourishing child Joseph, that flourishing child and goodly unto the eye: the daughters ran upon the wall. The shooters have envied him and chide with him and hated him, and yet his bow bode fast, and his arms and his hands were strong, by the hands of the mighty God of Jacob: out of him shall come an herdsman, a stone in Israel. Thy father s God shall help thee, and the almighty shall bless thee with blessings from heaven above, and with blessings of the water that lieth under, and with blessings of the breasts and of the womb. The blessings of thy father were strong: even as the blessings of my elders, after the desire of the highest in the world, and these blessings shall fall on the head of Joseph, and on the top of the head of him that was separated from his brethren.

Ben Jamin is a ravishing wolf. In the morning he shall devour his prey, and at

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night he shall divide his spoil.

All these are the twelve tribes of Israel, and this is that which their father spake unto them when he blessed them, every man with a several blessing. And he charged them and said unto them. I shall be put unto my people: see that ye bury me with my fathers, in the cave that is in the field of Ephron the Hethite, in the double cave that is in the field before Mare in the land of Canaan. Which field Abraham bought of Ephron the Hethite for a possession to bury in. There they buried Abraham and Sara his wife, there they buried Isaac and Rebecca his wife. And there I buried Lea: which field and the cave that is therein, was bought of the children of Heth.

When Jacob had commanded all that he would unto his sons, he plucked up his feet upon the bed and died, and was put unto his people, And Joseph fell upon his fathers face, and wept upon him, and kissed him.

**roudier (unknown of sources: roud; "fish" rudd or rudden obsolete; to become red..)*

**houghed; marginal note: to cut the senows of the leg so that it could not walk. (hamstring)*

[Chpt 50] And Joseph commanded his servants that were Physicians, to embalm his father, and the Physicians embalmed Israel forty days long, for so long doth the embalming last, and the Egyptians bewept him seventy days.

And when the days of weeping were ended, Joseph spake unto the house of Pharao saying: If I have found favour in your eyes, speak unto Pharao and tell him, how that my father made me swear and said: lo, I die, see that thou bury me in my grave which I have made me in the land of Canaan. Now therefore let me go and bury my father, and then will I come again. And Pharao said, go and bury thy father, according as he made thee swear.

And Joseph went up to bury his father, and with him went all the servants of Pharao that were the elders of his house, and all the elders of Egypt, and all the house of Joseph and his brethren and his fathers house: only their children and their sheep and their cattle left they behind them in the land of Gosan. And there went with him also Chariots and horsemen: so that they were an exceeding great company.

And when they came to the field of Atad beyond Jordan, there they made great and exceeding sore lamentation. And he mourned for his father seven days. When the inhabitants of the land the Cananites saw the mourning in the field of Atad, they said: this is a great mourning which the Egyptians make. Wherefore the name of the place is called Abelmizraim, which place lieth beyond Jordan. And his sons did unto him according as he had commanded

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them.

And his sons carried him into the land of Canaan and buried him in the double cave which Abraham had bought with the field to be a place to bury in, of Ephron the Hethite before Mamre. And Joseph returned to Egypt again and his brethren, and all that went up with him to bury his father, as soon as he had buried him.

When Josephs brethren saw that their father was dead, they said: Joseph might fortune to hate us and reward us again all the evil which we did unto him. They did therefore a commandment unto Joseph saying: thy father charged before his death saying: This wise say unto Joseph, forgive I pray thee the trespass of thy brethren and their sin, for they rewarded thee evil. Now therefore we pray thee, forgive the trespass of the servants of thy fathers God. And Joseph wept when they spake unto him.

And his brethren came and fell before him and said: behold we be thy servants. And Joseph said unto them: fear not, for am not I under God? Ye thought evil unto me: but God turned it unto good to bring to pass, as it is this day, even to save much people alive. Fear not therefore, for I will care for you and for your children, and he spake kindly unto them.

Joseph dwelt in Egypt and his fathers house also, and lived an hundred and ten years. And Joseph saw Ephraims children, even unto the third generation. And unto Machir the son of Manasse were children born, and sat on Josephs knees.

And Joseph said unto his brethren: I die. And God will surely visit you and bring you out of this land, unto the land which he sware unto Abraham, Isaac and Jacob. And Joseph took an oath of the children of Israel and said: God will not fail but visit you: see therefore that ye carry my bones hence. And so Joseph died, when he was an hundred and ten years old. And they embalmed him and put him in a chest in Egypt.

The end of the first book of Moses

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[Chpt 1] These are the names of the children of Israel, which came to Egypt with Jacob, every man with his household: Ruben, Simeon, Levi, Juda, Isachar, Zabulon, Ben Jamin, Dan, Nephtali, Gad and Aser. All the souls that came out of the loins of Jacob, were seventy and Joseph was in Egypt already. When Joseph was dead and all his brethren and all that generation: the children of Israel grew, increased, multiplied and waxed exceeding mighty: so that the land was full of them.

Then there rose up a new king in Egypt which knew not Joseph. And he said unto his folk: behold the people of the children of Israel are more and mightier than we. Come on, let us play wisely with them: lest they multiply, and then (if there chance any war) they join themselves unto our enemies and fight against us, and so get them out of the land.

And he set taskmasters over them, to keep them under with burdens. And they built unto Pharao treasure cities: Phiton and Raamses. But the more they vexed them, the more they multiplied and grew: so that they abhorred the children of Israel. And the Egyptians held the children of Israel in bondage without mercy, and made their lives bitter unto them with cruel labor in clay and brick, and all manner work in the fields, and in all manner of service, which they caused them to work cruelly.

And the king of Egypt said unto the midwives of the Hebrews women, of which the ones name was Sephora and the other Phua: when ye midwife the women of the Hebrews and see in the birth time that it is a boy, kill it. But if it be a maid, let it live. Notwithstanding the midwives feared God, and did not as the king of Egypt commanded them: but saved the men children.

Then the king of Egypt called for the midwives and said unto them: why have ye dealt on this manner and have saved the men children? And the midwives answered Pharao, that the Hebrews women were not as the women of Egypt: but were sturdy women, and were delivered before the midwives came at them. And God therefore dealt well with the midwives. And the people multiplied and waxed very mighty. And because the midwives feared God, he made them houses.

Then Pharao charged all his people saying: All the men children that are born, cast into the river and save the maid children alive.

[Chpt 2] And there went a man of the house of Levi. And took a daughter of Levi. And the wife conceived and bare a son. And when she saw that it was a proper child, she hid him three months long. And when she could no longer hide him, she took a basket of bulrushes and daubed it with slime and pitch, and laid

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the child therein, and put it in the *flags by the rivers brink. And his sister stood afar off, to know what would come of it.

And the daughter of Pharaos came down to the river to wash herself, and her maidens walked along by the rivers side. And when she saw the basket among the flags, she sent one of her maids and caused it to be fetched. And when she had opened it she saw the child, and behold, the babe wept. And she had compassion on it and said: it is one of the Hebrews children. Then said his sister unto Pharaos daughter: shall I go and call unto thee a nurse of the Hebrews women, to nurse the child? And the maid ran and called the childs mother. Then Pharaos daughter said unto her. Take this child away and nurse it for me, and I will reward thee for thy labor. And the woman took the child and nursed it up.

And when the child was grown, she brought it unto Pharaos daughter, and it was made her son, and she called it Moses, because (said she) I took him out of the water. And it happened in these days when Moses was waxed great, that he went out unto his brethren and looked on their burdens, and spied an Egyptian smiting one of his brethren an Hebrew. And he looked round about: and when he saw that there was no man by, he slew the Egyptian and hid him in the sand. And he went out another day: and behold, two Hebrews strove together. And he said unto him that did the wrong: wherefore smitest thou thine neighbor? And he answered: who hath made thee a ruler or a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? Then Moses feared and said: of a surety the thing is known. And Pharaos heard of it and went about to slay Moses: but he fled from Pharaos and dwelt in the land of Madian, and he sat down by a wells side.

The priest of Madian had seven daughters which came and drew water and filled the troughs, for to water their fathers sheep. And the shepherds came and drove them away: But Moses stood up and helped them, and watered their sheep. And when they came to Raguel their father, he said: how happeneth it that ye are come so soon today? And they answered: there was an Egyptian that delivered us from the shepherds, and so drew us water and watered the sheep. And he said unto his daughters: where is he? why have ye left the man? Go call him that he may eat bread. And Moses was content to dwell with the man. And he gave Moses Zephora his daughter which bare a son, and he called him Gerson: for he said. I have been a stranger in a strange land. And she bare yet another son, whom he called Elieser saying: the God of my father is mine helper, and hath rid me out of the hands of Pharaos.

And it chanced in process of time, that the king of Egypt died, and the

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children of Israel sighed by the reason of labor, and cried. And their complaint came up unto God from the labor. And God remembered his promise with Abraham, Isaac and Jacob. And God looked upon the children of Israel, and knew them.

**flags (iris and cattails)*

[Chpt 3] Moses kept the sheep of Jethro his father in law priest of Madian, and he drove the flock to the backside of the desert, and came to the mountain of God, Horeb. And the angel of the Lord appeared unto him in a flame of fire out of a bush. And he perceived that the bush burned with fire, and consumed not. Then Moses said: I will go there and see this great sight, how it cometh that the bush burneth not. And when the Lord saw that he came for to see, he called unto him out of the bush and said: Moses, Moses. And he answered: here am I. And he said: come not hither, but put thy shoes off thy feet: for the place whereon thou standest is holy ground. And he said: I am the God of thy father, the God of Abraham, the God of Isaac and the God of Jacob. And Moses hid his face, for he was afraid to look upon God.

Then the Lord said: I have surely seen the trouble of my people which are in Egypt, and have heard their cry, which they have of their taskmasters. For I know their sorrow, and am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land unto a good land and a large and unto a land that floweth with milk and honey: even unto the place of the Cananites, Hethites, Amorites, Pherezites, Hevites, and of the Jebusites. Now therefore behold, the complaint of the children of Israel is come unto me, and I have also seen the oppression, wherewith the Egyptians oppress them. But come, I will send thee unto Pharao, that thou mayst bring my people the children of Israel out of Egypt. And Moses said unto God: what am I to go to Pharao, and to bring the children of Israel out of Egypt? And he said: I will be with thee. And this shall be a token unto thee that I have sent thee: after that thou hast brought the people out of Egypt, ye shall serve God upon this mountain.

Then said Moses unto God: when I come unto the children of Israel and say unto them, the God of your fathers hath sent me unto you, and they say unto me, what is his name, what answer shall I give them? Then said God unto Moses: I will be what I will be: and he said, this shalt thou say unto the children of Israel: I will be did send me to you. And God spake further unto Moses: thus shalt thou say unto the children of Israel: the Lord God of your fathers, the God of

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Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name for ever, and this is my memorial throughout all generations. Go therefore and gather the elders of Israel together and say unto them: the Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, appeared unto me, and said: I have been and seen both you and that which is done to you in Egypt. And I have said it, that I will bring you out of the tribulation of Egypt unto the land of the Cananites, Hethites, Amorites, Pherezites, Hevites and Jebusites: even a land that floweth with milk and honey.

If it come to pass that they hear thy voice, then go, both thou and the elders of Israel unto the king of Egypt, and say unto him: The Lord God of the Hebrews hath met with us: Let us go therefore three days journey into the wilderness, that we may sacrifice unto the Lord our God. Notwithstanding I am sure that the king of Egypt will not let you go, except it be with a mighty hand: yea and I will therefore stretch out mine hand, and smite Egypt with all my wonders which I will do therein. And after that he will let you go. And I will get this people favour in the sight of the Egyptians: so that when ye go, ye shall not go empty: but every wife shall borrow of her neighbour and of her that sojourneth in her house, jewels of silver and of gold and raiment. And ye shall put them on your sons and daughters, and shall rob the Egyptians.

[Chpt 4] Moses answered and said: See, they will not believe me nor hearken unto my voice: but will say, the Lord hath not appeared unto thee. Then the Lord said unto him: what is that in thine hand? and he said, a rod. And he said, cast it on the ground, and it turned unto a serpent. And Moses ran away from it. And the Lord said unto Moses: put forth thine hand and take it by the tail. And he put forth his hand and caught it, and it became a rod again in his hand, that they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac and the God of Jacob hath appeared unto thee.

And the Lord said furthermore unto him: thrust thine hand into thy bosom. And he thrust his hand into his bosom and took it out. And behold, his hand was leprous even as snow. And he said: put thine hand into thy bosom again. And he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh. If they will not believe thee neither hear the voice of the first token: yet will they believe the voice of the second token. But and if they will not believe the two signs neither hearken unto thy voice, then take of the water of the river and pour it upon the dry land. And the water which thou takest out of the river shall turn to blood upon the dry land.

And Moses said unto the Lord: Oh my Lord. I am not eloquent, no not in

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times past and namely since thou hast spoken unto thy servant: but I am slow mouthed and slow tongued. And the Lord said unto him: who hath made mans mouth, or who hath made the dumb or the deaf, the seeing or the blind? have not I the Lord? Go therefore and I will be with thy mouth and teach thee what thou shalt say. But he said: Oh my Lord, send I pray thee whom thou wilt. And the Lord was angry with Moses and said: I know Aaron thy brother the Levite that he can speak. And moreover behold, he cometh out to meet thee, and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him and put the words in his mouth, and I will be with thy mouth and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: he shall be thy mouth, and thou shalt be his God: and take this rod in thy hand, wherewith thou shalt do miracles.

And Moses went and returned to Jethro his father in law again and said unto him: let me go (I pray thee) and turn again unto my brethren which are in Egypt, that I may see whether they be yet alive. And Jethro said to Moses: go in peace. And the Lord said unto Moses in Madian: return again into Egypt for they are dead which went about to kill thee. And Moses took his wife and his sons and put them on an ass, and went again to Egypt, and took the rod of God in his hand.

And the Lord said unto Moses: when thou art come into Egypt again, see that thou do all the wonders before Pharao which I have put in thy hand: but I will harden his heart, so that he shall not let the people go. And tell Pharao, thus saith the Lord: Israel is mine eldest son, and therefore saith unto thee: let my son go, that he may serve me. If thou wilt not let him go: behold, I will slay thine eldest son.

And it chanced by the way in the inn, that the Lord met him and would have killed him. Then Zepora took a stone and circumcised her son, and fell at his feet, and said: a bloody husband art thou unto me. And he let him go. She said a bloody husband, because of the circumcision. Then said the Lord unto Aaron: go meet Moses in the wilderness. And he went and met him in the mount of God and kissed him. And Moses told Aaron all the words of the Lord which he had sent by him, and all the tokens which he had charged him withal. So went Moses and Aaron and gathered all the elders of the children of Israel. And Aaron told all the words which the Lord had spoken unto Moses, and did the miracles in the sight of the people, and the people believed. And when they heard that the Lord had visited the children of Israel and had looked upon their tribulation, they bowed themselves, and worshiped.

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[Chpt 5] Then Moses and Aaron went and told Pharao, thus saith the Lord God of Israel. Let my people go, that they may keep holy day unto me in the wilderness. And Pharao answered: what fellow is the Lord, that I should hear his voice for to let Israel go? I know not the Lord, neither will let Israel go. And they said: the God of the Hebrews hath met with us: let us go (we pray thee) three days journey into the desert, that we may sacrifice unto the Lord our God: lest he smite us either with pestilence or with sword. Then said the king of Egypt unto them: wherefore do ye, Moses and Aaron, let the people from their work? get you unto your labor. And Pharao said furthermore: behold there is much people in the land, and ye make them play and let their work stand.

And Pharao commanded the same day unto the taskmasters over the people, and unto the officers saying: see that ye give the people no more straw to make brick withal, as ye did in time past: let them go and gather them straw themselves, and the number of bricks which they were wont to make in time past, lay unto their charge also, and minish nothing thereof. For they be idle and therefore cry saying: let us go and do sacrifice unto our God. They must have more work laid upon them, that they may labor therein, and then will they not turn themselves to false words.

Then went the taskmasters of the people and the officers out and told the people saying: Thus sayeth Pharao: I will give you no more straw, but go yourselves and gather you straw where ye can find it, yet shall none of your labor be minished. Then the people scattered abroad throughout all the land of Egypt for to gather them stubble to be instead of straw.

And the taskmasters hastened them forward saying: fulfil your work day by day, even as when straw was given you. And the officers of the children of Israel which Pharaos taskmasters had set over them, were beaten. And it was said unto them: wherefore have ye not fulfilled your task in making brick, both yesterday and today, as well as in times past?

Then went the officers of the children of Israel and complained unto Pharao saying: wherefore dealest thou thus with thy servants? there is no straw given unto thy servants, and yet they say unto us: make brick. And lo, thy servants are beaten, and thy people is foul entreated. And he answered: idle are ye idle, and therefore ye say: let us go and do sacrifice unto the Lord. Go therefore and work, for there shall no straw be given you, and yet see that ye deliver the whole tale of brick.

When the officers of the children of Israel saw themselves in shrewd case (in that he said ye shall minish nothing of your daily making of brick) then they met

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Moses and Aaron standing in their way as they came out from Pharao, and said unto them: The Lord look unto you and judge, for ye have made the savour of us stink in the sight of Pharao and of his servants, and have put a sword into their hands to slay us.

Moses returned unto the Lord and said: Lord wherefore dealest thou cruelly with this people: and wherefore hast thou sent me? For since I came to Pharao to speak in thy name, he hath fared foul with this folk, and yet thou hast not delivered thy people at all, Then the Lord said unto Moses. Now shalt thou see what I will do unto Pharao, for with a mighty hand shall he let them go, and with a mighty hand shall he drive them out of his land.

[Chpt 6] And God spake unto Moses saying unto him: I am the Lord, and I appeared unto Abraham, Isaac and Jacob an almighty God: but in my name Jehovah was I not known unto them. Moreover I made an appointment with them to give them the land of Canaan: the land of their pilgrimage wherein they were strangers. And I have also heard the groaning of the children of Israel, because the Egyptians keep them in bondage, and have remembered my promise.

Wherefore say unto the children of Israel: I am the Lord, and will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, and will deliver you with a stretched out arm and with great judgements. And I will take you for my people and will be to you a God. And ye shall know that I am the Lord your God which brings you out from under the burdens of the Egyptians. And I will bring you unto the land over the which I did lift up my hand to give it unto Abraham, Isaac and Jacob, and will give it unto you for a possession: even I the Lord. And Moses told the children of Israel even so: But they hearkened not unto Moses for anguish of spirit and for cruel bondage. And the Lord spake unto Moses saying: Go and bid Pharao king of Egypt, that he let the children of Israel go out of his land. And Moses spake before the Lord saying: behold, the children of Israel hearken not unto me, how then shall Pharao hear me? seeing that I have uncircumcised lips. And the Lord spake unto Moses and Aaron and gave them a charge unto the children of Israel and unto Pharao king of Egypt: to bring the children of Israel out of the land of Egypt. These be the heads of their fathers houses. The children of Ruben the eldest son of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The children of Simeon are these: Gemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Cananithish wife: these are the kindreds of Simeon. These are the names of the children of Levi in their

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generations: Gerson, Kahath and Merari. And Levi lived an hundred and thirty seven years. The sons of Gerson: Libni and Semei in their kindreds. The children of Kahath: Amram, Jesear, Hebron and Usiel. And Kahath lived an hundred and thirty three years. The children of Merari are these: Maheli and Musi: these are the kindreds of Levi in their generations.

And Amram took Jochebed his niece to wife which bare him Aaron and Moses. And Amram lived an hundred and thirty seven years. The children of Jezeur: Korah, Nepheg and Sichri. The children of Usiel: Misael, Elzaphan and Sithri.

And Aaron took Elizaba daughter of Aminadab and sister of Nahason, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar. The children of Korah: Assir, Elkana and Abiassaph: these are the kindreds of the Korahites. And Eleazar Aarons son took him one of the daughters of Putuel to wife: which bare him Pinehas: these be the principal fathers of the Levites in their kindreds.

These are that Aaron and Moses to whom the Lord said: carry the children of Israel out of the land of Egypt, with their armies. These are that Moses and Aaron which spake to Pharao king of Egypt, that they might bring the children of Israel out of Egypt. And in the day when the Lord spake unto Moses in the land of Egypt, he spake unto him saying, I am the Lord, see that thou speak unto Pharao the king of Egypt all that I say unto thee. And Moses answered before the Lord: I am of uncircumcised lips, how shall Pharao then give me audience?

[Chpt 7] And the Lord said unto Moses: behold, I have made thee Pharaos God, and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee and Aaron thy brother shall speak unto Pharao: that he send the children of Israel out of his land. But I will harden Pharaos heart, that I may multiply my miracles and my wonders in the land of Egypt. And yet Pharao shall not hearken unto you, that I may set mine hand upon Egypt and bring out mine armies, even my people the children of Israel out of the land of Egypt, with great judgements. And the Egyptians shall know that I am the Lord when I have stretched forth my hand upon Egypt, and have brought out the children of Israel from among them.

Moses and Aaron did as the Lord commanded them. And Moses was eighty years old and Aaron eighty three when they spake unto Pharao. And the Lord spake unto Moses and Aaron saying: when Pharao speaketh unto you and saith: shew a wonder, then shalt thou say unto Aaron, take the rod and cast it before Pharao, and it shall turn to a serpent. Then went Moses and Aaron in unto Pharao, and did even as the Lord had commanded. And Aaron cast forth his rod

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before Pharaoh and before his servants, and it turned to a serpent. Then Pharaoh called for the wise men and enchanters of Egypt: and they did in like manner with their sorcery. And they cast down every man his rod, and they turned to serpents: but Aarons rod ate up their rods: and yet for all that Pharaohs heart was hardened, so that he hearkened not unto them, even as the Lord had said. Then said the Lord unto Moses: Pharaohs heart is hardened, and he refuseth to let the people go. Get thee unto Pharaoh in the morning, for he will come unto the water, and stand thou upon the rivers brink against he come, and the rod which turned to a serpent take in thine hand. And say unto him: the Lord God of the Hebrews hath sent me unto thee saying: let my people go, that they may serve me in the wilderness: but hitherto thou wouldest not hear. Wherefore thus saith the Lord: hereby thou shalt know that I am the Lord. Behold, I will smite with the staff that is in mine hand upon the waters that are in the river, and they shall turn to blood. And the fish that is in the river shall die, and the river shall stink: so that it shall grieve the Egyptians to drink of the water of the river.

And the Lord spake unto Moses, say unto Aaron: take thy staff and stretch out thine hand over the waters of Egypt, over their streams, rivers, ponds and all pools of water, that they may be blood, and that there may be blood in all the land of Egypt: both in vessels of wood and also of stone.

And Moses and Aaron did even as the Lord commanded. And he lifted up the staff and smote the waters that were in the river, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the river, turned into blood. And the fish that was in the river died, and the river stank: so that the Egyptians could not drink of the water of the river. And there was blood throughout all the land of Egypt.

And the enchanters of Egypt did likewise with their enchantments, so that Pharaohs heart was hardened and did not regard them as the Lord had said. And Pharaoh turned himself and went into his house, and set not his heart thereunto. And the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river. And it continued a week after that the Lord had smite the river.

[Chpt 8] The Lord spake unto Moses: Go unto Pharaoh and tell him, thus sayeth the Lord: let my people go, that they may serve me. If thou wilt not let them go: behold I will smite all thy land with frogs. And the river shall *scrale with frogs, and they shall come up and go into thine house and into thy chamber where thou sleepest and upon thy bed, and into the houses of thy servants, and upon thy people, and into thine ovens, and upon thy victuals which thou hast in

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store. And the frogs shall come upon thee and on thy people and upon all thy servants.

And the Lord spake unto Moses, say unto Aaron: stretch forth thine hand with thy rod over the streams, rivers, and ponds. And bring up frogs upon the land of Egypt. And Aaron stretched his hand over the water of Egypt, and the frogs came up and covered the land of Egypt. And the sorcerers did likewise with their sorcery, and the frogs came up upon the land of Egypt.

Then Pharao called for Moses and Aaron and said, pray ye unto the Lord that he may take away the frogs from me and from my people, and I will let the people go, that they may sacrifice unto the Lord. And Moses said unto Pharao: Appoint thou the time unto me, when I shall pray for thee and thy servants and thy people, to drive away the frogs from thee and thy house, so that they shall remain but in the river only. And he said tomorrow. And he said: even as thou hast said, that thou mayst know that there is none like unto the Lord our God. And the frogs shall depart from thee and from thine houses, and from thy servants and from thy people, and shall remain in the river only.

And Moses and Aaron went out from Pharao, and Moses cried unto the Lord upon the appointment of frogs which he had made unto Pharao. And the Lord did according to the saying of Moses. And the frogs died out of the houses, courts and fields. And they gathered them together upon heaps: so that the land stank of them.

But when Pharao saw that he had rest given him, he hardened his heart and hearkened not unto them, as the Lord had said. And the Lord said unto Moses: Say unto Aaron: stretch out thy rod and smite the dust of the land that it may turn to lice in all the land of Egypt. And they did so. And Aaron stretched out his hand with his rod and smote the dust of the earth, and it turned to lice both in man and beast, so that all the dust of the land turned to lice, throughout all the land of Egypt.

And the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. And the lice were both upon man and beast. Then said the enchanters unto Pharao: it is the finger of God. Neverthelater Pharaos heart was hardened and he regarded them not, as the Lord had said.

And the Lord said unto Moses: rise up early in the morning and stand before Pharao, for he will come unto the water: and say unto him, thus saith the Lord: let my people go, that they may serve me. If thou wilt not let my people go, behold, I will send all manner flies both upon thee and thy servants, and thy people, and into thy houses. And the houses of the Egyptians shall be full of

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flies, and the ground whereon they are. But I will separate the same day the land of Goshen where my people are, so that there shall no flies be there: that thou mayest know that I am the Lord upon the earth. And I will put a division between my people and thine. And even tomorrow shall this miracle be done.

And the Lord did even so: and there came noisome flies into the house of Pharaoh, and into his servants houses and into all the land of Egypt: so that the land was marred with flies. Then Pharaoh sent for Moses and Aaron and said: Go and do sacrifice unto your God in the land. And Moses answered: it is not meet so to do. For we must offer unto the Lord our God, that which is an abomination unto the Egyptians: behold shall we sacrifice that which is an abomination unto the Egyptians before their eyes, and shall they not stone us? we will therefore go three days journey into the desert and sacrifice unto the Lord our God as he hath commanded us.

And Pharaoh said: I will let you go, that ye may sacrifice unto the Lord your God in the wilderness: only go not far away, and see that ye pray for me. And Moses said: behold, I will go out from thee and pray unto the Lord, and the flies shall depart from Pharaoh and from his servants and from his people tomorrow. But let Pharaoh from henceforth deceive no more, that he would not let the people go to sacrifice unto the Lord.

And Moses went out from Pharaoh and prayed unto the Lord. And the Lord did as Moses had said, and took away the flies from Pharaoh and from his servants and from his people, so that there remained not one. But for all that, Pharaoh hardened his heart even then also and would not let the people go.

**scrale(may mean to scurry and crawl with frogs)*

[Chpt 9] And the Lord said unto Moses: go unto Pharaoh and tell him, thus sayeth the Lord God of the Hebrews: send out my people that they may serve me. If thou wilt not let them go but wilt hold them still: behold, the hand of the Lord shall be upon thy cattle which thou hast in the field, upon horses, asses, camels, oxen, and sheep, with a mighty great *murrain. But the Lord shall make a division between the beasts of the Israelites, and the beasts of the Egyptians: so that there shall nothing die of all that pertaineth to the children of Israel. And the Lord appointed a time saying: tomorrow the Lord shall do this thing in the land.

And the Lord did the thing on the morrow, and all the cattle of Egypt died: but of the cattle of the children of Israel died not one. And Pharaoh sent to know: but there was not one of the cattle of the Israelites dead. Notwithstanding the heart

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of Pharao hardened, and he would not let the people go.

And the Lord said unto Moses and Aaron: take your hands full of ashes out of the furnace, and let Moses sprinkle it up into the air in the sight of Pharao, and it shall turn to dust in all the land of Egypt, and shall make swelling sores with blains both on man and beast in all the land of Egypt. And they took ashes out of the furnace, and stood before Pharao, and Moses sprinkled it up into the air: And there brake out sores with blains both in man and beast: so that the sorcerers could not stand before Moses, for there were botches on the enchanters and upon all the Egyptians. But the Lord hardened the heart of Pharao, that he hearkened not unto them, as the Lord had said unto Moses.

And the Lord said unto Moses: rise up early in the morning and stand before Pharao and tell him, thus saith the Lord God of the Hebrews: Let my people go, that they may serve me, or else I will at this time send all my plagues upon thine heart and upon thy servants and on thy people, that you mayst know that there is none like me in all the earth. For now I will stretch out my hand and will smite thee and thy people with pestilence: so that thou shalt perish from the earth. Yee in very deed for this cause have I stirred thee up, for to shew my power in thee, and to declare my name throughout all the world.

If it be so that thou stoppest my people, that thou wilt not let them go: behold, tomorrow this time, I will send down a mighty great hail: even such one as was not in Egypt since it was grounded unto this time. Send therefore and fetch home thy beasts and all that thou hast in the field. For upon all the men and beasts which are found in the field and not brought home, shall the hail fall, and they shall die. And as many as feared the word of the Lord among the servants of Pharao made their servants and their beasts flee to house: and they that regarded not the word of the Lord, left their servants and their beasts in the field.

And the Lord said unto Moses: stretch forth thine hand unto heaven, that there may be hail in all the land of Egypt: upon man and beast, and upon all the herbs of the field in the field of Egypt. And Moses stretched out his rod unto heaven, and the Lord thundered and hailed, so that the fire ran along upon the ground. And the Lord so hailed in the land of Egypt, that there was hail and fire mingled with the hail, so grievous, that there was none such in all the land of Egypt, since people inhabited it. And the hail smote in the land of Egypt all that was in the field both man and beast. And the hail smote all the herbs of the field and broke all the trees of the field: only in the land of Gosan where the children of Israel were, was there no hail. And Pharao sent and called for Moses and Aaron, and said unto them: I have now sinned, the Lord is righteous and I and my

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people are wicked. Pray ye unto the Lord, that the thunder of God and hail may cease, and I will let you go, and ye shall tarry no longer. And Moses said unto him: as soon as I am out of the city, I will spread abroad my hands unto the Lord, and the thunder shall cease, neither shall there be any more hail: that thou mayst know, how that the earth is the Lords. But I know that thou and thy servants yet fear not the Lord God. The flax and the barley were smitten, for the barley was shot up and the flax was *balled: but the wheat and the rye were not smitten, for they were late sown.

And Moses went out of the city from Pharao and spread abroad his hands unto the Lord, and the thunder and hail ceased, neither rained it any more upon the earth, when Pharao saw that the rain and the hail and thunder were ceased, he sinned again and hardened his heart: both he and his servants. So was the heart of Pharao hardened, that he would not let the children of Israel go, as the Lord had said by Moses.

**murrain (highly infectious diseases) *balled (budded)*

[Chpt 10] The Lord said unto Moses: go unto Pharao: nevertheless I have hardened his heart and the hearts of his servants, that I might shew these my signs amongst them, and that thou tell in the audience of thy son and of thy sons son, the pageants which I have played in Egypt, and the miracles which I have done among them: that ye may know how that I am the Lord. Then Moses and Aaron went in unto Pharao, and said unto him: Thus saith the Lord God of the Hebrews: how long shall it be or thou wilt submit thyself unto me? Let my people go that they may serve me. If thou wilt not let my people go: behold, tomorrow will I bring grasshoppers into thy land, and they shall cover the face of the earth that it cannot be seen, and they shall eat the residue which remaineth unto you and escaped the hail: and they shall eat all your green trees upon the field, and they shall fill thy houses and all thy servants houses, and the houses of all the Egyptians after such a manner: as neither thy fathers nor thy fathers fathers have seen, since the time they were upon the earth unto this day. And he turned himself about, and went out from Pharao.

And Pharaos servants said unto him: How long shall we be thus evilly entreated? Let the men go that they may serve the Lord their God, wilt thou not yet know that Egypt is destroyed? And then Moses and Aaron were brought again unto Pharao, and he said unto them: Go and serve the Lord your God, but who are they that shall go? And Moses answered: we will go with young and old: ye and with our sons and with our daughters, and with our sheep and oxen

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must we go. For we must hold a feast unto the Lord.

And he said unto them: shall it be so? The Lord be with you, should I let you go, and your children also? Take heed, for ye have some mischief in hand. Nay not so: but go ye that are men and serve the Lord, for that was your desire. And they thrust them out of Pharaoh's presence. And the Lord said unto Moses: Stretch out thine hand over the land of Egypt for grasshoppers, that they come upon the land of Egypt and eat all the herbs of the land, and all that the hail left untouched. And Moses stretched forth his rod over the land of Egypt, and the Lord brought an east wind upon the land, all that day and all night. And in the morning the east wind brought the grasshoppers, and the grasshoppers went up over all the land of Egypt and lighted in all quarters of Egypt very grievously: so that before them were there no such grasshoppers, neither after them shall be. And they covered all the face of the earth, so that the land was dark therewith. And they ate all the herbs of the land and all the fruits of the trees which the hail had left: so that there was no green thing left in the trees and herbs of the field through all the land of Egypt.

Then Pharaoh called for Moses and Aaron in haste and said: I have sinned against the Lord your God, and against you. Forgive me yet my sin only this once, and pray unto the Lord your God that he may take away from me this death only. And he went out from Pharaoh and prayed unto the Lord: and the Lord turned the wind into a mighty strong west wind, and it took away the grasshoppers and cast them into the reed sea: so that there was not one grasshopper left in all the coasts of Egypt. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go.

And the Lord said unto Moses: Stretch out thy hand unto heaven, and let there be darkness upon the land of Egypt: even that they may feel the darkness. And Moses stretched forth his hand unto heaven, and there was a thick darkness upon all the land of Egypt three days long, so that no man saw another, neither rose up from the place where he was by the space of three days, but all the children of Israel had light where they dwelled.

Then Pharaoh called for Moses and said: go and serve the Lord, only let your sheep, and your oxen abide, but let your children go with you. And Moses answered: thou must give us also offerings and burnt offerings for to sacrifice unto the Lord our God: our cattle therefore shall go with us, and there shall not one hoof be left behind, for thereof must we take to serve the Lord our God. Moreover we cannot know wherewith we shall serve the Lord, until we come thither.

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But the Lord hardened Pharaoh's heart, so that he would not let them go. And Pharaoh said unto him: get thee from me and take heed to thyself that thou see my face no more. For whosoever thou comest in my sight, thou shalt die. And Moses said: Let it be as thou hast said: I will see thy face no more.

[Chpt 11] And the Lord said unto Moses: yet will I bring one plague more upon Pharaoh and upon Egypt, and after that he will let you go hence. And when he letteth you go, he shall utterly drive you hence. But bid the people that every man borrow of his neighbor and every woman of her neighbour: jewels of silver and jewels of gold. And the Lord got the people favour in the sight of the Egyptians. Moreover Moses was very great in the land of Egypt: both in the sight of Pharaoh, and also in the sight of the people.

And Moses said: thus saith the Lord. About midnight will I go out among the Egyptians, and all the firstborn in the land of Egypt shall die: even from the firstborn of Pharaoh that sitteth on his seat, unto the firstborn of the maidservant that is in the mill, and all the firstborn of the cattle. And there shall be a great cry throughout all the land of Egypt: so that there was never none like nor shall be. And among all the children of Israel shall not a dog move his tongue, nor yet man or beast: that ye may know, how the Lord putteth a difference between the Egyptians and Israel. And all these thy servants shall come down unto me, and fall before me and say: get thee out and all the people that are under thee, and then will I depart. And he went out from Pharaoh in a great anger.

And the Lord said unto Moses: Pharaoh shall not regard you, that many wonders may be wrought in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh. But the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[Chpt 12] And the Lord spake unto Moses and Aaron in the land of Egypt saying: This month shall be your chief month: even the first month of the year shall it be unto you. Speak ye unto all the fellowship of Israel saying: that they take the tenth day of this month to every household, a sheep. If the household be too few for a sheep, then let him and his neighbor that is next unto this house, take according to the number of souls, and count unto a sheep according to every man's eating. A sheep without spot and a male of one year old shall it be, and from among the lambs and the goats shall ye take it.

And ye shall keep him in, until the fourteenth day of the same month. And every man of the multitude of Israel shall kill him about even. And they shall take of the blood and strike on the two side posts and on the upper doorpost of the houses, wherein they eat him. And they shall eat the flesh the same night,

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roast with fire, and with unleavened bread, and with sour herbs they shall eat it. See that ye eat not thereof raw or sodden in water, but roast with fire: both head, feet, and *purtenance together. And see that ye let nothing of it remain unto the morning: if ought remain burn it with fire.

Of this manner shall ye eat it: with your loins girded, and shoes on your feet, and your staves in your hands. And ye shall eat it in haste, for it is the Lords passover, for I will go about in the land of Egypt this same night, and will smite all the firstborn in the land of Egypt, both of man and beast, and upon all the gods of Egypt will I the Lord do execution. And the blood shall be unto you a token upon the houses wherein ye are, for when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

And this day shall be unto you a remembrance, and ye shall keep it holy unto the Lord: even throughout your generations after you shall ye keep it holy day, that it be a custom for ever. Seven days shall ye eat unleavened bread, so that even the first day ye shall put away leaven out of your houses. For whosoever eateth leavened bread from the first day until the seventh day, that soul shall be plucked out from Israel. The first day shall be a holy feast unto you, and the seventh also. There shall be no manner of work done in them, save about that only which every man must eat: that only may ye do. And see that ye keep you to unleavened bread. For upon that same day I will bring your armies out of the land of Egypt, therefore ye shall observe this day and all your children after you, that it be a custom for ever. The first month and the fourteenth day of the month at even, ye shall eat sweet bread unto the twenty first day of the month at even again. Seven days see that there be no leavened bread found in your houses. For whosoever eateth leavened bread, that soul shall be rooted out from the multitude of Israel: whether he be a stranger or born in the land. Therefore see that ye eat no leavened bread, but in all your habitations eat sweet bread.

And Moses called for the elders of Israel and said unto them: choose out and take to every household a sheep, and kill passover. And take a bunch of *isope, and dip it in the blood that is in the basin, and strike it upon the upper post and on the two side posts, and see that none of you go out at the door of his house until the morning. For the Lord will go about and smite Egypt. And when he seeth the blood upon the upper door post and on the two side posts, he will pass over the door and will not suffer the destroyer to come into your house to plague you. Therefore see that thou observe this thing, that it be an ordinance to thee, and thy sons for ever.

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And when ye be come into the land which the Lord will give you according as he hath promised, see that ye keep this service. And when your children ask you what manner of service is this ye do. Ye shall say: it is the sacrifice of the Lords passover, which passed over the houses of the children of Israel in Egypt, as he smote the Egyptians and saved our houses. Then the people bowed themselves and worshipped. And the children of Israel went, and did as the Lord had commanded Moses and Aaron.

And at midnight the Lord smote all the firstborn in the land of Egypt: from the firstborn of Pharao that sat on his seat, unto the firstborn of the captive that was in prison, and all firstborn of the cattle. Then Pharao arose the same night and all his servants and all the Egyptians, and there was a great crying throughout Egypt, for there was no house where there was not one dead.

And he called unto Moses and Aaron by night saying: Rise up, and get you out from among my people: both ye and also the children of Israel, and go and serve the Lord as ye have said. And take your sheep and your oxen with you as ye have said, and depart and bless me also. And the Egyptians were fierce upon the people, and made haste to send them out of the land: for they said: we be all dead men.

And the people took the dough before it was soured which they had in store, and bound it in cloths, and put it upon their shoulders. And the children of Israel did according to the saying of Moses: and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord got the people favour in the sight of the Egyptians: and so they borrowed and robbed the Egyptians.

Thus took the children of Israel their journey from Rameses to Sucoth six hundred thousand men of foot, beside children. And much common people went also with them, and sheep, and oxen, and cattle exceeding much. And they baked sweet cakes of the dough which they brought out of Egypt, for it was not soured: because they were thrust out of Egypt and could not tarry, neither had they prepared them any other provision of meat.

And the time of the dwelling of the children of Israel which they dwelt in Egypt, was four hundred and thirty years. And when the four hundred and thirty years were expired, even the self same day departed all the hosts of the Lord out of the land of Egypt. This is a night to be observed to the Lord, because he brought them out of the land of Egypt. This is a night of the Lord, to be kept of all the children of Israel and of their generations after them.

And the Lord said unto Moses and Aaron: this is the manner of passover:

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there shall no stranger eat thereof, but all the servants that are bought for money shall ye circumcise, and then let them eat thereof. A stranger and a hired servant shall not eat thereof. In one house shall it be eaten. Ye shall carry none of the flesh out at the doors: moreover, see that ye break not a bone thereof. All the multitude of the children of Israel shall observe it.

If a stranger dwell among you, and will hold Passover unto the Lord, let him circumcise all that be males, and then let him come and observe it, and be taken as one that is born in the land. No uncircumcised person shall eat thereof. One manner of law shall be unto them that are born in the land, and unto the strangers that dwell among you. And all the children of Israel did as the Lord commanded Moses and Aaron. And even the self same day did the Lord bring the children of Israel out of the land of Egypt with their armies.

**pertenance: inner parts; heart, liver, lungs. *isope: hyssop; a woody plant*

[Chpt 13] And the Lord spake unto Moses saying: Sanctify unto me all the firstborn that open all manner matrices among the children of Israel, as well of men as of beasts: for they are mine. And Moses said unto the people: think on this day in which ye came out of Egypt and out of the house of bondage: for with a mighty hand the Lord brought you out from thence. See therefore that ye eat no leavened bread. This day come ye out of Egypt in the month of Abib.

When the Lord hath brought thee into the land of the Cananites, Hethites, Amorites, Hevites and Jebusites, which he sware unto thy fathers that he would give thee: a land wherein milk and honey floweth, then see that thou keep this service in this same month. Seven days thou shalt eat sweet bread: and the seventh day shall be feastful unto the Lord. Therefore thou shalt eat sweet bread seven days, and see that there be no leavened bread seen nor yet leaven among you in all your quarters.

And thou shalt show thy son at that time saying: this is done, because of that which the Lord did unto me when I came out of Egypt. Therefore it shall be a sign unto thee upon thine hand and a remembrance between thine eyes, that the Lords law may be in thy mouth. For with a strong hand the Lord brought thee out of Egypt, see thou keep therefore this ordinance in his season from year to year. Moreover when the Lord hath brought thee into the land of the Cananites, as he hath sworn unto thee and to thy fathers, and hath given it thee, then thou shalt appoint unto the Lord all that openeth the matrice, and all the firstborn among the beasts which thou hast if they be males. And all the firstborn of the asses, thou shalt redeem with a sheep: if thou redeem him not, then break his

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neck. But all the firstborn among thy children shalt thou buy out.

And when thy son asketh thee in time to come saying: what is this? thou shalt say unto him: with a mighty hand and Lord brought us out of Egypt, out of the house of bondage. And when Pharaos was *loth to let us go, the Lord slew all the firstborn in the land of Egypt: as well the firstborn of men as of beasts. And therefore I sacrifice unto the Lord all the males that open the matrice, but all the firstborn of my children I must redeem. And this shall be as a token in thine hand, and as a thing hanged up between thine eyes: because the Lord brought us out of Egypt with a mighty hand.

When Pharaos had let the people go, God carried them not through the land of the Philistines, though it were a nigh way. For God said: the people might haply repent when they see war, and so turn again to Egypt: therefore God led them about through the wilderness that bordereth on the red sea. The children of Israel went harnessed out of the land of Egypt. And Moses took the bones of Joseph with him: for he made the children of Israel sware saying: God will surely visit you, take my bones therefore with you. And they took their journey from Sucoth: and pitched their tents in Etham in the edge of the wilderness. And the Lord went before them by day in a pillar of a cloud to lead them the way: and by night in a pillar of fire to give them light: that they might go both by day and night. And the pillar of the cloud never departed by day nor the pillar of fire by night out of the peoples sight.

**loth (unwilling)*

[Chpt 14] Then the Lord spake unto Moses saying: bid the children of Israel that they turn and pitch their tents before the entering of Hiroth between Migdol and the sea toward Baal Zephon: even before that shall ye pitch upon the sea. For Pharaos will say of the children of Israel: they are tangled in the land, the wilderness hath shut them in. And I will harden his heart, that he shall follow after them, that I may get me honor upon Pharaos and upon all his host, that the Egyptians may know that I am the Lord. And they did even so.

And when it was told the king of Egypt that the people fled, then Pharaos heart and all his servants turned unto the people and said: why have we this done, that we have let Israel go out of our service? and he made ready his chariots and took his people with him and took six hundred chosen chariots and all the chariots of Egypt and captains upon all his people. For the Lord hardened the heart of Pharaos king of Egypt, that he followed after the children of Israel which for all that went out through an high hand. And the Egyptians

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followed after them and overtook them where they pitched by the sea, with all the horses and chariots of Pharaoh and with his horsemen and his host: even fast by the entering of Hiroth before Baal Zephon. And Pharaoh drew nigh, and when the children of Israel lifted up their eyes and saw how the Egyptians followed after them, they were sore afraid and cried out unto the Lord.

Then said they unto Moses: were there no graves for us in Egypt, but thou must bring us away for to die in the wilderness? wherefore hast thou served us thus, for to carry us out of Egypt? Did we not tell thee this in Egypt saying, let us be in rest and serve the Egyptians? For it had been better for us to have served the Egyptians, than for to die in the wilderness. And Moses said unto the people: fear ye not but stand still and behold how the Lord shall save you this day: For as ye see the Egyptians this day, shall ye see them no more for ever till the worlds end. The Lord shall fight for you and ye shall hold your peace.

The Lord said unto Moses: wherefore criest thou unto me? speak unto the children of Israel that they go forward. But lift thou up thy rod and stretch out thy hand over the sea and divide it asunder, that the children of Israel may go on dry ground through the midst thereof. And behold I will harden the hearts of the Egyptians that they may follow you. And I will get me honor upon Pharaoh and upon all his host, upon his chariots and upon his horsemen. And the Egyptians shall know that I am the Lord when I have gotten me honor upon Pharaoh, upon his chariots and upon his horsemen.

And the angel of God which went before the host of Israel, removed and went behind them. And the clouded pillar that was before them removed and stood behind them and went between the host of the Egyptians and the host of Israel. It was a dark cloud, and gave light by night: so that all the night long the one could not come at the other.

When now Moses stretched forth his hand over the sea, the Lord carried away the sea with a strong east wind that blew all night, and made the sea dry land and the water divided itself. And the children of Israel went in through the midst of the sea upon the dry ground. And the water was a wall unto them, both on their right hand and on their left hand. And the Egyptians followed and went in after them to the midst of the sea, with all Pharaohs horses, and his chariots and his horsemen. And in the morning watch, the Lord looked unto the host of the Egyptians out of the fiery and cloudy pillar, and troubled their host and smote off their chariot wheels and cast them down to the ground. Then said the Egyptians: Let us flee from Israel, for the Lord fighteth for them against us. Then said the Lord unto Moses: stretch out thine hand over the sea, that the

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water may come again upon the Egyptians upon their chariots and horsemen.

Then stretched forth Moses his hand over the sea, and it came again to his course early in the morning, and the Egyptians fled against it. Thus the Lord overthrew the Egyptians in the midst of the sea, and the water returned and covered the chariots and the horsemen: so that of all the host of Pharaoh that came into the sea after them, there remained not one. But the children of Israel went upon dry land in the midst of the sea, and the water was a wall unto them: both on the right hand of them and also on the left.

Thus the Lord delivered Israel the self same day out of the hand of the Egyptians, and Israel saw the Egyptians dead upon the sea side. And when Israel saw that mighty hand which the Lord had shewed upon the Egyptians, they feared the Lord: and believed both the Lord and also his servant Moses.

[Chpt 15] Then Moses and the children of Israel sang this song unto the Lord and said: Let us sing unto the Lord, for he is become glorious, the horse and him that rode upon him hath he overthrown in the sea. The Lord is my strength and my song, and is become my salvation. He is my God and I will glorify him, he is my fathers God and I will lift him up on high. The Lord is a man of war, Jehovah is his name: Pharaohs chariots and his host hath he cast into the sea. His jolly captains are drowned in the redd sea, the deep waters have covered them: they sunk to the bottom as a stone. Thine hand Lord is glorious in power, thine hand Lord hath all to dashed the enemy. And with thy great glory thou hast destroyed thine adversaries, thou sentest forth thy wrath and it consumed them, even as stubble. With the breath of thine anger the water gathered together and the floods stood still as a rock, and the deep water congealed together in the midst of the sea.

The enemy said: I will follow and overtake them, and will divide the spoil: I will satisfy my lust upon them: I will draw my sword, and mine hand shall destroy them.

Thou blewest with thy breath and the sea covered them, and they sank as lead in the mighty waters. Who is like unto thee O Lord among gods: who is like thee, so glorious in holiness, fearful, laudable and that showest wonders? Thou stretchedest out thy right hand, and in the earth swallowed them. And thou carriedest with thy mercy this people which thou deliveredest, and broughtest them with thy strength unto thy holy habitation. The nations heard, and were afraid, pangs came upon the Philistines. Then the dukes of the Edomites were amazed, and trembling came upon the mightiest of the Moabites, and all the inhabitants of Canaan waxed faint hearted. Let fear and dread fall upon them

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through the greatness of thine arm, and let them be as still as a stone: while thy people pass through O Lord, while the people pass through, which thou hast gotten. Bring them in, and plant them in the mountains of thine inheritance, the place Lord which thou hast made for to dwell in, the sanctuary Lord, which thy hands have prepared. The Lord reign ever and all way. For Pharaoh went in on horseback with his chariots and horsemen into the sea, and the Lord brought the waters of the sea upon them. And the children of Israel went on dry land through the midst of the sea. And Miriam a prophetess the sister of Aaron took a timbrel in her hand, and all the women came out after her with timbrels in a dance. And Miriam sang before them: sing ye unto the Lord, for he is become glorious indeed: the horse and his rider hath he overthrown in the sea. Moses brought Israel from the red sea, and they went out into the wilderness of Sur. And they went three days long in the wilderness, and could find no water. At the last they came to Marah: but they could not drink of the waters for bitterness, for they were bitter. Therefore the name of the place was called Marah. Then the people murmured against Moses, saying: what shall we drink? And Moses cried unto the Lord, and he showed him a tree: and he cast it into the waters, and they waxed sweet.

There he made them an ordinance and a law, and there he tempted them and said: If ye will hearken unto the voice of the Lord your God, and will do that which is right in his sight and will give an ear unto his commandments, and keep all his ordinances: then will I put none of these diseases upon thee which I brought upon the Egyptians, for I am the Lord thy surgeon.

[Chpt 16] And they came to Elim where were twelve wells of water and seventy date trees, and they pitched there by the water. And they took their journey from Elim, and all the whole company of the children of Israel came to the wilderness of Sin, which lieth between Elim and Sinai: the fifteenth day of the second month after that they were come out of the land of Egypt. And the whole multitude of the children of Israel murmured against Moses and Aaron in the wilderness, and said unto them: would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and ate bread our bellies full, for ye have brought us out into this wilderness to kill this whole multitude for hunger.

Then said the Lord unto Moses: behold, I will rain bread from heaven down to you, and let the people go out, and gather day by day, that I may prove them whether they will walk in my law or no. The sixth day let them prepare that which they will bring in, and let it be twice as much as they gather in daily. And

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Moses and Aaron said unto all the children of Israel: at even ye shall know that it is the Lord, which brought you out of the land of Egypt, and in the morning ye shall see the glory of the Lord: because he hath heard your grudgings against the Lord: for what are we that ye should murmur against us? And moreover spake Moses: At evening the Lord will give you flesh to eat, and in the morning bread enough, because the Lord hath heard your murmur which ye murmur against him: for what are we? your murmuring is not against us, but against the Lord.

And Moses spake unto Aaron: Say unto all the company of the children of Israel, come forth before the Lord: for he hath heard your grudgings. And as Aaron spake unto the whole multitude of the children of Israel, they looked toward the wilderness: and behold, the glory of the Lord appeared in a cloud. And the Lord spake unto Moses saying: I have heard the murmuring of the children of Israel, tell them therefore and say that at evening they shall eat flesh, and in the morning they shall be filled with bread, and ye shall know that I am the Lord your God. And at evening the quails came and covered the ground where they lay. And in the morning the dew lay round about the host. And when the dew was fallen: behold, it lay upon the ground in the wilderness, small and round and thin as the hoarfrost on the ground. When the children of Israel saw it, they said one to another: what is this? for they knew not what it was. And Moses said: this is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, that ye gather every man enough for him to eat: a *gomer full for a man according to the number of you, and gather every man for them which are in his tent.

And the children of Israel did even so, and gathered some more some less, and did *mete it with a gomer. And unto him that had gathered much remained nothing over, and unto him that had gathered little was there no lack: but every man had gathered sufficient for his eating. And Moses said unto them: See that no man let *ought remain of it until the morning. Notwithstanding they hearkened not unto Moses: but some of them left of it until the morning, and it waxed full of worms and stank, and Moses was angry with them.

And they gathered it all mornings: every man as much as sufficed for his eating, for as soon as the heat of the *sonne came it melted. And the sixth day they gathered twice so much bread, two gomers for one man: and the rulers of the multitude came and told Moses. And he said unto them: this is that which the Lord hath said: tomorrow is the Sabbath of the holy rest of the Lord: bake that which ye will bake and fetch that ye will fetch, and that which remaineth lay up for you, and keep it till the morning. And they laid it up till the morning as

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Moses bade, and it stank not, neither was there any worms therein. And Moses said: that eat this day: for today it is the Lords Sabbath: today ye shall find none in the field. Six days ye shall gather it, for the seventh is the Sabbath: there shall be none therein.

Notwithstanding there went out of the people in the seventh day for to gather: but they found none. Then the Lord said unto Moses: how long shall it be, *ere ye will keep my commandments and laws? See because the Lord hath given you a Sabbath, therefore he giveth you the sixth day bread for two days. Bide therefore every man at home, and let no man go out of his place the seventh day. And the people rested the seventh day. And the house of Israel called it Man. And it was like unto wafers made with honey.

And Moses said: this is that which the Lord commandeth: fill a gomer of it, that it may be kept for your children after you: that they may see the bread wherewith he fed you in wilderness, when he had brought you out of the land of Egypt. And Moses spake unto Aaron: take a cruse and put a gomer full of Man therein, and lay it up before the Lord to be kept for your children after you, as the Lord commanded Moses. And Aaron laid it up before the testimony there to be kept. And the children of Israel ate man forty years until they came unto a land inhabited. And so they ate Man, even until they came unto the borders of the land of Canaan, and a gomer is the tenth part of an Epha.

**gomer; about 2qts *mete (measure) *ought (nothing) *sonne (exact spelling, sun is found in this text as sunne) *ere (until, before)*

[Chpt 17] And all the company of the children of Israel went on their journeys from the wilderness of Sin at the commandment of the Lord, and pitched in Raphidim: where was no water for the people to drink. And the people *chode with Moses and said: give us water to drink. And Moses said unto them: why chide ye with me, and wherefore do ye tempt the Lord? There the people thirsted for water, and murmured against Moses and said: wherefore hast thou brought us out of Egypt, to kill us and our children and our cattle with thirst?

And Moses cried unto the Lord saying, what shall I do unto this people? They be almost ready to stone me. And the Lord said unto Moses: go before the people, and take with thee of the elders of Israel: and thy rod wherewith thou smotest the river, take in thine hand and go. Behold, I will stand there before thee upon a rock in Horeb: and thou shalt smite the rock, and there shall come

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water out thereof, that the people may drink.

And Moses did even so before the elders of Israel. And he called the name of the place: Massa and Meriba: because of the chiding of the children of Israel, and because they tempted the Lord saying: is the Lord among us or not?

Then came Amalek and fought with Israel in Raphidim. And Moses said unto Josua: choose out men and go fight with Amelech. Tomorrow I will stand on the top of the hill and the rod of God in mine hand. And Josua did as Moses bade him, and fought with the Amalekites. And Moses, Aaron and Hur went up to the top of the hill. And when Moses held up his hand, Israel had the better. And when he let his hand down, Amelech had the better. When Moses hands were weary, they took a stone and put it under him, and he sat down there on. And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side. And his hands were steady until the *son was down. And Josua discomfited Amalek and his people with the edge of his sword.

And the Lord said unto Moses, write this for a remembrance in a book and tell it unto Josua, for I will put out the remembrance of Amalek from under heaven. And Moses made an altar and called the name of it Jehovah Nissi, for he said: the hand is on the seat of the Lord, that the Lord will have war with Amalek throughout all generations.

**chode (argued/disapproving) *sonne (exact spelling, sun is found in this text as sunne)*

[Chpt 18] Jethro the priest of Madian Moses father in law heard of all that God had done unto Moses and to Israel his people, how that the Lord had brought Israel out of Egypt. And he took Zippora Moses wife, after she was sent back, and her two sons, of which the one was called Gerson, for he said: I have been alien in a strange land. And the other was called Eliesar: for the God of my father was mine help and delivered me from the sword of Pharao. And Jethro Moses father in law came with his two sons and his wife unto Moses into the wilderness: where he had pitched his tent by the mount of God. And he sent word to Moses: I thy father in law Jethro am come to thee, and thy wife also, and her two sons with her. And Moses went out to meet his father in law and did obeisance and kissed him, and they saluted each other and came into the tent. And Moses told his father in law all that the Lord had done unto Pharao and to the Egyptians for Israels sake, and all the travail that had happened them by the way, and how the Lord had delivered them. And Jethro rejoiced over all the good which the Lord had done to Israel, and because he had delivered them out

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of the hand of the Egyptians. And Jethro said: blessed be the Lord which hath delivered you out of the hand of the Egyptians and out of the hand of Pharaoh, which hath delivered his people from under the power of the Egyptians. Now I know that the Lord is greater than all gods, for because that they dealt proudly with them. And Jethro Moses father in law offered burnt offerings and sacrifices unto God. And Aaron and all the elders of Israel came to eat bread with Moses father in law before God.

And it chanced on the morrow, that Moses sat to judge the people, and the people stood about Moses from morning unto evening. When his father in law saw all that he did unto the people, he said: what is this that thou doest unto the people? why sittest thou thyself and lettest all the people stand about thee from morning unto even? And Moses said unto his father in law: because the people came unto me to seek counsel of God. For when they have a matter, they come unto me, and I must judge between every man and his neighbor, and must show them the ordinances of God and his laws.

And his father in law said unto him: it is not well that thou doest. Thou doest unwisely and also this people that is with thee: because the thing is too grievous for thee, and thou art not able to do it thy self alone. But hear my voice, and I will give thee counsel, and God shall be with thee. Be thou unto the people to Godward, and bring the causes unto God and provide them ordinances and laws, and shew them the way wherein they must walk and the works that they must do. Moreover seek out among all the people, men of activity which fear God, and men that are true and hate covetousness: and make them heads over the people, captains over thousands, over hundreds, over fifty, and over ten. And let them judge the people at all seasons: If there be any great matter, let them bring that unto thee, and let them judge all small causes themselves, and ease thy self, and let them bear with thee. If thou shalt do this thing, then thou shalt be able to endure that which God chargeth thee with all, and all this people shall go to their places quietly.

And Moses heard the voice of his father in law, and did all that he had said, and chose active men out of all Israel and made them heads over the people, captains over thousands, over hundreds, over fifty and over ten. And they judged the people at all seasons, and brought the hard causes unto Moses: and judged all small matters themselves. And then Moses let his father in law depart, and he went in to his own land.

[Chpt 19] The third month after the children of Israel were gone out of Egypt: the same day they came into the wilderness of Sinai. For they were

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departed from Raphidim, and were come to the desert of Sinai and had pitched their tents in the wilderness. And there Israel pitched before the mount. And Moses went up unto God. And the Lord called to him out of the mountain saying: thus say unto the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians and how I took you up upon eagles wings, and have brought you unto myself. Now therefore if ye will hear my voice and keep mine appointment: ye shall be mine own above all nations, for all the earth is mine. Ye shall be unto me a kingdom of priests and an holy people: these are the words which thou shalt say unto the children of Israel.

And Moses came and called for the elders of Israel, and laid before them all these words which the Lord had commanded him. And the people answered all together and said: All that the Lord hath said, we will do. And Moses brought the words of the people unto the Lord. And the Lord said unto Moses: Lo, I will come unto thee in a thick cloud, that the people may hear when I talk with thee, and also believe thee for ever. And Moses showed the words of the people unto the Lord.

And the Lord said unto Moses: Go unto the people and sanctify them today and tomorrow, and let them wash their clothes: that they may be ready against the third day. For the third day will the Lord come down in the sight of all the people upon mount Sinai. And set marks round about the people and say: beware that ye go not up into the mount, and that ye touch not the borders of it, for whosoever toucheth the mount, shall surely die. There shall not an hand touch it, but that he shall either be stoned or else shot through: whether it be beast or man, it shall not live, when the horn bloweth: then let them come up in to the mountain.

And Moses went down from the mount unto the people and sanctified them, and they washed their clothes: And he said unto the people: be ready against the third day, and see that ye come not at your wives. And the third day in the morning there was thunder, and lighting and a thick cloud upon the mount, and the voice of the horn waxed exceeding loud, and all the people that was in the host was afraid. And Moses brought the people out of the tents to meet with God, and they stood under the hill.

And mount Sinai was altogether on a smoke: because the Lord descended down upon it in fire. And the smoke thereof ascended up, as it had been the smoke of a kiln, and all the mount was exceeding fearful. And the voice of the horn blew and waxed louder, and louder. Moses spake, and God answered him and that with a voice. And the Lord came down upon mount Sinai, even in the

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top of the hill, and called Moses up into the top of the hill. And Moses went up.

And the Lord said unto Moses: go down and charge the people that they press not up unto the Lord for to see him, and so many of them perish. And let the priests also which come to the Lords presence, sanctify themselves: lest the Lord smite them. Then Moses said unto the Lord: the people cannot come up in to mount Sinai, for thou chargedest us saying: set marks about the hill and sanctify it. And the Lord said unto him: away, and get thee down: and come up both thou and Aaron with thee. But let not the Priests and the people presume for to come up unto the Lord: lest he smite them. And Moses went down unto the people and told them.

[Chpt 20] And God spake all these words and said: I am the Lord thy God, which have brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have none other gods in my sight. Thou shalt make thee no graven image, neither any similitude that is in heaven above, either in the earth beneath, or in the water that is beneath the earth. See that thou neither bow thyself unto them neither serve them: for I the Lord thy God, am a jealous God, and visit the sin of the fathers upon the children unto the third and fourth generation of them that hate me: and yet show mercy unto thousands among them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. Remember the Sabbath day that thou sanctify it. Six days mayst thou labor and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner work: neither thou nor thy son, nor thy daughter, neither thy manservant nor thy maidservant, neither thy cattle neither yet the stranger that is within thy gates. For in six days the Lord made both heaven and earth and the sea and all that in them is and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it. Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Thou shalt not kill.

Thou shalt not break wedlock.

Thou shalt not steal.

Thou shalt bear no false witness against thy neighbor.

Thou shalt not covet thy neighbors house: neither shalt covet thy neighbors wife, his manservant, his maid, his ox, his ass or *ought that is his.

And all the people saw the thunder and the lightning and the noise of the horn, and how the mountain smoked. And when the people saw it, they removed and

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stood afar off and said unto Moses: talk thou with us and we will hear, but let not God talk with us, lest we die. And Moses said unto the people fear not, for God is come to prove you, and that his fear may be among you that ye sin not.

And the people stood afar off, and Moses went into the thick cloud where God was. And the Lord said unto Moses: thus thou shalt say unto the children of Israel: Ye have seen how that I have talked with you from out of heaven. Ye shall not make therefore with me gods of silver nor gods of gold: in no wise shall ye do it. An altar of earth thou shalt make unto me and thereon offer thy burnt offerings and thy peace offerings, and thy sheep and thine oxen. And in all places where I shall put the remembrance of my name, thither I will come unto thee and bless thee. But and if thou wilt make me an altar of stone, see thou make it not of hewed stone, for if thou lift up thy tool upon it, thou shalt pollute it. Moreover thou shalt not go up with steps unto mine altar, that thy nakedness be not shewed thereon.

**ought (anything)*

[Chpt 21] These are the laws which thou shalt set before thee. If thou buy a servant that is an Hebrew, six years he shall serve, and the seventh he shall go out free paying nothing. If he came alone, he shall go out alone: If he came married, his wife shall go out with him. And if his master have given him a wife and she have borne him sons or daughters: then the wife and her children shall be her masters and he shall go out alone. But and if the servant say I love my master and my wife and my children, I will not go out free. Then let his master bring him unto the *gods and set him to the door or the doorpost, and bore his ear through with an nail, and let him be his servant forever.

If a man sell his daughter to be a servant: she shall not go out as the menservants do. If she please not her master, so that he hath given her to no man to wife, then shall he let her go free: to sell her unto a strange nation shall he have no power, because he despised her. If he have promised her unto his son to wife, he shall deal with her as men do with their daughters. If he take him another wife, yet her food, raiment and duty of marriage shall he not minish. If he do not these three unto her, then shall she go out free and pay no money. He that smiteth a man that he die, shall be slain for it. If a man lay not await but God deliver him into his hand, then I will point thee a place whither he shall flee. If a man come presumptuously upon his neighbor and slay him with guile, thou shalt take him from mine altar that he die. And he that smiteth his father or his mother, shall die for it.

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He that stealeth a man and selleth him (if it be proved upon him) shall be slain for it. And he that curseth his father or mother, shall be put to death for it. If men strive together and one smite another with a stone or with his fist, so that he die not, but lieth in bed: if he rise again and walk without upon his staff, then shall he that smote him go quit: save only he shall bear his charges while he lay in bed and pay for his healing.

If a man smite his servant or his maid with a staff that they die under his hand, it shall be avenged. But and if they continue a day or two, it shall not be avenged for they are his money. When men strive and smite a woman with child so that her fruit depart from her and yet no misfortune followeth: then shall he be *merced, according as the womans husband will lay to his charge, and he shall pay as the daysmen appoint him. But and if any misfortune follow, then shall he pay life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound and stripe for stripe.

If a man smite his servant or his maid in the eye and put it out, he shall let them go free for the eyes sake. Also if he smite out his servants or his maids tooth, he shall let them go out free for the teeth sake. If an ox gore a man or a woman that they die, then the ox shall be stoned, and his flesh shall not be eaten: and his master shall go quit.

If the ox were want to run at men in time past and it hath been told his master, and he hath not kept him, but that he hath killed a man or a woman: then the ox shall be stoned and his master shall die also. If he be set to a sum of money, then he shall give for the deliverance of his life, according to all that is put unto him. And whether he hath gored a son or a daughter, he shall be served after the same manner. But if it be a servant or a maid that the ox hath gored, then he shall give unto their master the sum of thirty sickles, and the ox shall be stoned.

If a man open a well or dig a pit and cover it not, but that an ox or an ass fall therein, the owner of the pit shall make it good and give money unto their master, and the dead beast shall be his.

If one mans ox hurt anothers that he die: then they shall sell the live ox and divide the money, and the dead ox also they shall divide. But and if it be known that the ox hath used to push in times past, then because his master hath not kept him, he shall pay ox for ox, and the dead shall be his own.

**gods; MN marginal note: Godly judges and princes who settled matters according to Godly law. *merced (merchandised or mercies),*

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[Chpt 22] If a man steal an ox or sheep and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep. If a thief be found breaking up and be smitten that he die, there shall no blood be shed for him: except the *sonne be up when he is found, then there shall be blood shed for him.

A thief shall make restitution: If he have not wherewith, he shall be sold for his theft. If the theft be found in his hand alive (whether it be ox, ass or sheep) he shall restore double. If a man do hurt field or vineyard, so that he put in his beast to feed in another mans field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

If fire break out and catch in the thorns, so that the stalks of corn or the standing corn or field be consumed therewith: he that kindled the fire shall make restitution.

If a man deliver his neighbor money or stuff to keep, and it be stolen out of his house: If the thief be found, he shall pay double. If the thief be not found, then the goodman of the house shall be brought unto the *gods and swear, whether he have put his hand unto his neighbors good. And in all manner of trespass, whether it be ox, ass, sheep, raiment or any manner lost thing which another challengeth to be his, the cause of both parties shall come before the *gods. And whom the *gods condemn: the same shall pay double unto his neighbor.

If a man deliver unto his neighbor to keep, ass, ox, sheep or whatsoever beast it be and it die or be hurt or driven away and no man see it: then shall an oath of the Lord go between them, whether he have put his hand unto his neighbors good, and the owner of it shall take the oath, and the other shall not make it good: If it be stolen from him, then he shall make restitution unto the owner: If it be torn with wild beasts, then let him bring record of the tearing: and he shall not make it good. When a man borroweth ought of his neighbor if it be hurt or else die, and if the owner thereof be not by, he shall make it good: If the owner thereof be by, he shall not make it good, namely if it be an hired thing and came for hire.

If a man beguile a maid that is not betrothed and lie with her, he shall *endote her and take her to his wife: If her father refuse to give her unto him, he shall pay money according to the dowry of virgins.

Thou shalt not suffer a witch to live. Whosoever lieth with a beast, shall be slain for it. He that offereth unto any gods save unto the Lord only, let him die without redemption. Vex not a stranger neither oppress him for ye were strangers in the land of Egypt. Ye shall trouble no widow nor fatherless child: If

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ye shall trouble them: they shall cry unto me, and I will surely hear their cry and then will my wrath wax hot and I will kill you with sword, and your wives shall be widows and your children fatherless.

If thou lend money to any of my people that is poor by thee, thou shalt not be as an usurer unto him, neither shalt oppress him with usury. If thou take thy neighbors raiment to pledge, see that thou deliver it unto him again by that the *sonne go down. For that is his coverlet only: even the raiment for his skin wherein he sleepeth: or else he will cry unto me and I will hear him, for I am merciful.

Thou shalt not rail upon the gods, neither curse the ruler of thy people.

Thy fruits (whether they be dry or moist) see thou keep not back. Thy first born son thou shalt give me: likewise shalt thou do of thine oxen and of thy sheep. Seven days it shall be with the dame, and the eighth day thou shalt give it me. Ye shall be holy people unto me, and therefore shall ye eat no flesh that is torn of beasts in the field. But shall cast it to dogs.

** exact spelling sonne (son) elsewhere see sun and it was recorded as sunne*

**gods; original marginal note: Godly judges and princes who settled matters according to Godly law. *endote: show in truth ...love and affection*

[Chpt 23] Thou shalt not accept a vain tale, neither shalt put thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither answer in a matter of plea that thou (wouldest to follow many) turn aside from the truth, neither shalt thou paint a poor mans cause.

When thou meetest thine enemys ox or ass going astray, thou shalt bring them to him again. If thou see thine enemys ass sink under his burden, thou shalt not pass by and let him alone: but shalt help him to lift him up again.

Thou shalt not hinder the right of the poor that are among you in their suit.

Keep thee far from a false matter, and the Innocent and righteous see thou slay not, for I will not justify the wicked. Thou shalt take no gifts, for gifts blind the seeing and pervert the words of the righteous.

Thou shalt not oppress a stranger, for I know the heart of stranger, because ye were strangers in Egypt. Six years thou shalt sow thy land and gather in the fruits thereof: and the seventh year thou shalt let it rest and lie still, that the poor of thy people may eat, and what they leave, the beasts of the field shall eat: In like manner thou shalt do with thy vineyard and thine olive trees.

Six days thou shalt do thy work and the seventh day thou shalt keep holy day,

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that thine ox and thine ass may rest and the son of thy maid and the stranger may be refreshed. And in all things that I have said unto you be circumspect. And make no rehearsal of the names of the strange gods, neither let any man hear them out of your mouths.

Three feasts thou shalt hold unto me in a year. Thou shalt keep the feast of sweet bread, that thou eat unleavened bread seven days long as I commanded thee in the time appointed of the month of Abib, for in that month thou camest out of Egypt: and see that no man appear before me empty. And the feast of Harvest, when thou reapest the first fruits of thy labors which thou hast sown in the field. And the feast of ingathering, in the end of the year: when thou hast gathered in thy labors out of the field.

Three times in a year shall all thy men children appear before the Lord Jehovah.

Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall the fat of my feast remain until the morning.

The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God, thou shalt also not seethe a kid in his mothers milk.

Behold, I send mine angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and hear his voice and anger him not: for he will not spare your misdeeds, yea and my name is in him. But and if thou shalt hearken unto his voice and keep all that I shall tell thee, then I will be an enemy unto thine enemies and an adversary unto thine adversaries. When mine angel goeth before thee and hath brought thee in unto the Amorites, Hethites, Pherezites, Cananites, Hevites and Jebusites, and I shall have destroyed them, see thou worship not their gods neither serve them, neither do after the works of them, but overthrow them and break down the places of them. And see that ye serve the Lord your God, and he shall bless thy bread and thy water, and I will take all sicknesses away from among you. Moreover there shall be no woman childless or unfruitful in thy land, and the number of thy days I will fulfill. I will send my fear before thee and will kill all the people whither thou shalt go. And I will make all thine enemies turn their backs unto thee, and I will send hornets before thee, and they shall drive out the Hevites, the Cananites and the Hethites before thee. I will not cast them out in one year, lest the land grow to a wilderness: and the beasts of the field multiply upon thee. But a little and a little I will drive them out before thee, until thou be increased that thou mayst inherit the land. And I will make thy coasts from the red sea unto the sea of the Philistines and from the desert unto the river. I will deliver

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the inhabitants of the land into thine hand, and thou shalt drive them out before thee. And thou shalt make none appointment with them nor with their gods. Neither shall they dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be thy decay.

[Chpt 24] And he said unto Moses: come unto the Lord: both thou and Aaron, Nadab and Abihu, and the seventy elders of Israel, and worship afar off. And Moses went himself alone unto the Lord, but they came not nigh, neither came the people up with him. And Moses came and told the people all the words of the Lord and all the laws. And all the people answered with one voice and said: all the words which the Lord hath said, will we do. Then Moses wrote all the words of the Lord and rose up early and made an altar under the hill, and twelve pillars according to the number of the twelve tribes of Israel, and sent young men of the children of Israel to sacrifice burnt offerings and to offer peace offerings of oxen unto the Lord. And Moses took half of the blood and put it in basins, and the other half he sprinkled on the altar.

And he took the book of the appointment and read it in the audience of the people. And they said: All that the Lord hath said, we will do and hear. And Moses took the blood and sprinkled it on the people and said: behold, this is the blood of the appointment which the Lord hath made with you upon all these words.

Then went Moses and Aaron, Nadab and Abihu and the seventy elders of Israel up, and saw the God of Israel, and under his feet as it were a brick work of Saphir and as it were the fashion of heaven when it is clear, and upon the nobles of the children of Israel he set not his hand. And when they had seen God they ate and drank.

And the Lord said unto Moses: come up to me in to the hill and be there, and I will give thee tables of stone and a law and commandments, which I have written to teach them. Then Moses rose up and his minister Josua, and Moses went up into the hill of God, and said unto the elders: tarry ye here until we come again unto you: And behold here is Aaron and Hur with you. If any man have any matters to do, let him come to them. When Moses was come up into the mount, a cloud covered the hill, and the glory of the Lord abode upon mount Sinai, and the cloud covered it six days. And the seventh day he called unto Moses out of the cloud. And the fashion of the glory of the Lord was like consuming fire on the top of the hill in the sight of the children of Israel. And Moses went into the mountain. And Moses was in the mount forty days and forty nights.

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[Chpt 25] And the Lord talked with Moses saying: speak unto the children of Israel that they give me an heave offering, and of every man that giveth it willingly with his heart, ye shall take it.

And this is the heave offering which ye shall take of them: gold, silver and brass: and Jacinth color, scarlet, purple, byss and goats hair: rams skins that are red, and the skins of *taxus (may be a badger) and sethim wood, oil for lights, and spices for anointing oil and for sweet cense: Onyx stones and set stones for the Ephod and for the breastlap.

And they shall make me a sanctuary that I may dwell among them. And I shall show thee the fashion of the habitation and of all the ornaments thereof, even so see that ye make it in all things. And they shall make an ark of sethim wood two cubits and an half long, a cubit and an half broad and a cubit and an half high. And thou shalt overlay it with pure gold: both within and without, and shalt make an high upon it a crown of gold round about. And thou shalt cast four rings of gold for it and put them in the four corners thereof, two rings on the one side of it and two on the other. And thou shalt make staves of sethim wood and cover them with gold, and put the staves in the rings along by the sides of the ark, to bear it withal. And the staves shall abide in the rings of the ark, and shall not be taken away. And thou shalt put in the ark, the witness which I shall give thee.

And thou shalt make a mercy seat of pure gold two cubits and an half long and a cubit and an half broad. And make two cherubins of thick gold on the two ends of the mercy seat: and set the one cherub on the one end and the other on the other end of the mercy seat: so see that thou make them on the two ends thereof. And the cherubins shall stretch their wings abroad over on high, and cover the mercy seat with their wings, and their faces shall look one to another: even to the mercy seat ward, shall the faces of the cherubins be. And thou shalt put the mercy seat above upon the ark, and in the ark thou shalt put the witness which I will give thee.

There I will meet thee and will commune with thee from upon the mercy seat from between the two cherubins which are upon the ark of witness, of all things which I will give thee in commandment unto the children of Israel.

Thou shalt also make a table of sethim wood of two cubits long and one cubit broad and a cubit and an half high. And cover it with pure gold and make thereto a crown of gold round about. And make unto that an hoop of four fingers broad, round about. And make a golden crown also to the hoop round about. And make for it four rings of gold and put them in the corners that are on

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the four feet thereof: even hard under the hoop shall the rings be, to put in staves to bear the table withal. And thou shalt make staves of sethim wood and overlay them with gold, that the table may be borne with them. And thou shalt make his dishes, spoons, pots and flatpieces to pour out withal, of fine gold. And thou shalt set upon the table, showbread before me always.

And thou shalt make a candlestick of pure thick gold with his shaft, branches, bowls, knobs and flowers proceeding thereout. Six branches shall proceed out of the sides of the candlestick, three out of the one side and three out of the other. And there shall be three cups like unto almonds with knobs and flowers upon every one of the six branches that proceed out of the candlestick: and in the candlestick self four cups like unto almonds with their knobs and flowers: that there be a knob under every two branches of the six that proceed out of the candlestick. And the knobs and the branches shall be altogether, one piece of pure thick gold.

And thou shalt make seven lamps and put them on high thereon, to give light unto the other side that is over against it: with snuffers and firepans of pure gold. An hundred pound weight of fine gold shall make it with all the apparel. And see that thou make them after the fashion that was shewed thee in the mount.

**taxus (may be a badger)*

[Chpt 26] And thou shalt make an habitation with ten curtains of twined byss, Jacinth, scarlet and purple, and shalt make them with cherubins of broidered work. The length of a curtain shall be twenty eight cubits, and the breadth four and they shall be all of one measure: five curtains shall be coupled together one to another: and the other five likewise shall be coupled together one to another.

Then shalt thou make loops of Jacinth color, along by the edge of the one curtain even in the selvedge of the coupling curtain. And likewise shalt thou make in the edge of the utmost curtain that is coupled therewith on the other side. Fifty loops shalt thou make in the one curtain, and fifty in the edge of the other that is coupled therewith on the other side: so that the loops be one over against another. And thou shalt make fifty buttons of gold, and couple the curtain together with the buttons: that it may be an habitation.

And thou shalt make eleven curtains of goats hair, to be a tent to cover the habitation. The length of a curtain shall be thirty cubits, and the breadth four and they shall be all eleven of one measure. And thou shalt couple five by

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themselves, and the other six by themselves, and shalt double the sixth in the forefront of the tabernacle. And thou shalt make fifty loops in the edge of the utmost curtain on the one side: even in the coupling curtain: and as many in the edge of the coupling curtain on the other side. And thou shalt make fifty buttons of brass and put them on the loops, and couple the tent together withal: that there may be one covering.

And the remnant that resteth in the curtains of the tent: even the breadth of half a curtain that resteth, shall be left on the back sides of the habitation: a cubit on the one side and a cubit on the other side, of that, that remaineth in the length of the curtains of the tabernacle, which shall remain of either side of the habitation to cover it withal.

And thou shalt make another covering for the tent of rams skins dyed red: and yet another above all of *taxus skins.

And thou shalt make boards for the habitation of sethim wood to stand upright: ten cubits long shall every board be, and a cubit and an half broad. Two feet shall one board have to couple them together withal, and so thou shalt make unto all the boards of the habitation. And thou shalt make twenty boards for the habitation on the south side, and thou shalt make forty sockets of silver and put them under the twenty boards: two sockets under every board, for their two feet. In like manner in the north side of the habitation there shall be twenty boards and forty sockets of silver: two sockets under every board. And for the west end of the habitation, shalt thou make six boards, and two boards more for the two west corners of the habitation: so that these two boards be coupled together beneath and likewise above with clamps. And so shall it be in both the corners. And so there shall be eight boards in all, and sixteen sockets of silver: two sockets under every board.

And thou shalt make bars of sethim wood five for the boards of the one side of the tabernacle, and five for the other side, and five for the boards of the west end. And the middle bar shall go along through the midst of the boards and bar them together from the one end unto the other. And thou shalt cover the boards with gold and make golden rings for them to put the bars through, and shalt cover the bars with gold also. And rear up the habitation according to the fashion thereof that was shewed thee in the mount.

And thou shalt make a veil of Jacinth, of scarlet, purple and twined byss, and shalt make it of broidered work and full of cherubins. And hang it upon four pillars of sethim wood covered with gold and that their knobs be covered with gold also, and stand upon four sockets of silver. And thou shalt hang up the veil

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with rings, and shall bring in within the veil, the ark of witness. And the veil shall divide the holy from the most holy. And thou shalt put the mercy seat upon the ark of witness in the holiest place. And thou shalt put the table without the veil and candlestick over against the table, upon the south side of the habitation. And put the table on the north side.

And thou shalt make an hanging for the door of the tabernacle: of Jacinth, of scarlet, of purple and of twined byss, wrought with needle work. And thou shalt make for the hanging, five pillars of sethim wood, and cover both them and their knobs with gold, and shalt cast five sockets of brass for them.

**taxus (may be a badger)*

[Chpt 27] And thou shalt make an altar of sethim wood: five cubits long and five cubits broad, that it be foursquare, and three cubits high. And make it horns proceeding out in the four corners of it, and cover it with brass. And make his ashpens, shovels, basins, fleshhooks, firepans and all the apparel thereof, of brass and thou shalt make a grid iron also like a net, of brass: upon whose four corners shall be four brass rings: and the grid shall reach unto the midst of the altar. And thou shall make staves for the altar of sethim wood, and cover them with brass, and let them be put in rings along by the sides of the altar, to bear it withal. And make the altar hollow with boards: even as it was shewed thee in the mount, so let them make it.

And thou shalt make a court unto the habitation, which shall have in the south side hangings of twined byss, being an hundred cubits long, and twenty pillars thereof, with their twenty sockets of brass: but the knobs of the pillars and their hoops shall be silver. In like wise on the north side there shall be hangings of an hundred cubits long and twenty pillars with their sockets of brass, and the knobs and the hoops of silver. And in the breadth of the court westward, there shall be hangings of fifty cubits long, and ten pillars with their ten sockets. And in the breadth of the court eastward toward the rising of the *sun, shall be hangings of fifty cubits. Hangings of fifteen cubits in the one side of it with three pillars, and three sockets: and likewise on the other side shall be hangings of fifteen cubits with three pillars and three sockets.

And in the gate of the court shall be a veil of twenty cubits: of jacinth, scarlet, purple and twined byss wrought with needle work, and four pillars with their four sockets. All the pillars round about the court shall be hooped with silver, and their knobs of silver, and their sockets of brass. The length of the court, shall be an hundred cubits, and the breadth fifty, and the height five, and the

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hangings shall be of twined byss and the sockets of brass. And all the vessels of the habitation to all manner service and the pins thereof: yea and the pins also of the court, shall be brass.

And command the children of Israel that they give the pure oil olive beaten for the lights to pour always into the lamps. In the tabernacle of witness without the veil which is before the witness: And Aaron and his sons shall dress it both even and morning before the Lord: And it shall be a duty for ever unto your generations after you: to be given of the children of Israel.

**son ; exactly as it appeared in the text; else where "sun" is show as "sunne"*

[Chpt 28] And take thou unto thee, Aaron thy brother and his sons with him, from among the children of Israel, that he may minister unto me, both Aaron, Nadab, Abihu, Eleazar and Ithamar, Aarons sons. And thou shalt make holy raiment for Aaron thy brother, both honorable and glorious. Moreover speak unto all that are wise hearted, which I have filled with the spirit of wisdom: that they make Aarons raiment to consecrate him with, that he may minister unto me.

These are the garments which they shall make: a breastlap, Ephod, a tunicle, a strait coat, a mitre and a girdle. And they shall make holy garments for Aaron thy brother and his sons, that he may minister unto me. And they shall take thereto, gold, jacinth, scarlet, purple and byss. And they shall make the Ephod of gold, jacinth, scarlet, purple and white twined byss with broidered work. The two sides shall come together, closed up in the edges thereof. And the girdle of the Ephod shall be of the same workmanship and of the same stuff, even of gold, jacinth, scarlet, purple and twined byss.

And thou shalt take two onyx stones and grave in them the names of the children of Israel: fix in the one stone, and the other fix in the other stone: according to the order of their birth. After the work of a stone graver, even as signets are graven, shalt thou grave the two stones with the names of the children of Israel, and shalt make them to be set in *ouches of gold. And thou shalt put the two stones upon the two shoulders of the Ephod, and they shall be stones of remembrance unto the children of Israel. And Aaron shall bear their names before the Lord upon his two shoulders for a remembrance. And thou shalt make hooks of gold and two chains of fine gold: link work and wreathed, and fasten the wreathed chains to the hooks.

And thou shalt make the breastlap of judgement with broidered work: even after the work of the Ephod shalt thou make it: of gold, jacinth, scarlet, purple

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and twined byss shalt thou make it. Foursquare it shall be and double, an hand breadth long and an hand breadth broad. And thou shalt fill it with four rows of stones. In the first row shall be a Sardius, a Topas and Smaragdus. The second row, a Ruby, Sapphire and Diamond. The third: Ligurius, an *Achat and Amethyst. The fourth: a *Turcus, Onyx and Jasper. And they shall be set in gold in their enclosures. And the stones shall be graven as signets be graven: with the names of the children of Israel, even with twelve names every one with his name according to the twelve tribes.

And thou shalt make upon the breastlap two fastening chains of pure gold and wreathen work. And thou shalt make likewise upon the breastlap two rings of gold and put them on the edges of the breastlap, and put the two wreathen chains of gold in the two rings which are in the edges of the breastlap. And the two ends of the two chains thou shalt fasten in the two rings, and put them upon the shoulders of the Ephod: on the foreside of it. And thou shalt yet make two rings of gold, and put them in the two edges of the breastlap even in the borders thereof toward the inside of the Ephod that is over against it. And yet two other rings of gold thou shalt make, and put them on the two sides of the Ephod, beneath over against the breastlap a low where the sides are joined together upon the broidered girdle of the Ephod. And they shall bind the breastlap by his rings unto the rings of the Ephod with a lace of jacinth, that it may lie close unto the broidered girdle of the Ephod, that the breastlap be not loosed from the Ephod. And Aaron shall bear the names of the children Israel in the breastlap of judgement upon his heart, when he goeth into the holy place, for a remembrance before the Lord always. And thou shalt put in the breastlap of judgement *vrin and *Thumin: that they be even upon Aarons heart when he goeth in before the Lord and Aaron shall bear the example of the children of Israel upon his heart before the Lord always.

And thou shalt make the tunicle unto the Ephod, altogether of Jacinth. And there shall be an hole for the head in the midst of it, and let there be a bond of woven work round about the collar of it (as it were the collar of a partlet) that it rend not. And beneath upon the hem, thou shalt make pomegranates of Jacinth, of scarlet, and of purple round about the hem, and bells of gold between them round about: that there be ever a golden bell and a pomegranate, a golden bell and a pomegranate round about upon the hem of the tunicle. And Aaron shall have it upon him when he ministereth, that the sound may be heard when he goeth into the holy place before the Lord and when he cometh out, that he die not.

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And thou shalt make a plate of pure gold, and grave thereon (as signets are graven) The holiness of the Lord, and put it on a lace of Jacinth and tie it unto the mitre, upon the forefront of it, that it be upon Aarons forehead: that Aaron bear the sin of the holy things which the children of Israel have hallowed in all their holy gifts. And it shall be always upon Aarons forehead, that they may be accepted before the Lord.

And thou shalt make an alb of byss, and thou shalt make a mitre of byss and a girdle of needle work.

And thou shalt make for Aarons sons also coats, girdles and bonnets honorable and glorious, and thou shalt put them upon Aaron thy brother and on his sons with him and shalt anoint them and fill their hands and consecrate them that they may minister unto me. And thou shalt make them linen breaches to cover their privities: from the loins unto the thighs shall they reach. And they shall be upon Aaron and his sons, when they go into the tabernacle of witness, or when they go unto the altar to minister in holiness, that they bear no sin and so die. And it shall be a law for ever unto Aaron and his seed after him.

**Achat (agate?) *Turcus (turquoise?) *from marginal notes MN; vrim from the Hebrew means "light" and Thumin means "perfectness" *ouches (couch or setting)*

[Chpt 29] This is the thing that thou shalt do unto them when thou hallowest them to be my priests. Take one ox and two rams that are without blemish, and unleavened bread and cakes of sweet bread tempered with oil and wafers of sweet bread anointed with oil (of wheaten flour shalt thou make them) and put them in a *maund and bring them in the maund with the oil and the two rams.

And bring Aaron and his sons unto the door of the tabernacle of witness, and wash them with water, and take the garments, and put upon Aaron: the strait coat, and the tunicle of the Ephod, and the Ephod and the breastlap: and gird them to him with the broidered girdle of the Ephod. And put the mitre upon his head and put the holy crown upon the mitre. Then take the anointing oil and pour it upon his head and anoint him. And bring his sons and put *albes upon them, and gird them with girdles: as well Aaron as his sons. And put the bonnets on them that the priests office may be theirs for a perpetual law.

And fill the hands of Aaron and of his sons, and bring the ox before the tabernacle of witness. And let Aaron and his sons put their hands upon his head and kill him before the Lord in the door of the tabernacle of witness. And take

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of the blood of the ox and put it upon the horns of the altar with thy finger and pour all the blood upon the bottom of the altar, and take all the fat that covereth the inwards, and the caul that is on the liver, and the two kidneys with the fat that is upon them: and burn them upon the altar. But the flesh of the ox and his skin and his dung, shalt thou burn with fire, without the host. For it is a sin offering.

Then take one of the rams, and let Aaron and his sons put their hands upon the head of the ram, and cause him to be slain, and take of his blood, and sprinkle it round about upon the altar, and cut the ram in pieces and wash the inwards of him and his legs, and put them unto the pieces and unto his head, and burn the whole ram upon the altar. For it is a burnt offering unto the Lord, and a sweet savour of the Lords sacrifice.

And take the other ram and let Aaron and his sons, put their hands upon his head and let him then be killed. And take of his blood and put it upon the tip of the right ear of Aaron and of his sons, and upon the thumb of their right hands, and upon the great toe of their right feet and sprinkle the blood upon the altar round about.

Then take of the blood that is upon the altar and of the anointing oil, and sprinkle it upon Aaron and his vestments, and upon his sons and upon their garments also. Then is he and his clothes holy and his sons and their clothes holy also.

Then take the fat of the ram and his rump and the fat that covereth the inwards and the caul of the liver and the two kidneys, and the fat that is upon them and the right shoulder (for that ram is a full offering) and a *simnel of bread and a cake of oiled bread and a wafer out of the basket of sweet bread that is before the Lord, and put all upon the hands of Aaron and on the hands of his sons: and wave them in and out a wave offering unto the Lord. Then take it from off their hands and burn it upon the altar: even upon the burnt offering, to be a savour of sweetness before the Lord. For it is a sacrifice unto the Lord. Then take the breast of the ram that is Aarons full offering and wave it a wave offering before the Lord, and let that be thy part. And sanctify the breast of the wave offering and the shoulder of the heave offering which is waved and heaved up of the ram which is the full offering of Aaron and of his sons. And it shall be Aarons and his sons duty for ever, of the children of Israel, for it is an heave offering. And the heave offering shall be the Lords duty of the children of Israel: even of the sacrifice of their peace offerings which they heave unto the Lord. And the holy garments of Aaron shall be his sons after him, to anoint them therein, and to fill

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their hands therein. And that son that is priest in his stead after him, shall put them on seven days: that he go into the tabernacle of witness, to minister in the holy place.

Then take the ram that is the full offering and seethe his flesh in an holy place. And Aaron and his sons shall eat the flesh of him, and the bread that is in the basket: even in the door of the tabernacle of witness. And they shall eat them, because the atonement was made therewith to fill their hands and to sanctify them: but a stranger shall not eat thereof, because they are holy.

If ought of the flesh of the full offerings or of the bread remain unto the morning, thou shalt burn it with fire: for it shall not be eaten, because it is holy. And see thou do unto Aaron and his sons, even so in all things as I have commanded thee: that thou fill their hands seven days and offer every day an ox for a sin offering for to reconcile with all. And thou shalt hallow the altar when thou reconcilest it, and shalt anoint it to sanctify it. Seven days thou shalt reconcile the altar and sanctify it, that it may be an altar most holy: so that no man may touch it but they that be consecrate.

This is that which thou shalt offer upon the altar: two lambs of one year old day by day for ever, the one thou shalt offer in the morning and the other at even. And unto the one lamb take a tenth deal of flour mingled with the fourth part of an hin of beaten oil, and the fourth part of an hin of wine, for a drink offering. And the other lamb thou shalt offer at even and shalt do thereto according to the meat offering and drink offering in the morning, to be an odour of a sweet savour of the sacrifice of the Lord. And it shall be a continual burnt offering among your children after you, in the door of the tabernacle of witness before the Lord, where I will meet you to speak unto you there. There I will meet with the children of Israel, and will be sanctified in mine honor. And I will sanctify the tabernacle of witness and the altar: and I will sanctify also both Aaron and his sons to be my priests. And moreover I will dwell among the children of Israel and will be their God. And they shall know that I am the Lord their God that brought them out of the land of Egypt for to dwell among them: even I the Lord their God.

**maund; bowl of special use, *albes; long white robe, *simnel: bread made from fine wheat*

[Chpt 30] And thou shalt make an altar to burn cense therein, of sethim wood: a cubit long, and a cubit broad, even foursquare shall it be and two cubits, high: with horns proceeding out of it, and thou shalt overlay it with fine

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gold both the roof and the walls round about, and his horns also, and shalt make unto it a crown of gold round about, and two golden rings on either side, even under the crown, to put staves therein for to bear it withal. And thou shalt make the staves of sethim wood and cover them with gold. And thou shalt put it before the veil that hangeth before the ark of witness, and before the mercy seat that is before the witness, where I will meet thee.

And Aaron shall burn thereon sweet cense every morning when he dresseth the lamps: and likewise at even when he setteth up the lamps he shall burn cense perpetually before the Lord throughout your generations. Ye shall put no strange cense thereon, neither burnt sacrifice nor meat offering, neither pour any drink offering thereon.

And Aaron shall reconcile his horns once in a year, with the blood of the sin offering of reconciling: even once in the year shall he reconcile it through your generations. And so is it most holy unto the Lord.

And the Lord spake unto Moses saying: when thou takest the sum of the children of Israel and tellest them, they shall give every man a reconciling of his soul unto the Lord, that there be no plague among them when thou tellest them. And thus much shall every man give that goeth in the number: half a sickle, after the holy sickle: a sickle is twenty geras: and an half sickle shall be the heave offering unto the Lord. And all that are numbered of them that are twenty years old and above shall give an heave offering unto the Lord. The rich shall not pass, and the poor shall not go under half a sickle, when they give an heave offering unto the Lord for the atonement of their souls. And thou shalt take the reconciling money of the children of Israel and shalt put it unto the use of the tabernacle of witness, and it shall be a memorial of the children of Israel before the Lord, to make atonement for their souls.

And the Lord spake unto Moses saying: thou shalt make a *laver of brass and his foot also of brass to wash withal, and shalt put it between the tabernacle of witness and the altar and put water therein: that Aaron and his sons may wash both their hands and their feet therout, when they go into the tabernacle of witness, or when they go unto the altar to minister and to burn the Lords offering, lest they die. And it shall be an ordinance for ever unto him and his seed among your children after you.

And the Lord spake unto Moses saying: take principal spices: of pure myrrh five hundred sickles, of sweet cinnamon half so much, two hundred and fifty sickles: of sweet calamite, two hundred and fifty. Of cassia, two hundred and fifty after the holy sickle, and of oil olive an hin. And make of them holy

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anointing oil even an oil compound after the craft of the apothecary. And anoint the tabernacle of witness therewith, and the ark of witness, and the table with all his apparel, and the candlestick with all his ordinance, and the altar of incense, and the altar of burnt sacrifice and all his vessels, and the laver and his foot. And *sacrify them that they may be most holy: so that no man touch them but they that be hallowed. And anoint Aaron and his sons and consecrate them to minister unto me.

And thou shalt speak unto the children of Israel saying: this shall be an holy anointing oil unto me, throughout your generations. No mans flesh shall be anointed therewith: neither shall ye make any other after the making of it for it is holy, see therefore that ye take it for holy: Whosoever maketh like that, or whosoever putteth any of it upon a stranger, shall perish from among his people.

And the Lord said unto Moses: take unto thee sweet spices: stacte, onycha, sweet galbanum and pure frankincense, of each like much: and make cense of them compounded after the craft of the apothecary, mingled together, that it may be made pure and holy. And beat it to powder and put it before the witness in the tabernacle of witness, where I will meet thee, but let it be unto you holy. And see that ye make none after the making of that, but let it be unto you holy for the Lord. And whosoever shall make like unto that, to smell thereto, shall perish from among his people.

**laver (wash basin) *sacrify: make shallow cuts in the skin.*

[Chpt 31] And the Lord spake unto Moses saying: behold, I have called by name, Bezaleel the son of Uri son to Hur of the tribe of Juda. And I have filled him with the spirit of God, with wisdom, understanding and knowledge: even in all manner work, to find out subtle feats, to work in gold, silver and brass and with the craft to *grave stones, to set and to carve in timber, and to work in all manner workmanship. And behold, I have given him to be his companion Ahaliab the son of Ahisamach of the tribe of Dan, and in the hearts of all that are wise hearted I have put wisdom to make all that I have commanded thee: the tabernacle of witness, and the ark of witness, and the mercy seat that is there upon all the ornaments of the tabernacle, and the table with his ordinance, and the pure candlestick with all his apparel, and the altar of incense, and the altar of burnt offerings with all his vessels, and the laver with his foot, and the vestments to minister in, and the holy garments for Aaron the priest, and the garments of his sons *to minister in, and the anointing oil and the sweet cense for

the sanctuary: according to all as I have commanded thee shall they do.

And the Lord spake unto Moses saying: speak unto the children of Israel and say: in any wise see that ye keep my Sabbath, for it shall be a sign between me and you in your generations for to know, that I the Lord do sanctify you. Keep my Sabbath therefore, that it be an holy thing unto you. He that defileth it, shall be slain therefore. For whosoever worketh therein, the same soul shall be rooted out from among his people. Six days shall men work, but the seventh day is the Sabbath of the holy rest of the Lord: so that whosoever doeth any work in the Sabbath day, shall die for it. Wherefore let the children of Israel keep the Sabbath, that they observe it throughout their generations, that it be an appointment for ever. For it shall be a sign between me, and the children of Israel for ever. For in six days the Lord made heaven and earth, and the seventh day he rested and was refreshed.

And when he had made an end of communing with Moses upon the mount Sinai, he gave him two tables of witness: which were of stone and written with the finger of God.

**grave (engrave/carve)*

[Chpt 32] And when the people saw that it was long or Moses came down out of the mountain, they gathered themselves together and came unto Aaron and said unto him. Up and make us a god to go before us: for of this Moses the fellow that brought us out of the land of Egypt, we know not what is become.

And Aaron said unto them: pluck off the golden earrings which are in the ears of your wives, your sons and of your daughters: and bring them unto me. And all the people plucked off the golden earrings that were in their ears, and brought them unto Aaron. And he received them of their hands and fashioned it with a graver and made it a calf of molten metal. And they said: This is thy God, O Israel, which brought thee out of the land of Egypt.

And when Aaron saw that, he made an altar before it, and made a proclamation saying tomorrow shall be holy day unto the Lord. And they rose up in the morning and offered burnt offerings, and brought offerings of atonement also. And then they sat them down to eat and drink, and rose up again to play.

Then the Lord said unto Moses: go get thee down, for thy people which thou broughtest out of the land of Egypt, have marred all, they are turned at once out of the way which I commanded them: and have made them a calf of molten metal, and have worshiped it and have offered thereto and have said: This is thy

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God thou Israel, which hath brought thee out of the land of Egypt. And the Lord said unto Moses: behold, I see this people, that it is a stiffnecked people, and now therefore suffer me that my wrath may wax hot upon them, and that I may consume them: and then will I make of thee a mighty people.

Then Moses besought the Lord his God and said: O Lord, why should thy wrath wax hot upon thy people which thou hast brought out of the land of Egypt with great power and with a mighty hand? wherefore should the Egyptians speak and say: For a mischief did he bring them out: even for to slay them in the mountains, and to consume them from the face of the earth. Turn from thy fierce wrath, and have compassion over the wickedness of thy people. Remember Abraham, Isaac and Israel thy servants, to whom thou sworeest by thine own self and saidest unto them: I will multiply your seed as the stars of heaven, and all this land which I have said, I will give unto your seed: and they shall inherit it for ever. And the Lord refrained himself from that evil, which he said he would do unto his people.

And Moses turned his back and went down from the hill, and the two tables of witness in his hand: which were written on both the leaves and were the work of God, and the writing was the writing of God graven upon the tables. And when Josua heard the noise of the people as they shouted, he said unto Moses: there is a noise of war in the host. And he said: it is not the cry of them that have the mastery, nor of them that have the worse: but I do hear the noise of singing.

And as soon as he came nigh unto the host and saw the calf and the dancing, his wrath waxed hot, and he cast the tables out of his hand, and brake them even at the hill foot. And he took the calf which they had made and burned it with fire, and stamped it unto powder and strewed it in the water, and made the children of Israel drink. And then Moses said unto Aaron: what did this people unto thee that thou hast brought so great a sin upon them?

And Aaron said: let not the wrath of my Lord wax fierce, thou knowest the people that they are even set on mischief: they said unto me: make us a god to go before us, for we know not what is become of Moses the fellow that brought us out of the land of Egypt. And I said unto them: let them that have gold, take and bring it me: and I cast it into the fire, and thereof came out this calf.

When Moses saw that the people were naked (for Aaron had made them naked unto their shame when they made insurrection) he went and stood in the gate of the host and said: If any man pertain unto the Lord, let him come to me. And all the sons of Levi gathered themselves together: and came unto him. And he said unto them, thus saith the Lord of Israel, put every man his sword by his

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side, and go in and out from gate to gate throughout the host: and slay every man his brother, every man his friend and every man his neighbor. And the children of Levi did as Moses had said. And there were slain of the people the same day, about three thousand men. Then Moses said: fill your hands unto the Lord this day, every man upon his son and upon his brother: to bring upon you a blessing this day.

And on the morrow, Moses said unto the people: Ye have sinned a great sin. But now I will go up unto the Lord, to know whether I can make an atonement for your sin.

And Moses went again unto the Lord and said: Oh, this people have sinned a great sin and have made them a god of gold: Yet forgive them their sin I pray thee: If not wipe me out of thy book which thou hast written. And the Lord said unto Moses: I will put him out of my book that hath sinned against me. But go and bring the people unto the land which I said unto thee: behold, mine angel shall go before thee. Neverthelater in the day when I visit, I will visit their sin upon them. And the Lord plagued the people, because they made the calf which Aaron made.

[Chpt 33] And the Lord said unto Moses: depart and go hence: both thou and the people which thou hast brought out of the land of Egypt, unto the land which I swore unto Abraham, Isaac and Jacob, saying: unto thy seed I will give it. And I will send an angel before thee, and will cast out the Cananites, the Amorites, the Hethites, the Pherezites, the Hevites, and the Jebusites: that thou mayst go in to a land that floweth with milk and honey. But I will not go among you myself, for ye are a stiffnecked people: lest I consume you by the way. And when the people heard this evil tidings, they sorrowed: and no man did put on his best raiment.

And the Lord spake unto Moses, say unto the children of Israel: ye are a stiffnecked people: I must come once suddenly upon you, and make an end of you. But now put your goodly raiment from you, that I may know what to do unto you. And the children of Israel laid their goodly raiment from them even under the mount Horeb.

And Moses took the tabernacle and pitched it without the host, afar off from the host, and called it the tabernacle of witness. And all that would ask any question of the Lord, went out unto the tabernacle of witness which was without the host. And when Moses went out unto the tabernacle, all the people rose up and stood every man in his tent door and looked after Moses, until he was gone in to the tabernacle. And as soon as Moses was entered into the tabernacle, the

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clouded pillar descended and stood in the door of the tabernacle, and he talked with Moses. And when all the people saw the clouded pillar stand in the tabernacle door, they rose up and worshiped: every man in his tent door.

And the Lord spake unto Moses face to face, as a man speaketh unto his friend. And when Moses turned again in to the host, the lad Josua his servant the son of Nun departed not out of the tabernacle. And Moses said unto the Lord: see, thou saidest unto me: lead this people forth, but thou showest me not whom thou wilt send with me. And hast said moreover: I know thee by name and thou hast also found grace in my sight: Now therefore, if I have found favour in thy sight, then show me thy way and let me know thee: that I may find grace in thy sight. And look on this also, how that this nation is thy people.

And he said: my presence shall go with thee, and I will give thee rest. And he said: If thy presence go not with me, carry us not hence, for how shall it be known now that both I and thy people have found favour in thy sight, but in that thou goest with us: that both I and thy people have a preeminence before all the people that are upon the face of the earth. And the Lord said unto Moses: I will do this also that thou hast said, for thou hast found grace in my sight, and I know thee by name.

And he said: I beseech thee, shew me thy glory: And he said: I will make all my good go before thee, and I will be called in this name Jehovah before thee, and will shew mercy to whom I shew mercy, and will have compassion on whom I have compassion. And he said furthermore: thou mayst not see my face, for there shall no man no man see me and live.

And the Lord said: behold, there is a place by me, and thou shalt stand upon a rock, and while my glory goeth forth I will put thee in a cleft of the rock, and will put mine hand upon thee while I pass by. And then I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

[Chpt 34] And the Lord said unto Moses: hew the two tables of stone like unto the first that I may write in them the words which were in the first two tables, which thou brakest. And be ready against the morning that thou mayst come up early unto the mount of Sinai and stand me there upon the top of the mount. But let no man come up with thee, neither let any man be seen throughout all the mount, neither let sheep nor oxen feed before the hill.

And Moses hewed two tables of stone like unto the first and rose up early in the morning and went up unto the mount of Sinai as the Lord commanded him: and took in his hand the two tables of stone. And the Lord descended in the cloud, and stood with him there: and he called upon the name of the Lord. And

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when the Lord walked before him, he cried: Lord Lord God full of compassion and mercy, which art not lightly angry but abundant in mercy and truth, and keepest mercy in store for thousands, and forgivest wickedness, trespass and sin (for there is no man innocent before thee) and visitest the wickedness of the fathers upon the children and upon childrens children, even unto the third and fourth generation. And Moses bowed himself to the earth quickly, and worshiped and said: If I have found grace in thy sight O Lord, then let my Lord go with us (for it is a stubborn people) and have mercy upon our wickedness and our sin, and let us be thine inheritance.

And he said: behold, I make an appointment before all this people, that I will do marvels: such as have not been done in all the world, neither among any nation. And all the people among which thou art, shall see the work of the Lord: for it is a terrible thing that I will do with thee: keep all that I command thee this day, and behold: I will cast out before thee: the Amorites, Cananites, Hethites, Pherezites, Hevites and Jebusites. Take heed to thyself, that thou make no compact with the inhabitants of the land whither thou goest lest it be cause of ruin among you. But overthrow their altars and break their pillars, and cut down their groves, for thou shalt worship no strange God. For the Lord is called jealous, because he is a jealous God: lest if thou make any agreement with the inhabitants of the land, when they go a whoring after their gods and do sacrifice unto their gods, they call thee and thou eat of their sacrifice: and thou take of their daughters unto thy sons, and when their daughters go a whoring after their gods, they make thy sons go a whoring after their gods also.

Thou shalt make thee no gods of metal. The feast of sweet bread shalt thou keep, and seven days thou shalt eat unleavened bread (as I commanded thee) in the time appointed in the month of Abib: for in the month of Abib thou camest out of Egypt. All that breaketh up the matrice shall be mine, and all that breaketh the matrice among thy cattle, if it be male: whether it be ox or sheep. But the first of the ass thou shalt buy out with a sheep, or if thou redeem him not: see thou break his neck. All the first born of thy sons thou must needs redeem. And see that no man appear before me empty.

Six days thou shalt work, and the seventh thou shalt rest: both from earing and reaping. Thou shalt observe the feast of weeks with the first fruits of wheat harvest, and the feast of ingathering at the years end. Thrice in a year shall all your men children appear before the Lord Jehovah God of Israel: for I will cast out the nations before thee and will enlarge thy coasts, so that no man shall desire thy land, while thou goest up to appear before the face of the Lord thy

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God, thrice in the year.

Thou shalt not offer the blood of my sacrifice with leavened bread: neither shall ought of the sacrifice of the feast of Passover, be left unto the morning. The first of the first fruits of thy land, thou shalt bring unto the house of the Lord thy God. And see, that thou see the not a kid in his mothers milk.

And the Lord said unto Moses: write these words, for upon these words I have made a covenant with thee and with the children of Israel. And he was there with the Lord forty days and forty nights, and neither ate bread nor drank water. And he wrote in the tables the words of the covenant: even ten verses.

And Moses came down from mount Sinai and the two tables of witness in his hand, and yet he knew not that the skin of his face shone with beams of his communing with him. And when Aaron and all the children of Israel looked upon Moses and saw that the skin of his face shone with beams, they were afraid to come nigh him. But he called them to him, and then Aaron and all the chief of the company came unto him, and Moses talked with them.

And at the last all the children of Israel came unto him, and he commanded them all that the Lord had said unto him in mount Sinai. And as soon as he had made an end of communing with them, he put a covering upon his face. But when he went before the Lord to speak with him, he took the covering off until he came out. And he came out and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of his face shone with beams: but Moses put a covering upon his face, until he went in to commune with him.

[Chpt 35] And Moses gathered all the company of the children of Israel together, and said unto them: these are the things which the Lord hath commanded to do: Six days ye shall work, but the seventh day shall be unto you the holy Sabbath of the Lords rest: so that whosoever doth any work therein, shall die. Moreover ye shall kindle no fire throughout all your habitations upon the Sabbath day.

And Moses spake unto all the multitude of the children of Israel saying: this is the thing which the Lord commanded saying: Give from among you an heave offering, unto the Lord.

All that are willing in their hearts, shall bring heave offerings unto the Lord: gold, silver, brass: Jacinth, scarlet, purple, byss and goats hair: rams skins red and taxus skins and Sethim wood: and oil for lights and spices for the anointing oil and for the sweet cense: and Onyx stones and stones to be set for the Ephod and for the breastlap.

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And let all them that are wise hearted among you, come and make all that the Lord hath commanded: the habitation and the tent thereof with his covering and his rings, boards, bars, pillars and sockets: the ark and the staves thereof with the mercy seat and the veil that covereth it: the table and his staves with all that pertaineth thereto and the shewbread: the candlestick of light with his apparel and his lamps and the oil for the lights: the cense altar and his staves, the anointing oil and the sweet cense and the hanging before the tabernacle door: the altar of burnt sacrifices and his brazen gridiron that longeth thereto with his staves and all his ordinance and the laver and his foot: the hangings of the court with his pillars and their sockets, and the hanging to the door of the court: the pins of the habitation and the pins of the court with their boards: the ministering garments to minister with in holiness, and the holy vestments of Aaron the priest and the vestments of his sons to minister in.

And all the company of the children of Israel departed from the presence of Moses. And they went (as many as their hearts couraged them and as many as their spirits made them willing) and brought heave offerings unto the Lord, to the making of the tabernacle of witness and for all his uses and for the holy vestments. And the men came with the women (even as many as were willing hearted) and brought bracelets, earrings, rings and girdles and all manner Jewels of gold. And all the men that waved wave offerings of gold unto the Lord and every man with whom was found Jacinth, scarlet, purple, byss or goats hair or red skins of rams or taxus skins, brought it. And all that hove up gold or brass, brought an heave offering unto the Lord. And all men with whom was found sethim wood meet for any manner work or service, brought it.

And all the women that were wise hearted to work with their hands, span, and brought the spun work, both of Jacinth, scarlet, purple and byss. And all the women that excelled in wisdom of heart, span the goats hair. And the Lords brought Onyx stones and setstones for the Ephod, and for the breastlap, and spice and oil: both for the lights and for the anointing oil and for the sweet cense. And the children of Israel brought willing offerings unto the Lord, both men and women: as many as their hearts made them willing to bring, for all manner works which the Lord had commanded to make by the hand of Moses.

And Moses said unto the children of Israel: behold, the Lord hath called by name Bezaleel the son of Uri the son of Hur of the tribe of Juda, and hath filled him with the spirit of God, with wisdom, understanding and knowledge, even in all manner work, and to find out curious works, to work in gold, silver and brass: and with graving of stones to set, and with carving in wood, and to work

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in all manner of subtle works. And he hath put in his heart the grace to teach: both him and Ahaliab the son of Ahisamach of the tribe of Dan hath he filled with wisdom of heart, to work all manner of graven work: they are also broiderers and workers with needle, in Jacinth, scarlet, purple and byss, and are weavers that can make all manner work, and can devise subtle works.

[Chpt 36] And Bezaleel wrought and Ahaliab and all wise hearted men to whom the Lord had given wisdom and understanding, to know how to work all manner work for the holy service, in all that the Lord commanded. And Moses called for Bezaleel, Ahaliab and all the wise hearted men in whose hearts the Lord had put wisdom, even as many as their hearts couraged to come unto the work to work it. And they received of Moses all the heave offerings which the children of Israel had brought for the work of the holy service to make it withal. And they brought beside that, willing offerings every morning.

And all the wise men that wrought all the holy work, came every man from his work which they made, and spake unto Moses saying: the people bring too much and above that is enough to serve for the work which the Lord hath commanded to make. And then Moses gave a commandment, and they caused it to be proclaimed throughout the host saying: see that neither man nor woman prepare any more work for the holy heave offering, and so the people were forbidden to bring: for the stuff they had, was sufficient for them unto all the work, to make it and too much.

And all the wise hearted men among them that wrought in the work of the habitation made: even ten curtains of twined byss, Jacinth, scarlet and purple, and made them full of Cherubins with broidered work. The length of one curtain was twenty eight cubits and the breadth four and were all of one size. And they coupled five curtains by themselves, and other five by themselves. And they made fifty loops of Jacinth along by the edge of the utmost curtain, even in the selvedge of the coupling curtain: and likewise they made on the side of the utmost coupling curtain on the other side, fifty loops they made in the one curtain, and fifty in the edge of the coupling curtain on the other side: so that the loops were one over against another.

And they made fifty rings of gold, and coupled the curtains one to another with the rings: and so was it made a dwelling place.

And they made eleven curtains of goats hair to be a tent over the tabernacle thirty cubits long apiece and four cubits broad, and they all eleven of one size. And they coupled five by themselves, and six by themselves, and they made fifty loops along by the border of the utmost coupling curtain on the one side,

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and fifty in the edge of the coupling curtain on the other side. And they made fifty rings of brass to couple the tent together that it might be one. And they made a covering unto the tent of rams skins red, and yet another of taxus skins above all.

And they made boards for the dwelling place of sethim wood that stood upright, every board ten cubits long and a cubit and an half broad. And they made two feet to every board of the dwelling place joining one to another. And they made twenty boards for the south side of the habitation, and forty sockets of silver under the twenty boards, two sockets under every board, even for the two feet of them. And for the other side of the dwelling toward the north, they made other twenty boards with forty sockets of silver two sockets under every board. And behind in the end of the tabernacle toward the west, they made six boards and two other boards for the corners of the habitation behind, and they were joined close both beneath and also above with clamps, and thus they did to both the corners: so they were in all eight boards and sixteen sockets, under every board two sockets.

And they made bars of Sethim wood five for the boards of the one side of the habitation and five for the other, and five for the boards of the west end of the habitation. And they made the middle bar to shoot through the boards: even from the one end to the other, and overlaid the boards with gold, and made them rings of gold to thrust the bars through, and covered the bars with gold. And they made an hanging of Jacinth, of scarlet, purple and twined byss with Cherubins of broidered work. And made thereunto four pillars of Sethim wood and overlaid them with gold. Their knobs were also of gold, and they cast for them four sockets of silver. And they made an hanging for the tabernacle door: of Jacinth, scarlet, purple and twined byss of needle work, and the pillars of it were five with their knobs, and overlaid the heads of them and the hoops with gold, with their five sockets of brass.

[Chpt 37] And Bezaleel made the ark of sethim wood two cubits and an half long and a cubit and a half broad, and a cubit and a half high: and overlaid it with fine gold both within and without, and made a crown of gold to it round about, and cast for it four rings of gold for the four corners of it: two rings for the one side and two for the other, and made staves of Sethim wood, and covered them with gold, and put the staves in the rings along by the side of the ark to bear it withal.

And he made the mercyseat of pure gold two cubits and a half long and one cubit and a half broad, and made two Cherubins of thick gold upon the two ends

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of the mercy seat: One Cherub on the one end, and another Cherub on the other end of the mercyseat. And the Cherubins spread out their wings above on high, and covered the mercyseat therewith. And their faces were one to another: even to the mercyseat ward, were the faces of the Cherubins.

And he made the table of sethim wood two cubits long and a cubit broad, and a cubit and an half high, and overlaid it with fine gold, and made thereto a crown of gold round about, and made thereto an hoop of an hand breadth round about, and made unto the hoop a crown of gold round about, and cast for it four rings of gold and put the rings in the four corners by the feet: even under the hoop to put staves in to bear the table withal. And he made staves of Sethim wood and covered them with gold to bear the table withal, and made the vessels that were on the table of pure gold, the dishes, spoons, flat pieces and pots to pour withal.

And he made the candlestick of pure thick gold: both the candlestick and his shaft: with branches, bowls, knobs and flowers proceeding out of it. Six branches proceeding out of the sides thereof, three out of the one side and three out of the other. And on every branch were three cups like unto almonds, with knobs and flowers throughout the six branches that proceeded out of the candlestick. And upon the candlestick self, were four cups after the fashion of almonds with knobs and flowers: under every two branches a knob. And the knobs and the branches proceeded out of it, and were all one piece of pure thick gold. And he made seven lamps thereto, and the snuffers thereof, and firepans of pure gold. An hundred weight of pure gold, made both it and all that belonged thereto.

And he made the cense altar of Sethim wood of a cubit long and a cubit broad: even four square, and two cubits high with horns proceeding out of it. And he covered it with pure gold both the top and the sides round about and the horns of it, and made unto it a crown of gold round about. And he made two rings of gold unto it, even under the crown upon either side of it, to put staves in for to bear it withal: and made staves of Sethim wood, and overlaid them with gold. And he made the holy anointing oil and the sweet pure incense after the apothecarys craft.

[Chpt 38] And he made the burnt offering altar of Sethim wood, five cubits long and five cubits broad: even four square, and three cubits high. And he made horns in the four corners of it proceeding out of it, and overlaid it with brass. And he made all the vessels of the altar: the cauldrons, shovels, basins, fleshhooks and coalpans all of brass.

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And he made a brazen gridiron of network unto the altar round about a low beneath, under the compass of the altar: so that it reached unto half the altar, and cast four rings of brass for the four ends of the gridiron to put staves in. And he made staves of sethim wood and covered them with brass, and put the staves in the rings along by the altar side to bear it withal, and made the altar hollow with boards. And he made the laver of brass and the foot of it also of brass, in the sight of them that did watch before the door of the tabernacle of witness.

And he made the court with hangings of twined byss of an hundred cubits long upon the south side, and twenty pillars with twenty sockets of brass: but the knobs of the pillars, and the hoops were silver. And on the north side the hangings were an hundred cubits long with twenty pillars and twenty sockets of brass, but the knobs and the hoops of the pillars were of silver. And on the west side, were hangings of fifty cubits long, and ten pillars with their ten sockets, and the knobs and the hoops of the pillars were silver. And on the east side toward the *son rising, were hangings of fifty cubits: the hangings of the one side of the gate were fifteen cubits long, and their pillars three with their three sockets. And of the other side of the court gate, were hangings also of fifteen cubits long, and their pillars three with three sockets. Now all the hangings of the court round about, were of twined byss, and the sockets of the pillars were brass: but the knobs and the hoops of the pillars were silver, and the heads were overlaid with silver, and all the pillars of the court were hooped about with silver. And the hanging of the gate of the court was needlework: of jacinth, scarlet, purple, and twined byss twenty cubits long and five in the breadth, according to the hangings of the court. And the pillars were four with four sockets of brass, and the knobs of silver, and the heads overlaid with silver and hooped about with silver, and all the pins of the tabernacle and of the court round about were brass.

This is the sum of the habitation of witness, which was counted at the commandment of Moses: and was the office of the Levites by the hand of Ithamar son to Aaron the priest. And Bezaleel son of Uri son to Hur of the tribe of Juda, made all that the Lord commanded Moses, and with him Ahaliab son of Ahisamach of the tribe of Dan, a cunning graver and a worker of needle work in jacinth, scarlet, purple and byss.

All the gold that was occupied upon all the work of the holy place (which was the gold of the wave offering) was, twenty nine hundred weight and seven hundred and thirty sickles, according to the holy sickle. And the sum of silver

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that came of the multitude, was five score hundred weight and a thousand seven hundred and seventy five sickles of the holy sickle. Every man offering half a sickle after the weight of the holy sickle among them that went to be numbered from twenty year old and above, among six hundred thousand and three thousand and five hundred and fifty men.

And the five score hundred weight of silver went to the casting of the sockets of the sanctuary and the sockets of the veil: an hundred sockets of the five score hundred weight, an hundred weight to every socket. And the thousand seven hundred and seventy five sickles, made knobs to the pillars and overlaid the heads and hooped them.

And the brass of the wave offering was seventy hundred weight and two thousand, and four hundred sickles. And therewith he made the sockets to the door of the tabernacle of witness, and the brazen altar, and the brazen gridiron that longeth thereto, and all the vessels of the altar, and the sockets of the court round about, and the sockets of the court gate, and all the pins of the habitation, and all the pins of the court round about.

**exact spelling sonne, sun is sunne elsewhere in the text.*

[Chpt 39] And of the jacinth, scarlet, purple and twined byss, they made the vestments of ministration to do service in that holy place, and made the holy garments that pertained to Aaron, as the Lord commanded Moses.

And they made the Ephod of gold, jacinth, scarlet, purple, and twined byss. And they did beat the gold into thin plates, and cut it into wires: to work it in the jacinth, scarlet, purple, and the byss, with broidered work. And they made the sides come together, and closed them up by the two edges. And the broidering of the girdle that was upon it, was of the same stuff and after the same work of gold, jacinth, scarlet, purple and twined byss, as the Lord commanded Moses.

And they wrought Onyx stones closed in ouches of gold and graved as signets are graven with the names of the children of Israel, and put them on the shoulders of the Ephod that they should be a remembrance of the children of Israel, as the Lord commanded Moses.

And they made the breastlap of cunning work, after the work of the Ephod: even of gold, jacinth, scarlet, purple and twined byss. And they made it four square and double, an hand breadth long and an hand breadth broad. And they filled it with four rows of stones (the first row: Sardios, a Topas and Smaragdus: the second row: a Ruby, a Sapphire and a Diamond: the third row: Ligurius, an Achat and an Amethyst: the fourth row: a Turquoise, an onyx and a Jasper)

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closed in ouches of gold in their enclosures. And the twelve stones were graven as signets with the names of the children of Israel: every stone with his name, according to the twelve tribes.

And they made upon the breastlap, two fastening chains of wreathen work and pure gold. And they made two hooks of gold and two gold rings, and put the two rings upon the two corners of the breastlap. And they put the two chains of gold in the two rings, in the corners of the breastlap. And the two ends of the two chains they fastened in the two hooks, and put them on the shoulders of the Ephod upon the forefront of it.

And they made two other rings of gold and put them on the two other corners of the breastlap along upon the edge of it, toward the inside of the Ephod that is over against it. And they made yet two other gold rings, and put them on the two sides of the Ephod, beneath on the fore side of it: even where the sides go together, above upon the broidering of the Ephod, and they strained the breastlap by his rings unto the rings of the Ephod, with laces of jacinth, that it might lie fast upon the broidering of the Ephod, and should not be loosed from off the Ephod: as the Lord commanded Moses.

And he made the tunicle unto the Ephod of woven work and all together of jacinth, and the head of the tunicle was in the midst of it as the collar of a partlet, with a band round about the collar, that it should not rent. And they made beneath upon the hem of the tunicle: pomegranates of jacinth, scarlet, purple, and twined byss. And they made little bells of pure gold, and put them among the pomegranates round about upon the edge of the tunicle, a bell and a pomegranate, a bell and a pomegranate round about the hems of the tunicle to minister in, as the Lord commanded Moses.

And they made coats of byss of woven work for Aaron and his sons, and a mitre of byss, and goodly bonnets of byss, and linen breaches of twined byss, and a girdle of twined byss, jacinth, scarlet and purple: even of needle work, as the Lord commanded Moses. And they made the plate of the holy crown of fine gold, and wrote upon it with graven work: the holiness of the Lord: and tied it to a lace of jacinth to fasten it on high upon the mitre, as the Lord commanded Moses.

Thus was all the work of the habitation of the tabernacle of witness, finished. And the children of Israel did according to all that the Lord had commanded Moses. And they brought the habitation unto Moses: the tent and all his apparel thereof: the buttons, boards, bars, pillars and sockets: and the covering of rams skins red, and the covering of taxus skins, and the hanging veil, and the ark of

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witness with the staves thereof, and the mercyseat: the table and all the ordinance thereof, and the shewbread, and the pure candlestick, and the lamps prepared thereunto with all the vessels thereof, and the oil for lights, and the golden altar, and the anointing oil and the sweet cense, and the hanging of the tabernacle door, and the brasen altar, and the gridiron of brass longing thereunto with his bars and all his vessels, and the laver with his foot, and the hangings of the court with his pillars and sockets, and the hanging to the court gate, his boards and pins, and all the ordinance that serveth to the habitation of the tabernacle of witness, and the ministering vestments to serve in the holy place, and the holy vestments of Aaron the priest and his sons raiments to minister in: according to all that the Lord commanded Moses: even so the children of Israel made all the work. And Moses beheld all the work: and see, they had done it even as the Lord commanded: and then Moses blessed them.

[Chpt 40] And the Lord spake unto Moses saying: In the first day of the first month shalt thou set up the habitation of the tabernacle of witness and put therein the ark of witness, and cover the ark with the veil, and bring in the table and apparel it, and bring in the candlestick and put on his lamps, and set the cense altar of gold before the ark of witness, and put the hanging of the door unto the habitation. And set the burnt offering altar before the door of the tabernacle of witness, and set the laver between the tabernacle of witness, and the altar, and put water therein, and make the court round about, and set up the hanging of the court gate.

And take the anointing oil and anoint the habitation and all that is therein, and hallow it and all that belong thereto: that it may be holy. And anoint the altar of the burntofferings and all his vessels, and sanctify the altar that it may be most holy. And anoint also the laver and his foot, and sanctify it.

Then bring Aaron and his sons unto the door of the tabernacle of witness, and wash them with water. And put upon Aaron the holy vestments. And anoint him and sanctify him that he may minister unto me, that their anointing may be an everlasting priesthood unto them throughout their generations. And Moses did according to all that the Lord commanded him.

Thus was the tabernacle reared up the first day of the first month in the second year. And Moses reared up the tabernacle and fastened his sockets, and set up the boards and put in their bars, and reared up the pillars, and spread abroad the tent over the habitation and put the covering of the tent on high above it: as the Lord commanded Moses.

And he took and put the testimony in the ark, and set the staves to the ark and

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put the mercy seat on high upon the ark, and brought the ark into the habitation and hanged up the veil and covered the ark of witness, as the Lord commanded Moses.

And he put the table in the tabernacle of witness in the north side of the habitation without the veil, and set the bread in order before the Lord, even as the Lord had commanded Moses.

And he put the candlestick in the tabernacle of witness over against the table in the south side of the habitation, and set up the lamps before the Lord: as the Lord commanded Moses. And he put the golden altar in the tabernacle of witness before the veil, and burnt sweet cense thereon as the Lord commanded Moses. And set up the hanging in the door of the habitation, and set the burnt offering altar before the door of the tabernacle of witness, and offered burnt offerings and meat offerings thereon as the Lord commanded Moses.

And he set the laver between the tabernacle of witness and the altar, and poured water therein to wash with all. And both Moses, Aaron and his sons washed their hands and their feet thereat: both when they went into the tabernacle of witness, or when they went to the altar, as the Lord commanded Moses. And he reared up the court round about the habitation and the altar, and set up the hanging of the court gate: and so Moses finished the work.

And the cloud covered the tabernacle of witness, and the glory of the Lord filled the habitation: so that Moses could not enter into the tabernacle of witness, because the cloud abode therein, and the glory of the Lord filled the habitation.

When the cloud was taken up from off the habitation, the children of Israel took their journeys as oft as they journeyed. And if the cloud departed not, they journeyed not till it departed: for the cloud of the Lord was upon the habitation by day, and fire by night: in the sight of all the house of Israel in all their journeys.

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[Chpt 1] And the Lord called Moses, and spake unto him out of the tabernacle of witness saying: Speak unto the children of Israel, and say unto them: Whosoever of you shall bring a gift unto the Lord, shall bring it of the cattle: even of the oxen and of the sheep.

If he bring a burnt offering of the oxen he shall offer a male without blemish, and shall bring him to the door of the tabernacle of witness, that he may be accepted before the Lord. And let him put his hand upon the head of the burnt sacrifice, and favour shall be given him to make an atonement for him, and let him kill the ox before the Lord. And let the priests Aarons sons bring the blood and let them sprinkle it round about upon the altar that is before the door of the tabernacle of witness. And let the burnt offerings be stripped and hewed in pieces. And then let the sons of Aaron the priest put fire upon the altar, and put wood upon the fire, and let them lay the pieces with the head and the fat, upon the wood that is on the fire in the altar. But the inwards and the legs they shall wash in water, and the priest shall burn altogether upon the altar, that it be a burnt sacrifice, and an offering of a sweet odour unto the Lord. If he will offer a burnt sacrifice of the sheep whether it be of the lambs or of the goats: he shall offer a male without blemish. And let him kill it on the north side of the altar, before the Lord. And let the Priests Aarons sons sprinkle the blood of it, round about upon the altar. And let it be cut in pieces: even with his head and his fat, and let the Priest put them upon the wood that lieth upon the fire in the altar. But let him wash the inwards and the legs with water, and then bring altogether and burn it upon the altar: that is a burnt offering and a sacrifice of sweet savour unto the Lord. If he will offer a burnt offering of the fowls he shall offer either of the turtle doves or of the young pigeons. And the Priest shall bring it unto the altar, and wring the neck asunder of it, and burn it on the altar, and let the blood run out upon the sides of the altar, and pluck away his crop and his feathers, and cast them beside the altar on the east part upon the heap of ashes, and break his wings, but pluck them not asunder. And then let the Priest burn it upon the altar, even upon the wood that lieth upon the fire, a burnt sacrifice and an offering of a sweet savour unto the Lord.

[Chpt 2] If any soul will offer a meat offering unto the Lord, his offering shall be fine flour, and he shall pour thereto oil, and put frankincense thereon, and shall bring it unto Aarons sons the Priests. And one of them shall take thereout his handful of the flour, and of the oil with all the frankincense, and burn it for a memorial upon the altar: an offering of a sweet savour unto the Lord. And the remnant of the meat offering shall be Aarons and his sons, as a

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thing most holy of the sacrifices of the Lord. If any man bring a meatoffering that is baked in the oven, let him bring sweet cakes of fine flour mingled with oil, and unleavened wafers anointed with oil. If thy meatoffering be baked in the frying pan, then it shall be of sweet flour mingled with oil. And thou shalt mince it small, and pour oil thereon: and so is it a meatoffering. If thy meatoffering be a thing broiled upon the gridiron, of flour mingled with oil it shall be. And thou shalt bring the meatoffering that is made of these things unto the Lord, and shalt deliver it unto the priest, and he shall bring it unto the altar, and shall heave up part of the meatoffering for a memorial, and shall burn it upon the altar: an offering of a sweet savour unto the Lord. And that which is left of the meatoffering shall be Aarons and his sons, as a thing that is most holy of the offerings of the Lord.

All the meatofferings which ye shall bring unto the Lord, shall be made without leaven. For ye shall neither burn leaven nor honey in any offering of the Lord: Notwithstanding ye shall bring the firstlings of them unto the Lord: But they shall not come upon the altar to make a sweet savour.

All thy meatofferings thou shalt salt with salt: neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meatoffering: but upon all thine offerings thou shalt bring salt.

If thou offer a meatoffering of the first ripe fruits unto the Lord, then take of that which is yet green, and dry it by the fire and beat it small, and so offer the meatoffering of thy first ripe fruits. And then pour oil thereto, and put frankincense thereon: and so it is a meatoffering. And the priest shall burn part of the beaten corn and part of that oil, with all the frankincense, for a remembrance. That is an offering unto the Lord.

[Chpt 3] If any man bring a peaceoffering of the oxen: whether it be male or female, he shall bring such as is without blemish, before the Lord: and let him put his hand upon the head of his offering, and kill it before the door of the tabernacle of witness. And Aarons sons the Priests, shall sprinkle the blood upon the altar round about. And they shall offer of the peaceoffering to be a sacrifice unto the Lord: the fat that covereth the inwards and all the fat that is upon the inwards: and the two kidneys with the fat that lieth upon the loins: and the caul that is on the liver, they shall take away with the kidneys. And Aarons sons shall burn them upon the altar with the burnt sacrifice which is upon the wood on the fire. That is a sacrifice of a sweet favour unto the Lord.

If a man bring a peaceoffering unto the Lord from of the flock: whether it be male, or female, it shall be without blemish. If he offer a lamb, he shall bring it

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before the Lord, and put his hand upon his offerings head, and kill it in the door of the tabernacle of witness, and Aarons sons shall sprinkle the blood thereof round about the altar.

And of the peaceoffering they shall bring a sacrifice unto the Lord: the fat thereof and the rump altogether, which they shall take off hard by the back bone: and the fat that covereth the inwards and all the fat that is upon the inwards and the two kidneys with the fat that lieth upon them and upon the loins, and the caul that is upon the liver he shall take away with the kidneys. And the Priest shall burn them upon the altar to feed the Lords offering withall.

If the offering be a goat, he shall bring it before the Lord and put his hand upon the head of it and kill it before the tabernacle of witness, and the sons of Aaron shall sprinkle the blood thereof upon the altar round about. And he shall bring thereof his offering unto the Lords sacrifice: the fat that covereth the inwards and all the fat that is upon the inwards and the two kidneys and the fat that lieth upon them and upon the loins, and the caul that is upon the liver he shall take away with the kidneys. And the Priest shall burn them upon the altar to feed the Lords sacrifice with all and to make a sweet savour. And thus shall all the fat be the Lords, and it shall be a law forever among your generations after you in your dwelling places: that ye eat neither fat nor blood.

[Chpt 4] And the Lord talked with Moses saying: speak unto the children of Israel and say: when a soul sinneth through ignorance, and hath done any of those things which the Lord hath forbidden in his commandments to be done: If the Priest that is anointed sin and make the people to do amiss, he shall bring for his sin which he hath done: an ox without blemish unto the Lord for a sinoffering. And he shall bring the ox unto the door of the tabernacle of witness before the Lord, and shall put his hand upon the oxs head and kill him before the Lord. And the Priest that is anointed shall take of the ox blood, and bring it into the tabernacle of witness, and shall dip his finger in the blood and sprinkle thereof seven times before the Lord: even before the hanging of the holy place. And he shall put some of the blood upon the horns of the altar of sweet cense before the Lord which is in the tabernacle of witness, and shall pour all the blood of the ox upon the bottom of the altar of burntofferings which is by the door of the tabernacle of witness. And he shall take away all the fat of the ox that is the sinoffering: the fat that covereth the inwards and all the fat that is about them, and the two kidneys with the fat that lieth upon them and upon the loins, and the caul upon the liver let them take away also with the kidneys: as it was taken from the ox of the peaceoffering, and let the Priest burn them upon

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the altar of burntofferings. But the skin of the ox and all his flesh with his head, his legs, his inwards with his dung, shall he carry altogether out of the host unto a clean place: even where the ashes are poured out, and burn him on wood with fire: even upon the heap of ashes. If the whole commonalty of the children of Israel sin through ignorance, and the thing be hid from their eyes: so that they have committed any of these things which the Lord hath forbidden to be done in his commandments and have offended, and the sin which they have sinned be afterward known, then shall they offer an ox for a sinoffering and shall bring him before the tabernacle of witness, and the elders of the multitude shall put their hands upon his head before the Lord. And the Priest that is anointed shall bring of his blood into the tabernacle of witness, and shall dip his finger in the blood, and sprinkle it seven times before the Lord: even before the veil. And shall put of the blood upon the horns of the altar which is before the Lord in the tabernacle of witness, and shall pour all the blood upon the bottom of the altar of burntofferings which is by the door of the tabernacle of witness, and shall take all his fat from him and burn it upon the altar, and shall do with his ox as he did with the sinoffering ox. And the Priest shall make an atonement for them, and so it shall be forgiven them. And he shall bring the ox without the host, and burn him as he burned the first: so is this the sinoffering of the commonalty.

When a lord sinneth and committeth through ignorance any of these things which the Lord his God hath forbidden to be done in his commandments and hath so offended: when his sin is shewed unto him, which he hath sinned, he shall bring for his offering an hegoat without blemish and lay his hand upon the head of it, and kill it in the place where the burntofferings are killed before the Lord: this is a sinoffering. Then let the Priest take of the blood of the sinoffering with his finger, and put it upon the horns of the burntoffering altar, and pour his blood upon the bottom of the burntoffering altar and burn all his fat upon the altar, as he doth the fat of the peaceofferings. And the Priest shall make an atonement for him as concerning his sin, and so it shall be forgiven him.

If one of the common people of the land sin through ignorance and commit any of the things which the Lord hath forbidden, in his commandments to be done and so hath trespassed, when his sin which he hath sinned is come to his knowledge, he shall bring for his offering, a she goat without blemish for his sin which he hath sinned, and lay his hand upon the head of the sinoffering, and slay it in the place of burntofferings. And the Priest shall take of the blood with his finger, and put it upon the horns of the burntoffering altar, and pour all the blood upon the bottom of the altar, and shall take away all his fat as the fat of

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the peaceofferings is taken away. And the Priest shall burn it upon the altar for a sweet savour unto the Lord, and the priest shall make an atonement for him and it shall be forgiven him.

If he bring a lamb and offer it for a sinoffering, he shall bring a female without blemish, and lay his hand upon the head of the sinoffering, and slay it in the place where the burntofferings are slain. And the Priest shall take of the blood of the sinoffering with his finger, and put it upon the horns of the burntoffering altar, and shall pour all the blood thereof unto the bottom of the altar. And he shall take away all the fat thereof, as the fat of the sheep of the peaceofferings was taken away. And the Priest shall burn it upon the altar for the Lords sacrifice, and the Priest shall make an atonement for his sin, and it shall be forgiven him.

[Chpt 5] When a soul hath sinned and heard the voice of cursing and is a witness: whether he hath seen or known of it if he have not uttered it, he shall bear his sin. Either when a man toucheth any unclean thing: whether it be the carrion of an unclean beast or of unclean cattle or unclean worm and is not aware of it, he is also unclean and hath offended. Either when he toucheth any uncleanness of man (whatsoever uncleanness it be that a man is defiled with all) and is not aware of it and afterward cometh to the knowledge of it, he is a trespasser. Either when a soul sweareth: so that he pronounceth with his lips to do evil or to do good (whatsoever it be that a man pronounceth with an oath) and the thing be out of his mind and afterward cometh to the knowledge of it, then he hath offended in one of these. Then when he hath sinned in one of these things, he shall confess that wherein that he hath sinned, and shall bring his trespassoffering unto the Lord for his sin which he hath sinned. A female from the flock, whether it be a lamb or a she goat, for a sinoffering. And the Priest shall make an atonement for him for his sin. But if he be not able to bring a sheep, then let him bring for his trespass which he hath sinned, two turtle doves or two young pigeons unto the Lord, one for a sinoffering and another for a burntoffering. And he shall bring them unto the Priest, which shall offer the sinoffering first, and wring the neck asunder of it, but pluck it not clean off. And let him sprinkle of the blood of the sinoffering upon the side of the altar, and let the rest of the blood bleed upon the bottom of the altar, and then it is a sinoffering. And let him offer the second for a burntoffering as the manner is: and so shall the Priest make an atonement for him for the sin which he hath sinned, and it shall be forgiven him. And yet if he be not able to bring two turtle doves or two young pigeons, then let him bring his offering for his sin: the tenth

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part of an Epha of fine flour for a sinoffering, but put none oil thereto neither put any frankincense thereon, for it is a sinoffering. And let him bring it to the priest, and the Priest shall take his handful of it, and burn it upon the altar for a remembrance to be a sacrifice for the Lord: that is a sinoffering. And let the Priest make an atonement for him for his sin (whatsoever of these he hath sinned) and it shall be forgiven. And the remnant shall be the Priests, as it is in the meatoffering.

And the Lord communed with Moses saying: when a soul trespasseth and sinneth through ignorance in any of the holy things of the Lord, he shall bring for his trespass unto the Lord, a ram without blemish out of the flock valued at two sickles after the sickle of the sanctuary, for a trespassoffering. And he shall make amends for the harm that he hath done in the holy thing, and put the fifth part more too, and give it unto the Priest. And the Priest shall make an atonement for him with the ram of the trespassoffering, and it shall be forgiven him.

When a soul sinneth and committeth any of these things which are forbidden to be done by the commandments of the Lord: though he knew it not, he hath yet offended and is in sin, and shall bring a ram without blemish out of the flock that is esteemed to be worth a sinoffering, unto the Priest. And the Priest shall make an atonement for him for the ignorance which he did, and was not aware, and it shall be forgiven him. This is a trespassoffering, for he trespassed against the Lord.

[Chpt 6] And the Lord talked with Moses saying: when a soul sinneth and trespasseth against the Lord, and denied unto his neighbor that which was taken him to keep, or that was put under his hand, or that which he hath violently taken away, deceived his neighbor of with subtlety, or hath found that which was lost and denieth it, and sweareth falsely, in whatsoever thing it be that a man doth and sinneth therein. Then when he hath sinned or trespassed, he shall restore again that he took violently away, or the wrong which he did, or that which was delivered him to keep, or the lost thing which he found, or whatsoever it be about which he hath sworn falsely, he shall restore it again in the whole sum, and shall add the fifth part more thereto, and give it unto him to whom it pertaineth, the same day that he offereth for his trespass, and shall bring for his trespassoffering unto the Lord, a ram without blemish out of the flock, that is esteemed worth a trespassoffering unto the Priest. And the Priest shall make an atonement for him before the Lord, and it shall be forgiven him in whatsoever thing it be that a man doth and trespasseth therein.

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And the Lord spake unto Moses saying: Command Aaron and his sons saying: this is the law of the burnt offering. The burnt offering shall be upon the hearth of the altar all night unto the morning, and the fire of the altar shall burn therein. And the Priest shall put on his linen alb and his linen breeches upon his flesh, and take away the ashes which the fire of the burnt sacrifice in the altar hath made, and put them beside the altar, and then put off his raiment and put on other, and carry the ashes out without the host unto a clean place.

The fire that is upon the altar shall burn therein and not go out. And the Priest shall put wood on the fire every morning, and put the burnt sacrifice upon it, and he shall burn thereon the fat of the peace offerings. The fire shall ever burn upon the altar, and never go out.

This is the law of the meat offering: Aarons sons shall bring it before the Lord, unto the altar: and one of them shall take his handful of the flour of the meat offering and of the oil with all the frankincense which is thereon, and shall burn it unto a remembrance upon the altar to be a sweet savour of the memorial of it unto the Lord. And the rest thereof, Aaron and his sons shall eat unleavened: it shall be eaten in the holy place: even in the court of the tabernacle of witness they shall eat it. Their part which I have given them of my sacrifice, shall not be baked with leaven, for it is most holy, as is the sin offering, and trespass offering. All the males among the children of Aaron, shall eat of it: and it shall be a duty for ever unto your generations of the sacrifices of the Lord, neither shall any man touch it, but he that is hallowed.

And the Lord spake unto Moses saying: this is the offering of Aaron and of his sons which he shall offer unto the Lord in the day when they are anointed: the tenth part of an Epha of flour, which is a daily meat offering perpetually: half in the morning and half at night: and in the frying pan it shall be made with oil. And when it is fried, thou shalt bring it in as a baked meat offering minced small, and shalt offer it for a sweet savour unto the Lord. And that priest of his sons that is anointed in his stead, shall offer it: and it shall be the Lords duty for ever, and it shall be burnt altogether. For all the meat offerings of the Priests shall be burnt altogether, and shall not be eaten. And the Lord talked with Moses saying: speak unto Aaron and unto his sons and say: This is the law of the sin offering. In the place where the burnt offering is killed, shall the sin offering be killed also before the Lord, for it is most holy. The priest that offereth it shall eat it in the holy place: even in the court of the tabernacle of witness. No man shall touch the flesh thereof, save he that is hallowed. And if any raiment be sprinkled therewith, it shall be washed in an holy place, and the

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earthen pot that it is sodden in shall be broken. If it be sodden in brass, then the pot shall be scoured and rinsed in the water. All the males among the Priests shall eat thereof, for it is most holy. Notwithstanding no sinoffering that hath his blood brought into the tabernacle of witness to reconcile with all in the holy place, shall be eaten: but shall be burnt in the fire.

[Chpt 7] This is the law of the trespassoffering which is most holy. In the place where the burnt offering is killed, the trespass offering shall be killed also: and his blood shall be sprinkled round about upon the altar. And all the fat thereof shall be offered: the rump and the fat that covered the inwards, and the two kidneys with the fat that lieth on them and upon the loins: and the caul on the liver shall be taken away with the kidneys: And the Priest shall burn them upon the altar, to be an offering unto the Lord: this is a trespass offering.

All the males among the priests shall eat thereof in the holy place, for it is most holy. As the sinoffering is so is the trespass offering, one law serveth for both: and it shall be the Priests that reconcileth therewith. And the priest that offered a mans burnt offering, shall have the skin of the burnt offering which he hath offered. And all the meatofferings that are baked in the oven, and all that is dressed upon the gridiron and in the frying pan, shall be the priests that offereth them. And all the meatofferings that are mingled with oil or dry, shall pertain unto all the sons of Aaron, and one shall have as much as another. This is the law of the peaceofferings which shall be offered unto the Lord. If he offer to give thanks, he shall bring unto his thankoffering: sweet cakes mingled with oil and sweet wafers anointed with oil, and cakes mingled with oil of fine flour fried, and he shall bring his offering upon cakes made of leavened bread unto the thankoffering of his peaceofferings, and of them all he shall offer one to be an heave offering unto the Lord, and it shall be the Priests that sprinkleth the blood of the peaceofferings. And the flesh of the thankoffering of his peaceofferings shall be eaten the same day that it is offered, and there shall none of it be laid up until the morning.

If it be a vow or a freewill offering that he bringeth, the same day that he offereth it, it shall be eaten, and that which remaineth may be eaten on the morrow: but as much of the offered flesh as remaineth unto the third day shall be burned with fire. For if any of the flesh of the peaceofferings be eaten the third day then shall he that offered it obtain no favour, neither shall it be reckoned unto him: but shall be an abomination, and the soul that eateth of it shall bear the sin thereof. The flesh that toucheth any unclean thing shall not be eaten, but burnt with fire: and all that be clean in their flesh, may eat flesh. If

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any soul eat of the flesh of the peaceofferings, that pertain unto the Lord, and his uncleanness yet upon him, the same soul shall perish from among his people. Moreover if a soul touch any unclean thing, whether it be the uncleanness of man or of any unclean beast or any abomination that is unclean: and then eat of the flesh of the peaceofferings which pertain unto the Lord, that soul shall perish from his people.

And the Lord spake unto Moses saying: speak unto the children of Israel and say: Ye shall eat no manner fat of oxen, sheep or goats: neverthelater the fat of the beast that dieth alone and the fat of that which is torn with wild beasts, may be occupied in all manner uses: but ye shall in no wise eat of it. For whosoever eateth the fat of the beast of which men bring an offering unto the Lord, that soul that eateth it shall perish from his people. Moreover ye shall eat no manner of blood, wheresoever ye dwell, whether it be of fowl or of beast. Whatsoever soul it be that eateth any manner of blood the same soul shall perish from his people.

And the Lord talked with Moses saying: speak unto the children of Israel and say: He that offereth his peaceoffering unto the Lord, shall bring his gift unto the Lord of his peaceofferings: his own hands shall bring the offering of the Lord: even the fat upon the breast he shall bring with the breast to wave it a waveoffering before the Lord. And the Priest shall burn the fat upon the altar, and the breast shall be Aarons and his sons. And the right shoulder they shall give unto the Priest, to be an heave offering, of their peaceofferings. And the same that offereth the blood of the peaceofferings and the fat, among the sons of Aaron, shall have the right shoulder unto his part, for the wavebreast and the heaveshoulder I have taken of the children of Israel, even of their peaceofferings, and have given it unto Aaron the Priest and unto his sons: to be a duty for ever of the children of Israel.

This is the anointing of Aaron and of the sacrifices of the Lord, in the day when they were offered to be Priests unto the Lord, which the Lord commanded to be given them in the day when he anointed them, of the children of Israel, and to be a duty for ever among their generations. This is the law of burntofferings, of meatofferings, of sinofferings, of trespassofferings, of fullofferings, of peaceofferings, which the Lord commanded Moses in the mount of Sinai, in the day when he commanded the children of Israel to offer their offerings unto the Lord in the wilderness of Sinai.

[Chpt 8] And the Lord spake unto Moses saying: take Aaron and his sons with him, and the vestures and the anointing oil, and an ox for a sinoffering and

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two rams and a basket of sweet bread: and gather all the community together unto the door of the tabernacle of witness. And Moses did as the Lord commanded him, and the people gathered themselves together unto the door of the tabernacle of witness. And Moses said unto the people: this is the thing which the Lord commanded to do.

And Moses brought Aaron and his sons, and washed them with water, and put upon him the alb and girded him with a girdle, and put upon him the *tunica, and put the Ephod thereon, and girded him with the brodered girdle of the Ephod, and bound it unto him therewith. And he put the breastlap thereon, and put in the breastlap *Uzim and Thumin. And he put the mitre upon his head, and put upon the mitre even upon the forefront of it the golden plate of the holy crown, as the Lord commanded Moses.

And Moses took the anointing oil and anointed the habitation and all that was therein, and sanctified them, and sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, and the laver with his foot, to sanctify them. And he poured of the anointing oil upon Aarons head, and anointed him to sanctify him. And he brought Aarons sons and put albs upon them, and girded them with girdles, and put bonnets upon their heads: as the Lord commanded Moses.

And the sinoffering was brought. And Aaron and his sons put their hands upon the head of the ox of the sinoffering. And when it was slain, Moses took of the blood, and put it upon the horns of the altar round about with his finger, and purified it, and poured the blood unto the bottom of the altar and sanctified it and reconciled it. And he took all the fat that was upon the inwards and the caul that was on the liver and the two kidneys with their fat and burned it upon the altar. But the ox, the hide, his flesh and his dung, he burnt with fire without the host, as the Lord commanded Moses.

And he brought the ram of the burnt offering and Aaron and his sons put their hands upon the head of the ram, and it was killed. And Moses sprinkled the blood upon the altar round about, and cut the ram in pieces and burnt the head, the pieces and the fat, and washed the inwards and the legs in water, and burnt the ram every whit upon the altar. That was a burnt sacrifice of a sweet savour, and an offering unto the Lord, as the Lord commanded Moses.

And he brought the other ram that was the fulloffering, and Aaron and his sons put their hands upon the head of the ram: And when it was slain, Moses took of the blood of it, and put it upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. Then were

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Aarons sons brought, and Moses put of the blood on the tip of the right ear of them, and upon the thumbs of their right hands, and upon the great toes of their right feet, and sprinkled the blood upon the altar round about.

And he took the fat and the rump and all the fat that was upon the inwards, and the caul of the liver, and the two kidneys with their fat and their right shoulder. And out of the basket of sweet bread that was before the Lord, he took one sweet cake of oiled bread and one wafer, and put them on the fat and upon the right shoulder, and put altogether upon Aarons hands and upon his sons hands, and waved it a waveoffering before the Lord. And then Moses took them from of their hands again, and burnt them upon the altar, even upon the burnt offering: These are the fullofferings of a sweet savour and a sacrifice unto the Lord. And Moses took the breast and waved it a waveoffering before the Lord, of the ram of the fullofferings: and it was Moses part, as the Lord commanded Moses.

And Moses took of the anointing oil and of the blood which was upon the altar, and sprinkled it upon Aaron and upon his vestments and upon his sons and on their vestments with him, and sanctified Aaron and his vestures and his sons and his sons vestures also. Then Moses said unto Aaron and his sons: boil the flesh in the door of the tabernacle of witness, and there eat it with the bread that is in the basket of fullofferings, as the Lord commanded saying: Aaron and his sons shall eat it: and that which remaineth of the flesh and of the bread, burn with fire.

And see that ye depart not from the door of the tabernacle of witness seven days long: until the days of your fullofferings be at an end. For seven days must your hands be filled, as they were this day: even so the Lord hath commanded to do, to reconcile you with all. See therefore that ye abide in the door of the tabernacle of witness day and night seven days long: and keep the watch of the Lord that ye die not: for so I am commanded. And Aaron and his sons did all things which the Lord commanded by the hand of Moses.

**tunica (tunic), *Uzim and Thumin (MN light and perfectness).*

[Chpt 9] And the eighth day Moses called Aaron and his sons, and the elders of Israel, and said unto Aaron: take a calf for a sin offering, and a ram for a burnt offering: both without blemish, and bring them before the Lord. And unto the children of Israel he spake saying: take ye an he goat for a sin offering, and a calf and a lamb both two of a year old, and without blemish for a burnt sacrifice, and an ox and a ram for peaceofferings, to offer before the Lord, and a

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meatoffering mingled with oil, for today the Lord will appear unto you. And they brought that which Moses commanded unto the tabernacle of witness, and all the people came and stood before the Lord. And Moses said: this is the thing which the Lord commanded that ye should do: and then the glory of the Lord shall appear unto you. And Moses said unto Aaron: go unto the altar and offer thy sinoffering, and make an atonement for thee and for the people: and then offer the offering of the people, and reconcile them also, as the Lord commanded Moses.

And Aaron went unto the altar, and slew the calf that was his sinoffering. And the sons of Aaron brought the blood unto him, and he dipped his finger in the blood and put it upon the horns of the altar, and poured the blood unto the bottom of the altar. And the fat and the two kidneys with the caul of the liver of the sinoffering, he burnt upon the altar, as the Lord commanded Moses: but the flesh and the hide, he burnt with fire without the host. Afterward he slew the burnt offering, and Aarons sons brought the blood unto him, and he sprinkled it round about upon the altar. And they brought the burnt offering unto him in pieces and the head also, and he burnt it upon the altar, and did wash the inwards and the legs, and burnt them also upon the burnt offering in the altar.

And then he brought the peoples offering and took the goat that was the peoples sinoffering, and slew it and offered it for a sinoffering: as he did the first. And then brought the burnt offering and offered it as the manner was, and brought the meatoffering and filled his hand thereof, and burnt it upon the altar, besides the burnt sacrifice in the morning.

Then he slew the ox and the ram that were the peoples peaceofferings, and Aarons sons brought the blood unto him, and he sprinkled it upon the altar round about, and took the fat of the ox and of the ram: the rump and the fat that covereth the inwards and the kidneys and the caul of the liver: and put them upon the breasts and burnt it upon the altar: but the breasts and the right shoulders Aaron waved before the Lord, as the Lord commanded Moses. And Aaron lifted up his hand over the people and blessed them, and came down from offering of sinofferings, burntofferings and peaceofferings. Then Moses and Aaron went into the tabernacle of witness and came out again and blessed the people, and the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar: the burnt offering and the fat. And all the people saw it and shouted, and fell on their faces.

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[Chpt 10] And Nadab and Abihu the sons of Aaron took either of them his censor, and put fire therein, and put cense upon, and brought strange fire before the Lord: which he commanded them not, and there went a fire out from the Lord, and consumed them, and they died before the Lord. Then Moses said unto Aaron: this is it that the Lord spake saying: I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Misael and Elisaphan the sons of Uriel the uncle of Aaron, and said unto them: go to and carry your brethren from the holy place out of the host. And they went to them, and carried them in their albs out of the host, as Moses bade.

And Moses said unto Aaron and unto Eleazar and Ithamar his eldest sons: uncover not your head neither rent your clothes, lest ye die and wrath come upon all the people, let your brethren the whole house of Israel, bewep the burning which the Lord hath burnt. But go ye not out from the door of the tabernacle of witness, lest ye die: for the anointing oil of the Lord is upon you. And they did as Moses bade.

And the Lord spake unto Aaron saying: drink no wine nor strong drink, neither thou nor thy sons with thee: when ye go into the tabernacle of witness, lest ye die. And let it be a law forever unto your children after you: that ye may put difference between holy and unholy, and between unclean and clean, and that ye may teach the children of Israel all the ordinances which the Lord hath commanded them by the hands of Moses.

And Moses said unto Aaron and unto Eleazar and Ithamar his sons that were left: take the meatoffering that remaineth of the sacrifices of the Lord, and eat it without leaven beside the altar, for it is most holy: eat it therefore in the holy place, because it is thy duty and thy sons duty of the sacrifice of the Lord: for so I am commanded. And the wavebreast and heaveshoulder eat in a clean place: both thou and thy sons and thy daughters with thee. For it is thy duty, and thy sons duty with thee, of the peaceofferings of the children of Israel. For the heaveshoulder and the wavebreast which they bring with the sacrifices of the fat, to wave it before the Lord, shall be thine and thy sons with thee: and be a law for ever, as the Lord hath commanded.

And Moses sought for the goat that was the sinoffering, and see, it was burnt. And he was angry with Eleazar and Ithamar the sons of Aaron, which were left alive saying: wherefore have ye not eaten the sinoffering in the holy place, seeing it is most holy: and forasmuch as it is given you to bear the sin of the people, and make agreement for them before the Lord? Behold, the blood of it

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was not brought in within the holy place therefore should ye have eaten it in the holy place as I commanded. And Aaron said unto Moses: behold, this day have they offered their sinoffering and their burnt offering before the Lord, and it is chanced me after this manner. If I should eat of the sinoffering today, would the Lord be content with all? And when Moses heard that, he was content.

[Chpt 11] And the Lord spake unto Moses and Aaron saying: speak unto the children of Israel and say: these are the beasts which ye shall eat among all the beasts that are on the earth: whatsoever hath hoof and divideth it into two claws and cheweth cud among the beasts, that shall ye eat. Nevertheless, these shall ye not eat of them that chew cud and have hoofs. The camel, for he cheweth cud but he divideth not the hoof into two claws, therefore he shall be unclean unto you. And the *cony, for he cheweth the cud but divideth not the hoof into two claws, therefore he is unclean to you. And the hare, for he likewise cheweth the cud, but divideth not the hoof into two claws, he is therefore unclean to you. And the swine, for though he divide the hoof into two claws, yet he cheweth not the cud and therefore is unclean to you. Of their flesh see that ye eat not, and their carcasses see that ye touch not for they are unclean to you. These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, seas and rivers, that shall ye eat. And all that have not fins and scales in the seas and rivers of all that move and live in the waters, shall ye abhor. See that ye eat not of their flesh, and also that ye abhor their carcasses: for all that have no fins nor scales in the waters, shall be abomination unto you. These are the fowls which ye shall abhor and which shall not be eaten, for they are an abomination. The eagle, the goshawk, the cormorant, the kite, the vulture and all his kind and all kind of ravens, the ostrich, the nightcrow, the cuckoo, the sparrowhawk, and all the kind: the little owl, the stork, the great owl, *the back, the pelican, the *pye, the heron, the jay with the kind, the lapwing and the swallow. And all fowls that creep and go upon all fours shall be an abomination unto you.

Yet these may ye eat of all the fowls that move and go upon four feet: even those that have no knees above upon their feet to leap withal upon the earth, even these of them ye may eat: the *arb and all his kind: the *Selaam with all his kind: the *Hargol and all the kind, and the *Hagab and all his kind. All other fowls that move and have four feet, shall be abomination unto you. In such ye shall be unclean whosoever touch the carcass of them shall be unclean unto the evening, and whosoever beareth the carcass of them, shall wash his clothes and shall be unclean until evening.

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Among all manner beasts, they that have hoofs and divide them not into two claws or that chew not the cud, shall be unclean unto you: and all that toucheth them shall be unclean. And all that goeth upon his hands among all manner beasts that go on all fours, are unclean unto you: and as many as touch their carcasses, shall be unclean until the evening. And he that beareth the carcass of them, shall wash his clothes and be unclean until the evening, for such are unclean unto you.

And these are also unclean to you among the things that creep upon the earth: the weasel, the mouse, the toad and all his kind, the hedgehog, *stellio, the lizard, the snail and the mole: These are unclean to you among all that move, and all that touch them when they be dead, shall be unclean until the evening. And whatsoever any of the dead carcasses of them fall upon, shall be unclean: whatsoever vessel of wood it be, or raiment, or skin, or bag or whatsoever thing it be that any work is wrought with all. And they shall be plunged in the water, and be unclean until the evening, and then they shall be clean again.

All manner of earthen vessel whereinto any of them falleth is unclean with all that therein is: and ye shall break it. All manner meat that is eaten, if any such water come upon it, it shall be unclean. And all manner drink that is drunk in all manner such vessels, shall be unclean. And whether it be oven or kettle, it shall be broken. For they are unclean and shall be unclean unto you: Neverthelater, yet the fountains and wells and ponds of water, shall be clean still. But whosoever toucheth their carcasses, shall be unclean.

If the dead carcass of any such fall upon any seed used to sow, it shall yet be clean still: but and if any water be poured upon the seed and afterward the dead carcass of them fall thereon, then it shall be unclean unto you.

If any beast of which ye eat die, he that toucheth the dead carcass shall be unclean until the evening. And he that eateth of any such dead carcass, shall wash his clothes and remain unclean until the evening. And he also that beareth the carcass of it, shall wash his clothes and be unclean until evening.

All that crawleth upon the earth, is an abomination and shall not be eaten. And whatsoever goeth upon the breast, and whatsoever goeth upon four or more feet among all that crawleth upon the earth, of that see ye eat not: for they are abominable. Make not your souls abominable with nothing that creepeth, neither make your souls unclean with them: that ye should be defiled thereby. For I am the Lord your God, be sanctified therefore that ye may be holy, for I am holy: and defile not your souls with any manner thing that creepeth upon the earth. For I am the Lord that brought you out of the land of Egypt to be your

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God: be holy therefore, for I am holy.

This is the law of beast and fowl and of all manner thing that liveth and moveth in the water and of all things that creep upon the earth, that ye may put difference between unclean and clean, and between the beasts that are eaten and the beasts that are not eaten.

**cony (rabbit), *pye (magpie), *the back; unknown Hebrew tanshemeth. Original marginal note MN (1533) "Arbe, Selaam, Hargol, Hagab, are kinds of beasts that creep or scrawl on the ground, which the Hebrews themselves do not now know" *stellio a kind of lizard with star like spots, mentioned by ancient writers.*

[Chpt 12] And the Lord spake Unto Moses and said: speak unto the children of Israel and say: when a woman hath conceived and hath borne a man child, she shall be unclean seven days: even in like manner as when she is put apart in time of her natural disease. And in the eighth day the flesh of the childs foreskin shall be cut away. And she shall continue in the blood of her purifying thirty three days, she shall touch no hallowed thing nor come in to the sanctuary, until the time of her purifying be out. If she bear a maidchild, then she shall be unclean two weeks, as when she hath her natural disease. And she shall continue in the blood of her purifying sixty six days.

And when the days of her purifying are out: whether it be a son or a daughter, she shall bring a lamb of one year old for a burnt offering and a young pigeon or a turtledove for a sin offering unto the door of the tabernacle of witness unto the Priest: which shall offer them before the Lord, and make an atonement for her, and so she shall be purged of her issue of blood. This is the law of her that hath borne a child, whether it be male or female. But and if she be not able to bring a sheep, then let her bring two turtles or two young pigeons: the one for the burnt offering, and the other for the sin offering. And the Priest shall make an atonement for her, and she shall be clean.

[Chpt 13] And the Lord spake unto Moses and unto Aaron saying: when there appeareth a rising in any mans flesh either a scab or a glistening white: as though the plague of leprosy ere in the skin of his flesh, then let him be brought unto Aaron the Priest or unto one of his sons the Priests, and let the Priest look on the sore that is in the skin of his flesh. If the hair in the sore be turned unto white, and the sore also seem to be lower than the skin of his flesh, then it is surely a leprosy, and let the Priest look on him, and judge him unclean.

If there be but a white pleck in the skin of his flesh, and seem not to be lower than the other skin nor the hair thereof is turned unto white: then let the Priest

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shut him up seven days. And let the Priest look upon him the seventh day: if the sore seem to him to abide still and to go no further in the skin, then let the Priest shut him up yet seven days more. And let the Priest look on him again the seventh day. Then if the sore be waxed blackish, and is not grown abroad in the skin, let the Priest make him clean, for it is but a scurf. And let him wash his clothes, and then he is clean. But and if the scab grow in the skin after that he is seen of the Priest again. If the Priest see that the scab be grown abroad in the skin, let him make him unclean: for it is surely a leprosy.

If the plague of leprosy be in a man, let him be brought unto the Priest, and let the Priest see him. If the rising appear white in the skin, and have also made the hair white, and there be raw flesh in the sore also: then it is an old leprosy in the skin of his flesh. And the Priest shall make him unclean, and shall not shut him up for he is unclean.

If a leprosy break out in the skin and cover all the skin from the head to the foot over all wheresoever the Priest looketh, then let the Priest look upon him. If the leprosy have covered all his flesh, let him judge the disease clean: for inasmuch as he is altogether white he is therefore clean. But and if there be raw flesh on him when he is seen, then he shall be unclean. Therefore when the Priest seeth the raw flesh, let him make him unclean. For inasmuch as his flesh is raw, he is unclean and it is surely a true leprosy. But and if the raw flesh depart again and change unto white, then let him come to the Priest and let the priest see him: If the sore be changed unto white, let the Priest judge the disease clean, and then he is clean.

When there is a *bile in the skin of any mans flesh and is healed and after in the place of the bile there appear a white rising either a shining white somewhat reddish, let him be seen of the Priest. If when the Priest seeth him it appear lower than the other skin and the hair thereof be changed unto white, let the Priest judge him unclean: for it is a very leprosy, that is broken out in the place of the *bile. But and if when the Priest looketh on it there be no white hairs therein neither the scab lower than the other skin and be somewhat blackish, then the Priest shall shut him apart seven days. If it spread abroad in the mean season, then let the Priest judge him unclean: for it is a leprosy. But and if the glistering white abide still in one place and go no further, then it is but the print of the *bile, and the Priest shall judge him clean.

When the skin of any mans flesh is burnt with fire that it be raw and there appear in the burning a glistering white that is somewhat reddish or altogether white, let the Priest look upon it. If the hair in that brightness be changed to

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white, and it also appear lower than the other skin, then it is a leprosy that is broken out in the place of the burning. And the Priest shall judge him unclean, for it is a leprosy. But and if (when the Priest looketh on it) he see that there is no white hair in the brightness, and that it is no lower than the other skin, and that it is also blackish, then let the Priest shut him up seven days. And if (when the Priest looketh on him the seventh day) it be grown abroad in the skin, let him judge him unclean: for it is a leprosy. But and if that brightness abide still in one place and go no further in the skin and be blackish, then it is but a rising in the place of the burning, and the Priest shall make him clean: for it is but the print of the burning only.

When either man or woman hath a breaking out upon the head or the beard, let the Priest see it. And if it appear lower than the other skin, and there be therein golden hairs and thin, let the Priest judge him unclean, for it is a breaking out of leprosy upon the head or beard. If (when the Priest looketh on the breaking out) he see that it is no lower than the other skin and that there are black hairs therein, let him shut him up seven days. And let the Priest look on the disease the seventh day: and if the breaking out be gone no further neither be any golden hairs therein neither the scab be lower than the other skin, then let him be shaven, but let him not shave the scab: and let the priest shut him up seven days more. And let the priest look on the breaking out the seventh day again: If the breaking out be gone no further in the skin nor more lower than the other skin, then let the priest judge him clean, and let him wash his clothes, and then he is clean. If the breaking out grow in the skin after that he is once judged clean, let the Priest see him. If it be grown abroad indeed in the skin, let the priest seek no further for any golden hairs, for he is unclean. But and if he see that the scab stand still, and that there is black hair grown up therein, then the scab is healed and he is clean: and the Priest shall judge him clean. If there be found in the skin of the flesh of man or woman a glistening white, let the Priest see it. If there appear in their flesh a glistening white somewhat blackish, then it is but freckles grown up in the skin: and he is clean.

If a mans hair fall off his head, then he is headbald and clean. If his hair fall before in his forehead, then he is foreheadbald and clean. If there be in the bald head or bald forehead a reddish white scab, then there is leprosy sprung up in his bald head or bald forehead. And let the priest see it: and if the rising of the sore be reddish white in his bald head or forehead after the manner of a leprosy in the skin of the flesh, then he is a leper and unclean: and the Priest shall judge him unclean, for the plague of his head. And the leper in whom the plague is,

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shall have his clothes rent and his head bare and his mouth muffled and shall be called unclean. And as long as the disease lasteth upon him, he shall be unclean: for he is unclean, and shall therefore dwell alone, and even without the host shall his habitation be.

When the plague of leprosy is in a cloth: whether it be linen or woollen, yea and whether it be in the warp or woof of the linen or of the woollen: either in a skin or any thing made of skin, if the disease be pale or somewhat reddish in the cloth or skin: whether it be in the warp or the woof or any thing that is made of skin, then it is a very leprosy, and must be showed unto the priest. And when the priest seeth the plague, let him shut it up seven days, and let him look on the plague the seventh day. If it be increased in the cloth: whether it be in the warp or woof or in a skin or in anything that is made of skin, then the plague is a fretting leprosy, and it is unclean: And that cloth shall be burnt, either warp or woof, whether it be woollen or linen or any thing that is made of skin wherein the plague is, for it is a fretting leprosy, and shall be burnt in the fire. If the priest see that the plague hath fretted no further in the cloth: either in the warp or woof or in whatsoever thing of skin it be, then let the priest command then to wash the thing wherein the plague is, and let him shut it up seven days more. And let the priest look on it again after that the plague is washed. If the plague have not changed his fashion though it be spread no further abroad, it is yet unclean. And see that ye burn it in the fire, for it is fret inward: whether in part or in all together. But and if the priest see that it is somewhat blackish after that it is washed, let him *rent it out of the cloth, or cut off the skin or out of the warp or woof. But and if it appear any more in the cloth either in the warp or in the woof or in anything made of skin, then it is a waxing plague. And see that ye burn that with fire, wherein the plague is. Moreover the cloth either warp or woof or whatsoever thing of skin it be which thou hast washed and the plague be departed from it, shall be washed once again: and then it is clean. This is the law of the plague of leprosy in a cloth whether it be woollen or linen: either whether it be in the warp or woof, or in anything made of skins, to judge it clean or unclean.

**bile (like boil) *rent (tear)*

[Chpt 14] And the Lord spake unto Moses saying: this is the law of a leper when he shall be cleansed: He shall be brought unto the Priest, and the Priest shall go out without the host and look upon him. If the plague of leprosy be healed in the leper, then shall the Priest command that there be brought for him

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that shall be cleansed two living birds that are clean, and cedar wood, and a piece of purple cloth and hyssop. And the Priest shall command that one of the birds be killed in an earthen vessel of running water. And the Priest shall take the living bird and the cedar wood and the purple and the hyssop, and shall dip them and the living bird in the blood of the slain bird, and in the running water and sprinkle it upon him that must be cleansed of his leprosy seven times and cleanse him, and shall let the living bird go free into the fields.

And he that is cleansed shall wash his clothes and shave off all his hair, and wash himself in water, and then he is clean. And after that he shall come into the host, but shall tarry without his tent seven days. When the seventh day is come, he shall shave off all his hair both upon his head and his beard and on his brows: and even all the hair that is on him, shall be shaven off. And he shall wash his clothes and his flesh in water, and then he shall be clean.

And when the eighth day is come, let him take two lambs without blemish and a ewe lamb of a year old without blemish, and three tenth deals of fine flour for a meatoffering mingled with oil, and a log of oil. Then let the Priest that maketh him clean, bring the man that is made clean with those things before the Lord unto the door of the tabernacle of witness. And let the Priest take one of the lambs and offer him for a trespassoffering, and the log of oil: and wave them before the Lord. And then let him slay the lamb in the place where the sinoffering and the burnt offering are slain: even in the holy place. For as the sinoffering is, even so is the trespassoffering the Priests: for it is most holy.

Then let the Priest take of the blood of the trespassoffering, and put it upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. Then let the Priest take of the log of oil, and pour it into the palm of his left hand and dip his right finger in the oil that is in the palm of his left hand, and let him sprinkle it with his finger seven times before the Lord. And of the rest of the oil that is in his hand, shall the priest put upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: even upon the blood of the trespass offering. And the remnant of the oil that is in the Priests hand, he shall pour upon the head of him that is cleansed: and so shall be Priest make an atonement for him before the Lord.

Then let the Priest offer the sinoffering, and make an atonement for him that is cleansed for his uncleanness. And then let the burnt offering be slain, and let the priest put both the burnt offering and the meat offering upon the altar: and make an atonement for him, and then he shall be clean. If he be poor and cannot get

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so much, then let him bring one lamb for a trespassoffering to wave it and to make an atonement for him, and a tenth deal of fine flour mingled with oil for a meatoffering, and a log of oil, and two turtle doves or two young pigeons which he is able to get, and let the one be a sinoffering and the other a burntoffering. And let him bring them the eighth day for his cleansing unto the Priest to the door of the tabernacle of witness before the Lord.

And let the Priest take the lamb that is the trespassoffering and the log of oil, and wave them before the Lord. And when the lamb of the trespassoffering is killed, the Priest shall take of the blood of the trespass offering, and put it upon the tip of his right ear that is cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot. And the Priest shall pour of the oil into his right hand, and shall sprinkle with his finger of the oil that is in his left hand seven times before the Lord.

And the Priest shall put of the oil that is in his hand, upon the tip of the right ear of him that is cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: even in the place where the blood of the trespassoffering was put. And the rest of the oil that is in his hand, he shall pour upon the head of him that is cleansed: to make an atonement for him before the Lord. And he shall offer one of the turtle doves or of the young pigeons, such as he can get: the one for a sin offering and the other for a burntoffering upon the altar. And so shall the Priest make an atonement for him that is cleansed before the Lord. This is the law of him that hath the plague of leprosy, whose hand is not able to get that which pertaineth to his cleansing.

And the Lord spake unto Moses and Aaron saying: when ye be come unto the land of Canaan which I give you to possess: if I put the plague of leprosy in any house of the land of your possession, let him that owneth the house go and tell the priest saying: me think that there is as it were a leprosy in the house. And the Priest shall command them to rid all things out of the house, before the Priest go in to see the plague: that he make not all that is in the house unclean, and then the priest shall go in and see the house.

If the Priest see that the plague is in the walls of the house, and that there be hollow streaks pale or red which seem to be lower than the other parts of the wall, then let the Priest go out at the house doors, and shut up the house for seven days. And let the priest come again the seventh day and see it: if the plague be increased in the walls of the house, let the Priest command them to take away the stones in which the plague is, and let them cast them in a foul place without the city, and scrape the house within round about, and pour out

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the dust without the city in a foul place. And let them take other stones, and put them in the places of those stones, and other mortar, and plaster the house withal. If now the plague come again and break out in the house, after that they have taken away the stones and scraped the house, and after that the house is plastered anew: let the Priest come and see it. And if then he perceive that the plague hath eaten further in the house, then it is a fretting leprosy that is in the house, and it is unclean. Then they shall break down the house: both stones, timber and all the mortar of the house, and carry it out of the city unto a foul place. Moreover he that goeth into the house all the while that it is shut up, shall be unclean until night. And he that sleepeth in the house shall wash his clothes, and he also that eateth in the house shall wash his clothes.

But and if the Priest come and see that the plague hath spread no further in the house after that it is new plastered, then let him make it clean for the plague is healed. And let him take to cleanse the house withal: two birds, cedar wood, and purple cloth and hyssop. And let him kill one of the birds in an earthen vessel with running water: and take the cedar wood, the hyssop, the purple and the living bird, and dip them in the blood of the slain bird and in the running water, and sprinkle upon the house seven times, and cleanse the house with the blood of the bird and with the running water, and with the living bird, and with the cedar wood, and the hyssop, and the purple cloth. And he shall let the living bird flee out of the town into the wild fields, and so make an atonement for the house, and it shall be clean. This is the law of all manner plague of leprosy and breaking out, and of the leprosy of cloth and house: and of risings, scabs and glistening white, to teach when a thing is unclean or clean. This is the law of leprosy.

[Chpt 15] And the Lord spake unto Moses and Aaron saying: Speak unto the children of Israel, and say unto them: every man that hath a running issue in his flesh, is unclean by the reason of his issue. And hereby shall it be known when he is unclean. If his flesh run, or if his flesh congeal by the reason of his issue, then he is unclean. Every couch whereon he lieth and every thing whereon he sitteth shall be unclean. He that toucheth his couch, shall wash his clothes and bathe himself with water, and be unclean until the evening.

He that sitteth on that whereon he sat, shall wash his clothes and bathe himself with water and be unclean until the evening. And he that toucheth his flesh shall wash his clothes, and bathe himself in water, and be unclean unto the evening. If any such spit upon him that is clean, he must wash his clothes and bathe himself in water and be unclean until evening. And whatsoever saddle that he rideth

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upon, shall be unclean. And whosoever toucheth anything that was under him, shall be unclean unto the evening. And he that beareth any such things shall wash his clothes, and bathe himself in water and be unclean unto the evening, and whosoever he toucheth (if he have not first washed his hands in water) must wash his clothes, and bathe himself in water, and be unclean unto the evening. And if he touch a vessel of earth, it shall be broken: and all vessels of wood shall be rinsed in the water.

When he that hath an issue is cleansed of his issue, let him number seven days after he is clean, and wash his clothes, and bathe his flesh in running water, and then he is clean. And the eighth day let him take two turtle doves or two young pigeons, and come before the Lord unto the door of the tabernacle of witness, and give them unto the Priest. And the Priest shall offer them: the one for a sinoffering, and the other for a burnt offering: and make an atonement for him before the Lord, as concerning his issue.

If any mans seed depart from him in his sleep, he shall wash his flesh in water and be unclean until evening. And all the clothes or furs whereon such seed chanceth shall be washed with water and be unclean unto the evening. And if a woman lie with such a one, they shall wash themselves with water and be unclean until evening.

When a womans natural course of blood runneth, she shall be put apart seven days: and whosoever toucheth her shall be unclean unto the evening. And all that she lieth or sitteth upon as long as she is put apart shall be unclean. And whosoever toucheth her couch shall wash his clothes and bathe himself with water and be unclean unto the evening. And whosoever toucheth anything that she sat upon, shall wash his clothes and wash himself also in water, and be unclean unto the evening: so that whether he touch her couch or anything whereon she hath sitten, he shall be unclean unto the evening. And if a man lie with her in the mean time, he shall be put apart as well as she and shall be unclean seven days, and all his couch wherein he sleepeth shall be unclean.

When a womans blood runneth long time: out of the time of her natural course: as long as her uncleanness runneth, she shall be unclean after the manner as when she is put apart. All her couches whereon she lieth as long as her issue lasteth, shall be unto her as her couch when she is put apart. And whatsoever she sitteth upon, shall be unclean, as is her uncleanness when she is put apart. And whosoever toucheth them, shall be unclean, and shall wash his clothes and bathe himself in water and be unclean unto evening.

But if she be clean of her issue, let her count her seven days, after that she is

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clean. And the eighth day let her take two turtles or two young pigeons and bring them unto the priest unto the door of the tabernacle of witness. And the priest shall offer the one for a sinoffering, and the other for a burnt offering: and so make an atonement for her before the Lord, as concerning her unclean issue.

Make the children of Israel to keep themselves from their uncleanness, that they die not in their uncleanness: when they have defiled my habitation that is among them.

This is the law of him that hath a running sore, and of him whose seed runneth from him in his sleep and is defiled therewith, and of her that hath an issue of blood as long as she is put apart, and of whosoever hath a running sore whether it be man or woman, and of him that sleepeth with her that is unclean.

[Chpt 16] And the Lord spake unto Moses after the death of the two sons of Aaron, when they had offered before the Lord and died: And he said unto Moses: speak unto Aaron thy brother that he go not at all times into the holy place, that is within the veil that hangeth before the mercy seat which is upon the ark that he die not. For I will appear in a cloud upon the mercy seat.

But of this manner shall Aaron go in into the holy place: with a bullock for a sinoffering, and a ram for a burnt offering. And he shall put the holy linen alb upon him, and shall have a linen breech upon his flesh, and shall gird him with a linen girdle, and put the linen mitre upon his head: for they are holy raiments. And he shall wash his flesh with water, and put them on. And he shall take of the multitude of the children of Israel two goats for a sinoffering and a ram for a burnt offering.

And Aaron shall offer the bullock his sinoffering and make an atonement for him and for his house. And he shall take the two goats and present them before the Lord in the door of the tabernacle of witness. And Aaron cast lots over the two goats: one lot for the Lord, and another for a scapegoat. And Aaron shall bring the goat upon which the Lords lot fell, and offer him for a sinoffering. But the goat on which the lot fell to escape, he shall set alive before the Lord to reconcile with and to let him go free into the wilderness. And Aaron shall bring the bullock of his sinoffering, and reconcile for himself and for his household, and kill him.

And then he shall take a censer full of burning coals out of the altar that is before the Lord, and his handful of sweet cense beaten small and bring them within the veil and put the cense upon the fire before the Lord: that the cloud of the cense may cover the mercy seat that is upon the witness, that he die not. And he shall take of the blood of the bullock and sprinkle it with his finger before

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the mercy seat eastward: even seven times.

Then shall he kill the goat that is the peoples sinoffering, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock and let him sprinkle it toward the mercy seat, and before the mercy seat: and reconcile the holy place from the uncleanness of the children of Israel, and from their trespasses and all their sins. And so let him do also unto the tabernacle of witness that dwelleth with them, even among their uncleannesses.

And there shall be nobody in the tabernacle of witness, when he goeth in to make an atonement in the holy place, until he come out again. And he shall make an atonement for himself and for his household, and for all the multitude of Israel. Then he shall go out unto the altar that standeth before the Lord, and reconcile it, and shall take of the blood of the bullock and of the blood of the goat, and put it upon the horns of the altar round about, and sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

And when he hath made an end of reconciling the holy place and the tabernacle of witness and the altar, let him bring the live goat and let Aaron put both his hands upon the head of the live goat, and confess over him all the misdeeds of the children of Israel, and all their trespasses, and all their sins: and let him put them upon the head of the goat and send him away by the hands of one that is acquainted in the wilderness. And the goat shall bear upon him all their misdeeds unto the wilderness, and he shall let the goat go free in the wilderness.

And let Aaron go into the tabernacle of witness and put off the linen clothes which he put on when he went in into the holy place, and leave them there. And let him wash his flesh with water in the holy place, and put on his own raiment, and then come out and offer his burnt offering and the burnt offering of the people, and make an atonement for himself and for the people, and the fat of the sin offering let him burn upon the altar. And let him that carried forth the scapegoat, wash his clothes and bathe his flesh in water, and then come into the host again. And the bullock of the sin offering and the goat of the sin offering (whose blood was brought in to make an atonement in the holy place) let one carry out without the host and burn with fire: both their skins, their flesh and their dung. And let him that burneth them, wash his clothes and bathe his flesh in water, and then come into the host again. And this shall be an ordinance for ever unto you. And even in the tenth day of the seventh month, ye shall humble your souls and shall do no work at all: whether it be one of yourselves or a

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stranger that sojourneth among you, for that day shall an atonement be made for you to cleanse you from all your sins before the Lord, and ye shall be clean. It shall be a Sabbath of rest unto you, and ye shall humble your souls, and it shall be an ordinance for ever.

And the Priest that is anointed and whose hand was filled to minister in his fathers stead, shall make the atonement and shall put on the holy linen clothes and holy vestments, and reconcile the holy sanctuary and the tabernacle of witness and the altar, and shall make an atonement also for the priests and for all the people of the congregation. And this shall be an everlasting ordinance unto you to make an atonement for the children of Israel for all their sins once a year: and it was done even as the Lord commanded Moses.

[Chpt 17] And the Lord talked with Moses saying: speak unto Aaron and unto his sons and unto all the children of Israel and say unto them, this is the thing which the Lord charged saying: whatsoever he be of the house of Israel that killeth an ox, lamb or goat in the host or out of the host and bringeth them not unto the door of the tabernacle of witness, to offer an offering unto the Lord before the dwelling place of the Lord, blood shall be imputed unto that man, as though he had shed blood, and that man shall perish from among his people.

Wherefore let the children of Israel bring their offerings they offer in the wide field, unto the Lord: even unto the door of the tabernacle of witness and unto the priest, and offer them for peaceofferings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord in the door of the tabernacle of witness, and burn the fat to be a sweet savour unto the Lord. And let them no more offer their offerings unto devils, after whom they go an whoring. And this shall be an ordinance for ever unto you throughout your generations.

And thou shalt say unto them: whatsoever man it be of the house of Israel or of the strangers that sojourn among you that offereth a burnt offering or any other offering, and bringeth it not unto the door of the tabernacle of witness to offer unto the Lord, that fellow shall perish from among his people. And whatsoever man it be of the house of Israel or of the strangers that sojourn among you that eateth any manner of blood, I will set my face against that soul that eateth blood, and will destroy him from among his people, for the life of the flesh is in the blood, and I have given it unto you upon the altar, to make an atonement for your souls, for blood shall make an atonement for the soul. And therefore I said unto the children of Israel: see that no soul of you eat blood, nor yet any stranger that sojourneth among you.

Whatsoever man it be of the children of Israel or of the strangers that sojourn

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among you that hunteth and catcheth any beast or fowl that may be eaten, he shall pour out the blood and cover it with earth. For the life of all flesh is in the blood, therefore I said unto the children of Israel, ye shall eat the blood of no manner of flesh, for the life of all flesh is in his blood, and whosoever therefore eateth it shall perish. And whatsoever soul it be that eateth that which died alone or that which was torn with wild beasts: whether it be one of yourselves or a stranger, he shall wash his clothes and bathe himself in water, and shall be unclean unto the evening, and then is he clean. But and if he wash them not nor wash his flesh he shall bear his sin.

[Chpt 18] And the Lord talked with Moses saying: speak unto the children of Israel, and say unto them, I am the Lord your God. Wherefore after the doings of the land of Egypt wherein ye dwelt, see that ye do not: neither after the doings of the land of Canaan, whether I will bring you, neither walk ye in their ordinances, but do after my judgments, and keep mine ordinances, to walk therein: for I am the Lord your God. Keep therefore mine ordinances, and my judgments which if a man do he shall live thereby: for I am the Lord.

See that ye go to none of your nighest kindred for to uncover their secrets, for I am the Lord. The secrets of thy father and thy mother, see thou *unhele not: she is thy mother, therefore shalt thou not discover her secrets. The secrets of thy fathers wife shalt thou not discover, for they are thy fathers secrets. Thou shalt not discover the privity of thy sister, the daughter of thy father or of thy mother: whether she be born at home or without. Thou shalt not discover the secrets of thy sons daughter or thy daughters daughter, for that is thine own privity: Thou shalt not discover the secrets of thy fathers wifes daughter, which she bare to thy father, for she is thy sister: thou shalt therefore not discover her secrets. Thou shalt not uncover the secrets of thy fathers sister, for she is thy fathers next kinswoman. Thou shalt not discover the secrets of thy mothers sister, for she is thy mothers next kinswoman.

Thou shalt not uncover the secrets of thy fathers brother: that is thou shalt not go in to his wife, for she is thine aunt. Thou shalt not discover the secrets of thy daughter in law she is thy sons wife: therefore uncover not her secrets. Thou shalt not unhele the secrets of thy brothers wife, for that is thy brothers privity. Thou shalt not discover the privities of the wife and her daughter also, neither shalt thou take her sons daughter or her daughters daughter to uncover their secrets, they are her next kin, it were therefore wickedness. Thou shalt not take a wife and her sister thereto, to vex her that thou wouldest open her secrets as long as she liveth. Thou shalt not go unto a woman to uncover her privity, as

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long as she is put apart for her uncleanness. Thou shalt not lie with thy neighbors wife, to defile thyself with her. Thou shalt not give of thy seed to offer it unto *Moloch, that thou defile not the name of thy God, for I am the Lord. Thou shalt not lie with mankind as with womankind, for that is abomination. Thou shalt lie with no manner of beast to defile thyself therewith, neither shall any woman stand before a beast to lie down thereto, for that is abomination.

Defile not yourselves in any of these things, for with all these things are these nations defiled which I cast out before you: and the land is defiled, and I will visit the wickedness thereof upon it. And the land shall spew out her inhabitants. Keep ye therefore mine ordinances and judgements, and see that ye commit none of these abominations: neither any of you nor any stranger that sojourneth among you (for all these abominations have the men of the land done which were there before you, and the land is defiled) lest that the land spew you out when ye have defiled it, as it spewed out the nations that were there before you. For whosoever shall commit any of these abominations, the same souls that commit them shall perish from among their people. Therefore see that ye keep mine ordinances, that ye commit none of these abominable customs which were committed before you: that ye defile not yourselves therewith for I am the Lord your God.

**unhele: to loose from self control, desires of the flesh ... "private" things and matters of others and between people ... "intimacies" that we are NOT to look to ...for it is outside of the will of God for us to do such things ...kept of heart for Gods loving ordinances.*

**Moloch= "king" from the Heb RN*

[Chpt 19] And the Lord spake unto Moses saying: speak unto all the multitude of the children of Israel, and say unto them. Be holy for I the Lord your God am holy. See that ye fear every man his father and his mother, and that ye keep my Sabbaths, for I am the Lord your God. Ye shall not turn unto idols nor make you gods of metal: I am the Lord your God.

When ye offer your peaceofferings unto the Lord, ye shall offer them that ye may be accepted. And it shall be eaten the same day ye offer it and on the morrow, but whatsoever is left on the third day shall be burnt in the fire. If it be eaten the third day, it shall be unclean and not accepted. And he that eateth it shall bear his sin, because he hath defiled the hallowed things of the Lord, and that soul shall perish from among his people.

When ye reap down the ripe corn of your land, ye shall not reap down the utmost borders of your fields, neither shalt thou gather that which is left behind

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in thy harvest. Thou shalt not pluck in all thy vineyard clean, neither gather in the grapes that are overscaped. But thou shalt leave them for the poor and stranger. I am the Lord your God.

Ye shall not steal neither lie, neither deal falsely one with another. Ye shall not swear by my name falsely: that thou defilest not the name of thy God, I am the Lord. Thou shalt not beguile thy neighbor with *cavillations, nether rob him violently, neither shall the workmans labor abide with thee until the morning. Thou shalt not curse the deaf, neither put a stumbling block before the blind: but shalt fear thy God. I am the Lord. Ye shall do no unrighteousness in judgement. Thou shalt not favor the poor nor honor the mighty, but shalt judge thy neighbor righteously.

Thou shalt not go up and down a *privy accuser among thy people, neither shalt thou help to shed the blood of thy neighbor: I am the Lord. Thou shalt not hate thy brother in thine heart but shalt in any wise rebuke thy neighbor: that thou bear not sin for his sake. Thou shalt not avenge thyself nor bear hate in thy mind against the children of thy people, but shalt love thy neighbor even as thyself. I am the Lord.

Keep mine ordinances. Let none of thy cattle gender with a contrary kind, neither sow thy field with mingled seed, neither shalt thou put on any garment of linen and woollen.

If a man have to do with a woman that is bond and hath been meddled with all of another man which neither is bought nor freedom given her, there shall be a pain upon it: but they shall not die, because she was not made free. And he shall bring for his trespass offering unto the Lord: even unto the door of the tabernacle of witness, a ram for a trespass offering. And the Priest shall make an atonement for him with the ram of the trespass offering before the Lord, for his sin which he hath done: and it shall be forgiven him, as concerning the sin which he hath done.

And when ye come to the land and have planted all manner of trees whereof men eat, ye shall hold them uncircumcised as concerning their fruit: even three year shall they be uncircumcised unto you and shall not be eaten of, and the fourth year all the fruit of them shall be holy and acceptable to the Lord. And the fifth year may ye eat of the fruit of them, and gather in the increase of them: I am the Lord your God.

Ye shall eat nothing with the blood, ye shall use no witchcraft, nor observe dismal days, ye shall not round the locks of your heads, neither shalt thou mar the tufts of thy beard. Ye shall not rent your flesh for any souls sake, nor print

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any marks upon you: I am the Lord. Thou shalt not pollute thy daughter, that thou wouldest maintain her to be an whore: lest the land fall to whoredom, and wax full of wickedness. See that ye keep my Sabbaths and fear my sanctuary: I am the Lord. Turn not to them that work with spirits, neither regard them that observe dismal days: that ye be not defiled by them, for I am the Lord your God.

Thou shalt rise up before the *hoarhead, and reverence the face of the old man and dread thy God, for I am the Lord. If a stranger sojourn by thee in your land, see that ye vex him not: But let the stranger that dwelleth with you, be as one of yourselves, and love him as thyself, for ye were strangers in the land of Egypt. I am the Lord your God.

Ye shall do no unrighteousness in judgement neither in meteyard, weight or measure. But ye shall have true balances, true weights, A true Epha and a true hin. I am the Lord your God which brought you out of the land of Egypt, that ye should observe all mine ordinances and judgments and that ye should keep them: I am the Lord.

**cavillations is petty accusations, bickering and being strifeful*

**privy accuser = private accuser (in secret) *hoarhead (grey headed)*

[Chpt 20] And the Lord talked with Moses saying: tell the children of Israel, whosoever he be of the children of Israel or of the strangers that dwell in Israel, that giveth of his seed unto *Moloch he shall die for it: the people of the land shall stone him with stones. And I will set my face upon that fellow, and will destroy him from among his people: because he hath given of his seed unto Moloch, for to defile my sanctuary and to pollute mine holy name. And though that the people of the land hide their eyes from that fellow, when he giveth of his seed unto Moloch, so that they kill him not: yet I will put my face upon that man and upon his generation, and will destroy him and all that go a whoring with him and commit whoredom with Moloch from among their people.

If any soul turn unto him to enchanters or expounders of tokens and go a whoring after them, I will put my face upon that soul and will destroy him from among his people. Sanctify yourselves therefore and be holy, for I am the Lord your God. And see that ye keep mine ordinances and do them. For I am the Lord which sanctify you.

Whosoever curseth his father or mother, shall die for it, his blood on his head, because he hath cursed his father or mother. He that breaketh wedlock with another mans wife shall die for it, because he hath broke wedlock with his

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neighbors wife, and so shall she likewise. If a man lie with his fathers wife and uncover his fathers secrets, they shall both die for it, their blood be upon their heads. If a man lie with his daughter in law they shall die both of them: they have wrought abomination, their blood upon their heads. If a man lie with the mankind after the manner as with womankind, they have both committed an abomination and shall die for it. Their blood be upon their heads.

If a man take a wife and her mother thereto, it is wickedness. Men shall burn with fire both him and them, that there be no wickedness among you. If a man lie with a beast he shall die, and ye shall slay the beast.

If a woman go unto a beast and lie down thereto: thou shalt kill the woman and the beast also, they shall die, and their blood be upon their heads. If a man take his sister, his fathers daughter or his mothers daughter, and see her secrets, and she see his secrets also: it is a wicked thing. Therefore let them perish in the sight of their people, he hath seen his sisters secretness, he shall therefore bear his sin. If a man lie with a woman in time of her natural disease and uncover her secrets and open her fountain, and she also open the fountain of her blood, they shall both perish from among their people. Thou shalt not uncover the secrets of thy mothers sister nor of thy fathers sister, for he that doth so, uncovereth his next kin: and they shall bear their misdoing.

If a man lie with his uncles wife, he hath uncovered his uncles secrets: they shall bear their sin, and shall die childless.

If a man take his brothers wife, it is an unclean thing, he hath uncovered his brothers secrets, they shall be childless therefore.

See that ye keep therefore all mine ordinances and all my judgements, and that ye do them: that the land whither I bring you to dwell therein, spew you not out. And see that ye walk not in the manners of the nations which I cast out before you: For they committed all these things, and I abhorred them.

But I have said unto you that ye shall enjoy their land, and that I will give it unto you to possess it: even a land that floweth with milk and honey. I am the Lord your God, which have separated you from other nations: that ye should put difference between clean beasts and unclean, and between unclean fowls and them that are clean. Make not your souls therefore abominable with beasts and fowls, and with all manner thing that creepeth upon the ground, which I have separated unto you to hold them unclean. Be holy unto me, for I the Lord am holy and have severed you from other nations: that ye should be mine.

If there be man or woman that worketh with a spirit or expoundeth tokens they shall die for it. Men shall stone them with stones, and their blood shall be upon

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them.

**Marginal note: MN Moloch, under this name molock is forbidden all manner of idolatry, specially the exercising of children thereto for that is an abomination before the Lord. Molock was an Idol of the children of Ammon, whose Image was hollow, having in it seven closets, one was to offer in fine flour, another for turtle doves, the third for sheep, the fourth for a ram, the fifth for a calf, the sixth for an ox, and for him that would offer his son was opened the seventh closet. And the face of this Idol was like the face of a calf, his hands made plain ready to receive of them that stood by.*

[Chpt 21] And the Lord said unto Moses: speak unto the priests the sons of Aaron and say unto them: A priest shall defile himself at the death of none of his people, but upon his kin that is nigh unto him: as his mother, father, son, daughter and brother: and on his sister as long as she is a maid and dwelleth nigh him and was never given to man: on her he may defile himself. But he shall not make himself unclean upon a ruler of his people to pollute himself withal.

They shall make them no baldness upon their heads or shave off the locks of their beards, nor make any marks in their flesh. They shall be holy unto their God, and not pollute the name of their God, for the sacrifices of the Lord and the bread of their God they do offer: therefore they must be holy.

They shall take no wife that is an whore, or polluted, or put from her husband: for a priest is holy unto his God. Sanctify him therefore, for he offereth up the bread of God: he shall therefore be holy unto thee, for I the Lord which sanctify you, am holy.

If a priests daughter fall to play the whore, she polluteth her father: therefore she shall be burnt with fire.

He that is the high priest among his brethren upon whose head the anointing oil was poured and whose hand was filled to put on the vestments, shall not uncover his head nor rent his clothes, neither shall go to any dead body nor make himself unclean: no not on his father or mother, neither shall go out of the sanctuary, that he pollute not the holy place of his God, for the crown of the anointing oil of God, is upon him. I am the Lord. He shall take a maiden unto his wife: but no widow nor divorced nor polluted whore. But he shall take a maiden of his own people to wife, that he defile not his seed upon his people. For I am the Lord which sanctify him.

And the Lord spake unto Moses saying, speak unto Aaron and say: No man of thy seed in their generations that hath any deformity upon him, shall *preace for to offer the bread of his God: for none that hath any blemish shall come near: whether he be blind, lame, snoutnosed, or that hath any misshapen member, or

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broken footed, or broken handed, or crook backed, or perleyed, or goggle eyed, or mangy or scald, or hath his *stones broken.

No man that is deformed of the seed of Aaron the priest, shall come nigh to offer the sacrifices of the Lord. If he have a deformity, he shall not *prese to offer the bread of his God. Notwithstanding he shall eat of the bread of his God: even as well of the most holy, as of the holy: but shall not go in unto the veil nor come nigh the altar, because he is deformed, that he pollute not my sanctuary, for I am the Lord that sanctify them. And Moses told it unto Aaron and to his sons, and unto all the Children of Israel.

**preace (plead, press or push strain) *prese (plead? not found in sources)*

**stones (testicle)*

[Chpt 22] And the Lord communed with Moses saying: bid Aaron and his sons that they abstain from the hallowed things of the children of Israel which they have hallowed unto me, that they pollute not my holy name: for I am the Lord. Say unto them: whosoever he be of all your seed among your generation after you, that goeth unto the hallowed things which the children of Israel shall have hallowed unto the Lord, his uncleanness shall be upon him: and that soul shall perish from out of my sight. I am the Lord.

None of the seed of Aaron that is a leper or that hath a running sore, shall eat of the hallowed things until he be clean. And whosoever toucheth any unclean soul or man whose seed runneth from him by night, or whosoever toucheth any worm that is unclean to him, or man that is unclean to him, whatsoever uncleanness he hath: the same soul that hath touched any such thing, shall be unclean until evening, and shall not eat of the hallowed things until he have washed his flesh with water. And then when the *son is down he shall be clean and shall afterward eat of the hallowed things: for they are his food. Of a beast that dieth alone or is rent with wild beasts, he shall not eat, to defile himself therewith: I am the Lord. But let them keep therefore mine ordinance, lest they lade sin upon them and die therein when they have defiled themselves: for I am the Lord which sanctify them.

There shall no stranger eat of the hallowed things, neither a guest of the priests, or an hired servant. But if the priest buy any fowl with money he may eat of it, and he also that is born in his house may eat of his bread. If the priests daughter be married unto a stranger, she may not eat of the hallowed heave offerings. Notwithstanding if the priests daughter be a widow or divorced and have no child but is returned unto her fathers house again, she shall eat of her

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fathers bread as well as she did in her youth. But there shall no stranger eat thereof. If a man eat of the hallowed things unwittingly, he shall put the fifth part thereunto, and make good unto the priest the hallowed thing. And let the priests see, that they defile not the hallowed things of the children of Israel which they have offered unto the Lord, lest they lade themselves with misdoing and trespass in eating their hallowed things, for I am the Lord which hallow them.

And the Lord spake unto Moses saying: speak unto Aaron and his sons and unto all the children of Israel and say unto them, whatsoever he be of the house of Israel or stranger in Israel that will offer his offering: whatsoever vow or freewill offering it be which they will offer unto the Lord for a burnt offering to reconcile themselves, it must be a male without blemish of the oxen, sheep or goats, let them offer nothing that is deformed for they shall get no favour therewith.

If a man will offer a peace offering unto the Lord and separate a vow or a freewill offering of the oxen or the flock, it must be without deformity, that it may be accepted. There may be no blemish therein: whether it be blind, broken, wounded or have a *wen, or be mangy or scabbed, see that ye offer no such unto the Lord, nor put an offering of any such upon the altar unto the Lord.

An ox or a sheep that hath any member out of proportion, mayst thou offer for a freewill offering: but in a vow it shall not be accepted. Thou shalt not offer unto the Lord that which is bruised broken, plucked out or cut away, neither shalt make any such in your land, neither of a strangers hand shall ye offer an offering to your God of any such. For they mar all in that they have deformities in them, and therefore cannot be accepted for you. And the Lord spake unto Moses saying: when an ox, a sheep or a goat is brought forth, it shall be seven days under the dam. And from the eighth day forth, it shall be accepted unto a gift in the sacrifice of the Lord. And whether it be ox or sheep, ye shall not kill it and her young both in one day.

When ye will offer a thank offering unto the Lord, ye shall so offer it that ye may be accepted. And the same day it must be eaten up, so that ye leave none of it until the morrow. For I am the Lord, keep now my commandments and do them, for I am the Lord. And pollute not my holy name, that I may be hallowed among the children of Israel. For I am the Lord which hallow you, and brought you out of the land of Egypt, to be your God: for I am the Lord.

**sonne is the exact spelling, as sunne is the exact for sun, found else where in this text. RN*

**wen (cyst)*

[Chpt 23] And the Lord spake unto Moses saying: speak unto the children of Israel, and say unto them: These are the feasts of the Lord which ye shall call holy feasts. Six days ye shall work, and the seventh is the Sabbath of rest an holy feast: so that ye may do no work therein, for it is the Sabbath of the Lord, wheresoever ye dwell. These are the feasts of the Lord which ye shall proclaim holy in their seasons. The fourteenth day of the first month at evening is the Lords Passover. And the fifteenth day of the same month is the feast of sweet bread unto the Lord, seven days ye must eat unleavened bread. The first day shall be an holy feast unto you, so that ye may do no laborious work therein. But ye shall offer sacrifices unto the Lord seven days, and the seventh day also shall be an holy feast, so that ye may do no laborious work therein.

And the Lord spake unto Moses saying: speak unto the children of Israel and say unto them: when ye be come into the land which I give unto you and reap down your harvest, ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you: and even the morrow after the Sabbath the Priest shall wave it. And ye shall offer the day when he waveth the sheaf, a lamb without blemish of a year old for a burnt offering unto the Lord: and the meat offering thereof, two tenth deals of fine flour mingled with oil to be a sacrifice unto the Lord of a sweet savour: and the drink offering thereto, the fourth deal of an hin of wine. And ye shall eat neither bread, nor parched corn, nor **frumenty* of new corn: until the self same day that ye have brought an offering unto your God. And this shall be a law for ever unto your children after you, wheresoever ye dwell.

And ye shall count from the morrow after the Sabbath: even from the day that ye brought the sheaf of the wave offering, seven weeks complete: even unto the morrow after the seventh week ye shall number fifty days. And then ye shall bring a new meat offering unto the Lord. And ye shall bring out of your habitations two wave loaves made of two tenth deals of fine flour leavened and baked, for first fruits unto the Lord. And ye shall bring with the bread seven lambs without deformity of one year of age, and one young ox, and two rams, which shall serve for burnt offerings unto the Lord, with meat offerings and drink offerings longing to the same, to be a sacrifice of a sweet savour unto the Lord.

And ye shall offer an he goat for a sin offering: and two lambs of one year old for peace offerings. And the priest shall wave them with the bread of the first fruits before the Lord, and with the two lambs. And they shall be holy unto the

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Lord, and be the priests. And ye shall make a proclamation the same day that it be an holy feast unto you, and ye shall do no laborious work therein. And it shall be a law for ever throughout all your habitations unto your children after you.

When ye reap down your harvest, thou shalt not make clean riddance of thy field, neither shalt thou make any aftergathering of thy harvest: but shalt leave them unto the poor and the stranger. I am the Lord your God.

And the Lord spake unto Moses saying: speak unto the children of Israel and say: The first day of the seventh month shall be a rest of remembrance unto you, to blow horns in an holy feast it shall be, and ye shall do no laborious work therein, and ye shall offer sacrifice unto the Lord.

And the Lord spake unto Moses saying: also the tenth day of the self seventh month, is a day of atonement, and shall be on holy feast unto you, and ye shall humble your souls and offer sacrifice unto the Lord. Moreover ye shall do no work that same day, for it is a day of atonement to make an atonement for you before the Lord your God. For whatsoever soul it be that humbleth not himself that day, he shall be destroyed from among his people. And whatsoever soul do any manner work that day, the same I will destroy from among his people. See that ye do no manner work therefore. And it shall be a law for ever unto your generations after you in all your dwellings. A Sabbath of rest it shall be unto you, and ye shall humble your souls. The ninth day of the month at evening and so forth from evening to evening again, ye shall keep your Sabbath.

And the Lord spake unto Moses saying: speak unto the children of Israel and say: the fifteenth day of the same seventh month shall be the feast of tabernacles seven days unto the Lord. The first day shall be an holy feast, so that ye shall do no laborious work therein. Seven days ye shall offer sacrifice unto the Lord, and the eighth day shall be an holy feast unto you, and ye shall offer sacrifice unto the Lord. It is the end of the feast, and ye shall do no laborious work therein.

These are the feasts of the Lord which ye shall proclaim holy feasts, for to offer sacrifice unto the Lord, burntofferings, meatofferings, and drinkofferings every day: beside the sabbaths of the Lord, and beside your gifts, and all your vows, and all your freewill offerings which ye shall give unto the Lord.

Moreover in the fifteenth day of the seventh month after that ye have gathered in the fruits of the land, ye shall keep holy day unto the Lord seven days long. The first day shall be a day of rest, and the eighth day shall be a day of rest. And ye shall take you the first day, the fruits of goodly trees and the branches of palm trees and the boughs of thick trees, and willows of the brook, and shall

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rejoice before the Lord seven days. And ye shall keep it holy day unto the Lord seven days in the year. And it shall be a law for ever unto your children after you, that ye keep that feast in the seventh month. And ye shall dwell in booths seven days: even all that are Israelites born, shall dwell in booths, that your children after you may know how that I made the children of Israel dwell in booths, when I brought them out of the land of Egypt: for I am the Lord your God. And Moses told all the feasts of the Lord unto the children of Israel.

**frumenty; boiled in milk with sugar and spices*

[Chpt 24] And the Lord spake unto Moses saying: command the children of Israel that they bring unto thee, pure oil olive beaten for lights to pour into the lamps always, without the veil of witness within the tabernacle of witness. And Aaron shall dress them both evening and morning before the Lord always. And it shall be a law for ever among your children after you. And he shall dress the lamps upon the pure candlestick before the Lord perpetually.

And thou shalt take fine flour and bake twelve wastels thereof, two tenth deals shall every wastel be. And make two rows of them, six on a row upon the pure table before the Lord, and put pure frankincense upon the rows. And it shall be bread of remembrance, and an offering to the Lord. Every Sabbath he shall put them in rows before the Lord evermore, given of the children of Israel, that it be an everlasting covenant. And they shall be Aarons and his sons, and they shall eat them in the holy place. For they are most holy unto him of the offerings of the Lord, and shall be a duty for ever.

And the son of an Israelitish wife whose father was an Egyptian, went out among the children of Israel. And this son of the Israelitish wife and a man of Israel, strove together in the host. And the Israelitish womans son blasphemed the name and cursed, and they brought him unto Moses. And his mothers name was Salomith, the daughter of Dibri of the tribe of Dan: and they put him in ward, that Moses should declare unto them what the Lord said thereto. And the Lord spake unto Moses saying, bring him that blasphemed without the host, and let all that heard him, put their hands upon his head, and let all the multitude stone him. And speak unto the children of Israel saying: Whosoever curseth his God, shall bear his sin: And he that blasphemeth the name of the Lord, shall die for it: all the multitude shall stone him to death. And the stranger as well as the Israelite if he curse the name, shall die for it.

He that killeth any man, shall die for it, but he that killeth a beast shall pay for

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it, beast for beast. If a man maim his neighbor, as he hath done, so shall it be done to him again: *broke for broke, eye for eye and tooth for tooth: even as he hath maimed a man, so shall he be maimed again. So now he that killeth a beast, shall pay for it: but he that killeth a man, shall die for it. Ye shall have one manner of law among you: even for the stranger as well as for one of your selves, for I am the Lord your God.

And Moses told the children of Israel, that they should bring him that had cursed, out of the host, and stone him with stones. And the children of Israel did as the Lord commanded Moses.

** broke might be broken skin for broken skin or bone for bone*

[Chpt 25] And the Lord spake unto Moses in mount Sinai saying, speak unto the children of Israel and say unto them. When ye be come in to the land which I give you, let the land rest a Sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt cut thy vines and gather in thy fruits. But the seventh year shall be a Sabbath of rest unto the land. The Lords Sabbath it shall be, and thou shalt neither sow thy field, nor cut thy vines.

The corn that groweth by itself thou shalt not reap, neither gather the grapes that grow without thy dressing: but it shall be a Sabbath of rest unto the land. Nevertheless the Sabbath of the land shall be meat for you: even for thee and thy servant and for thy maid and for thy hired servant and for the stranger that dwelleth with thee: and for thy cattle and for the beasts that are in thy land, shall all the increase thereof be meat. Then number seven weeks of years, that is, seven times seven years: and the space of the seven weeks of years will be unto thee forty nine years. And then thou shalt make an horn blow: even in the tenth day of the seventh month, which is the day of atonement. And then shall ye make the horn blow, even throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof. It shall be a year of jubilee unto you and ye shall return: every man unto his possession and every man unto his kindred again. A year of jubilee shall that fiftieth year be unto you. Ye shall not sow neither reap the corn that groweth by itself, nor gather the grapes that grow without thy labor. For it is a year of jubilee and shall be holy unto you: how be it, yet ye shall eat of the increase of the field. And in this year of jubilee ye shall return, every man unto his possession again.

When thou sellest ought unto thy neighbor or buyest of thy neighbors hand, ye

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shall not oppress one another: but according to the number of years after the jubilee year, thou shalt buy of thy neighbor, and according unto the number of fruit years, he shall sell unto thee. According unto the multitude of years, thou shalt increase the price thereof and according to the fewness of years, thou shalt minish the price: for the number of fruit he shall sell unto thee. And see that no man oppress his neighbor, but fear thy God. For I am the Lord your God. Wherefore do after mine ordinances and keep my laws and do them, that ye may dwell in the land in safety. And the land shall give her fruit, and ye shall eat your fill and dwell therein in safety.

If ye shall say, what shall we eat the seventh year inasmuch as we shall not sow nor gather in our increase. I will send my blessing upon you in the sixth year, and it shall bring forth fruit for three years: and ye shall sow the eighth year and eat of old fruit until the ninth year, and even until her fruits come, ye shall eat of old store. Wherefore the land shall not be sold for ever, because that the land is mine, and ye but strangers and sojourners with me: and ye shall throughout all the land of your possession, let the land go home free again.

When thy brother is waxed poor and hath sold away of his possession: if any of his kin come to redeem it, he shall buy out that which his brother sold. And though he have no man to redeem it for him, yet if his hand can get sufficient to buy it out again, then let him count how long it hath been sold, and deliver the rest unto him to whom he sold it, and so he shall return unto his possession again. But and if his hand cannot get sufficient to restore it to him again, then that which is sold shall remain in the hand of him that hath bought it, until the jubilee: and in the year of Jubilee it shall come out, and he shall return unto his possession again.

If a man sell a dwelling house in a walled city, he may buy it out again any time within a whole year after it is sold: and that shall be the space in which he may redeem it again. But and if it be not bought out again within the space of a full year, then the house in the walled city shall be stablished for ever unto him that bought it and to his successors after him and shall not go out in the year of jubilee. But the houses in villages which have no walls round about them, shall be counted like unto the fields of the country, and may be bought out again at any season, and shall go out free in the year of jubilee.

Notwithstanding the cities of the Levites and the houses in the cities of their possessions the Levites may redeem at all seasons. And if a man purchase ought of the Levites: whether it be house or city that they possess, the bargain shall go out in the year of jubilee for the houses of the cities of the Levites, are their

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possessions among the children of Israel. But the fields that lie round about their cities, shall not be bought: for they are their possessions for ever. If thy brother be waxed poor and fallen in decay with thee, receive him as a stranger or a sojourner, and let him live by thee. And thou shalt take none *usury of him, nor yet vantage. But shalt fear thy God, that thy brother may live with thee. Thou shalt not lend him thy money upon *usury, nor lend him of thy food to have advantage by it: for I am the Lord your God which brought you out of the land of Egypt, to give you the land of Canaan and to be your God.

If thy brother that dwelleth by thee wax poor and sell himself unto thee, thou shalt not let him labor as a bondservant doth: but as an hired servant and as a sojourner he shall be with thee, and shall serve thee unto the year of jubilee, and then shall he depart from thee: both he and his children with him, and shall return unto his own kindred again and unto the possessions of his fathers: for they are my servants which I brought out of the land of Egypt, and shall not be sold as bondmen. See therefore that thou reign not over him cruelly, but fear thy God. If thou wilt have bondservants and maidens, thou shalt buy them of the heathen that are round about you, and of the children of the strangers that are sojourners among you, and of their generations that are with you, which they begat in your land. And ye shall possess them and give them unto your children after you, to possess them for ever: and they shall be your bond men. But over your brethren the children of Israel, ye shall not reign one over another cruelly.

When a stranger and a sojourner waxeth rich by thee, and thy brother that dwelleth by him waxeth poor and sell himself unto the stranger that dwelleth by thee or to any of the strangers kin: after that he is sold he may be redeemed again: one of his brethren may buy him out: whether it be his uncle or his uncles son, or any that is nigh of kin unto him of his kindred: either if his hand can get so much he may be loosed. And he shall reckon with him that bought him, from the year that he was sold in unto the year, of jubilee and the price of his buying shall be according unto the number of years, and he shall be with him as a hired servant. If there be yet many years behind, according unto them he shall give again for his deliverance, of the money that he was sold for. If there remain but few years unto the year of jubilee, he shall so count with him, and according unto his years give him again for his redemption, and shall be with him year by year as an hired servant and the other shall not reign cruelly over him in thy sight. If he be not bought free in the meantime, then he shall go out in the year of jubilee and his children with him: for the children of Israel are my servants which I brought out of the land of Egypt.

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**usury: to use a person; have influence over him by lending money goods, favors or bribes
...and also interest taking against loans.*

[Chpt 26] I am the Lord your God. Ye shall make you no idols nor graven image, neither rear you up any pillar, neither ye shall set up any image of stone in your land to bow yourselves thereto: for I am the Lord your God: keep my Sabbaths and fear my sanctuary. For I am the Lord.

If ye shall walk in mine ordinances and keep my commandments and do them, then I will send you rain in the right season and your land shall yield her increase and the trees of the field shall give their fruit. And the threshing shall reach unto wine harvest, and the wine harvest shall reach unto sowing time, and ye shall eat your bread in plenteousness, and shall dwell in your land peaceably. And I will send peace in your land, that ye shall sleep, and no man shall make you afraid.

And I will rid evil beasts out of your land, and there shall no sword go throughout your land. And ye shall chase your enemies, and they shall fall before you upon the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword. And I will turn unto you and increase you and multiply you, and set up my testament with you. And ye shall eat old store, and cast out the old for plenteousness of the new. I will make my dwelling place among you, and my soul shall not loathe you. And I will walk among you and will be your God, and ye shall be my people. For I am the Lord your God, which brought you out of the land of the Egyptians, that ye should not be their bondmen, and I brake the bows of your yokes, and made you go up right.

But and if ye will not hearken unto me, nor will do all these my commandments, or if ye shall despise mine ordinances either if your souls refuse my laws, so that ye will not do all my commandments, but shall break mine appointment: then I will do this again unto you: I will visit you with vexations, swelling and fevers, that shall make your eyes dazzle, and with sorrows of heart. And ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you and ye shall fall before your enemies, and they that hate you shall reign over you, and ye shall flee when no man followeth you.

And if ye will not yet for all this hearken unto me, then will I punish you seven times more for your sins, and will break the pride of your strength. For I will make the heaven over you as hard as iron, and your land as hard as brass.

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And so your labor shall be spent in vain. For your land shall not give her increase, neither the trees of the land shall give their fruits.

And if ye walk contrary unto me and will not hearken unto me, I will bring seven times more plagues upon you according to your sins. I will send in wild beasts upon you, which shall rob you of your children and destroy your cattle, and make you so few in number that your high ways shall grow unto a wilderness.

And if ye will not be learned yet for all this but shall walk contrary unto me, then will I also walk contrary unto you and will punish you yet seven times for your sins. I will send a sword upon you, that shall avenge my testament with you. And when ye are fled unto your cities, I will send the pestilence among you, ye shall be delivered into the hands of your enemies. And when I have broken the staff of your bread: that ten wives shall bake your bread in one oven and men shall deliver you your bread again by weight, then shall ye eat and shall not be satisfied.

And if ye will not yet for all this hearken unto me, but shall walk contrary unto me, then I will walk contrary unto you also wrathfully and will also chastise you seven times for your sins: so that ye shall eat the flesh of your sons and the flesh of your daughters. And I will destroy your altars built upon high hills, and overthrow your images, and cast your carcasses upon the bodies of your idols, and my soul shall abhor you. And I will make your cities desolate, and bring your sanctuaries unto nought, and will not smell the savours of your sweet odors

And I will bring the land unto a wilderness: so that your enemies which dwell therein shall wonder at it. And I will strew you among the heathen, and will draw out a sword after you, and your land shall be waste, and your cities desolate. Then the land shall rejoice in her Sabbaths, as long as it lieth void and ye in your enemies land: even then shall the land keep holy day and rejoice in her Sabbaths. And as long as it lieth void it shall rest, for that it could not rest in your Sabbaths, when ye dwelt therein.

And upon them that are left alive of you, I will send a faintness into their hearts in the land of their enemies: so that the sound of a leaf that falleth, shall chase them and they shall flee as though they fled a sword, and shall fall no man following them. And they shall fall one upon another, as it were before a sword even no man following them, and ye shall have no power to stand before your enemies: And ye shall perish among the heathen, and the land of your enemies shall eat you up.

And they that are left of you, shall pine away in their unrighteousness, even in

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their enemies land, and also in the misdeeds of their fathers shall they consume. And they shall confess their misdeeds and the misdeeds of their fathers in their trespasses which they have trespassed against me, and for that also that they have walked contrary unto me. Therefore I also will walk contrary unto them, and will bring them into the land of their enemies. And then at the least way their uncircumcised hearts shall be tamed, and then they shall make an atonement for their misdeeds.

And I will remember my bond with Jacob and my testament with Isaac, and my testament with Abraham, and will think on the land. For the land shall be left of them and shall have pleasure in her Sabbaths, while she lieth waste without them, and they shall make an atonement for their misdeeds, because they despised my laws and their souls refused mine ordinances. And yet for all that when they be in the land of their enemy, I will not so cast them away nor my soul shall not so abhor them, that I will utterly destroy them and break mine appointment with them: for I am the Lord their God. I will therefore remember unto them the first covenant made when I brought them out of the land of Egypt in the sight of the heathen to be their God: for I am the Lord.

These are the ordinances, judgements, and laws which the Lord made between him and the children of Israel in mount Sinai by the hand of Moses.

[Chpt 27] And the Lord spake unto Moses saying: speak unto the Children of Israel and say unto them: If any man will give a singular vow unto the Lord according to the value of his soul, then shall the male from twenty years unto forty be set at fifty sickles of silver, after the sickle of the sanctuary, and the female at thirty sickles. And from five years to twenty the male shall be set at twenty sickles, and the female at ten sickles. And from a month unto five years, the male shall be set at five sickles of silver, and the female at three. And the man that is forty and above, shall be valued at fifteen sickles, and the woman at ten. If he be too poor so to be set, then let him come before the priest: and let the priest value him, according as the hand of him that vowed is able to get.

If it be of the beasts of which men bring an offering unto the Lord: all that any man giveth of such unto the Lord, shall be holy. He may not alter it nor change it: a good for a bad or a bad for good. If he change beast for beast, then both the same beast and it also wherewith it was changed shall be holy. If it be any manner of unclean beast of which men may not offer unto the Lord, let him bring the beast before the priest and let the priest value it. And whether it be good or bad as the priest setteth it, so shall it be. And if he will buy it again, let him give the fifth part more to that it was set at.

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If any man dedicate his house, it shall be holy unto the Lord. And the priest shall set it, whether it be good or bad, and as the priest hath set it, so it shall be. If he that sanctified it will redeem his house, let him give the fifth part of the money that it was judged at thereto, and it shall be his.

If a man hallow a piece of his inherited land unto the Lord, it shall be set according to that it beareth. If it bear an homer of barley, it shall be set at fifty sickles of silver. If he hallow his field immediately from the year of jubilee, it shall be worth according as it is esteemed. But and if he hallow his field after the trumpet year, the priest shall reckon the price with him according to the years that remain unto the trumpet year, and thereafter it shall be lower set.

If he that sanctified the field will redeem it again, let him put the fifth part of the price that it was set at, thereunto, and it shall be his: if he will not it shall be redeemed no more. But when the field goeth out in the year of jubilee, it shall be holy unto the Lord: even as a thing dedicated, and it shall be the priests possession.

If a man sanctify unto the Lord a field, which he hath bought and is not of his inheritance, then the priest shall reckon with him what it is worth unto the year of jubilee, and he shall give the price that it is set at the same day, and it shall be holy unto the Lord. But in the year of jubilee, the field shall return unto him of whom he bought it, whose inheritance of land it was.

And all setting shall be according to the holy sickle. One sickle maketh twenty geras.

But the first born of the beasts that pertain unto the Lord, may no man sanctify: whether it be ox or sheep, for they are the Lords already. If it be an unclean beast, then let him redeem it as it is set at, and give the fifth part more thereto. If it be not redeemed, then let it be sold as it is rated.

Notwithstanding no dedicated thing that a man dedicateth unto the Lord, of all his goods, whether it be man or beast or land of his inheritance, shall be sold or redeemed: for all dedicate things are most holy unto the Lord. No dedicate thing therefore that is dedicate of man, may be redeemed, but must needs die.

All these tithes of the land, whether it be of the corn of the field or fruit of the trees, shall be holy unto the Lord. If any man will redeem ought of his tithes, let him add the fifth part more thereto. And the tithes of oxen and sheep and of all that goeth under the herdsman's keeping, shall be holy tithes unto the Lord. Men shall not look if it be good or bad nor shall change it. If any man change it then both it and that it was changed withall, shall be holy and may not be redeemed.

These are the commandments which the Lord gave Moses in charge to give

**The Third Book of Moses
also called Leviticus from the Latin**

unto the children of Israel in mount Sinai.

The end of the third book of Moses

The Fourth Book of Moses
also called Numbers

(from middle English, French from the Latin)

[Chpt 1] And the Lord spake unto Moses in the wilderness of Sinai, in the tabernacle of witness, the first day of the second month, and in the second year after they were come out of the land of Egypt saying: take ye the sum of all the multitude of the children of Israel, in their kindreds and households of their fathers and number them by name all that are males, poll by poll, from twenty years and above: even all that are able to go forth in to war in Israel, thou and Aaron shall number them in their armies, and with you shall be of every tribe a head man in the house of his father.

And these are the names of the men that shall stand with you: in Ruben, Elizur the son of Sedeur: in Simeon, Selumiel the son of Zuri Sadai: in the tribe of Juda, Nahesson the son of Aminadab: in Isachar, Nathaneel the son of Zuar: of Zabulon, Eliab the son of Helon. Among the children of Joseph: of Ephraim, Elisama the son of Amihud: of Manasse, Gamaliel the son of Pedazur: of BenJamin, Abidan the son of Gedeoni: of Dan, Ahiezer the son of Ammi Sadai: of Aser, Pagiel the son of Ochran: of Gad, Elisaph the son of Deguel: of Naphtali, Ahira the son of Enan.

These were counsellors of the congregation and lords in the tribes of their fathers and captains over thousands in Israel. And Moses and Aaron took these men above named and gathered all the congregation together, the first day of the second month, and reckoned them after their birth and kindreds and houses of their fathers by name from twenty years and above head by head, as the Lord commanded Moses, even so he numbered them in the wilderness of Sinai.

And the children of Ruben Israels eldest son in their generations, kindreds and houses of their fathers, when they were numbered every man by name, all that were males from twenty years and above, as many as were able to go forth in war: were numbered in the tribe of Ruben, forty six thousand and five hundred.

Among the children of Simeon: their generation in their kindreds and houses of their fathers (when every mans name was told) of all the males from twenty years and above, whatsoever was meet for the war: were numbered in the tribe of Simeon forty nine thousand and three hundred.

Among the children of Gad: their generation in their kindreds and households of their fathers, when they were told by name, from twenty years and above, all that were meet for the war: were numbered in the tribe of Gad forty five thousand, six hundred and fifty.

Among the children of Juda: their generation in their kindreds and houses of their fathers (by the number of names) from twenty years and above, all that

(from middle English, French from the Latin)

were able to war, were told in the tribe of Juda seventy four thousand and six hundred.

Among the children of Isachar: their generation, in their kindreds and houses of their fathers (when their names were counted) from twenty years and above, whatsoever was apt for war, were numbered in the tribe of Isachar fifty four thousand and four hundred.

Among the children of Zabulon: their generation, in their kindreds and houses of their fathers (after the number of names) from twenty years and above, whosoever was meet for the war: were counted in the tribe of Zabulon fifty seven thousand and four hundred.

Among the children of Joseph: first among the children of Ephraim: their generation, in their kindreds and houses of their fathers (when the names of all that were apt to the war were told) from twenty years and above: were in number in the tribe of Ephraim, forty thousand, and six hundred.

Among the children of Manasse: their generation, in their kindreds and houses of their fathers (when the names of all that were apt to war were told) from twenty and above were numbered in the tribe of Manasse thirty two thousand and two hundred.

Among the children of BenJamin: their generation, in their kindreds and houses of their fathers (by the tale of names) from twenty years and above of all that were meet for war, were numbered in the tribe of BenJamin thirty five thousand and four hundred.

Among the children of Dan: their generation in their kindreds and houses of their fathers (in the sum of names) of all that was apt to war from twenty years and above, were numbered in the tribe of Dan fifty seven thousand and seven hundred.

Among the children of Asser: their generation, in their kindreds and houses of their fathers (when they were summed by name) from twenty years and above, all that were apt to war were numbered in the tribe of Asser forty one thousand and five hundred.

Among the children of Naphtali: their generation in their kindreds and houses of their fathers (when their names were told) from twenty years and above, whatsoever was meet to war: were numbered in the tribe of Naphtali three and fifty thousand and four hundred.

These are the numbers which Moses and Aaron numbered with the twelve princes of Israel: of every house of their fathers a man. And all the numbers of

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the children of Israel, in the houses of their fathers, from twenty years and above, whatsoever was meet for the war in Israel, drew unto the sum of six hundred and three thousand, five hundred and fifty. But the Levites in the tribe of their fathers were not numbered among them.

And the Lord spake unto Moses saying: only see that thou number not the tribe of Levi, neither take the sum of them among the children of Israel. But thou shalt appoint the Levites unto the habitation of witness, and to all the apparel thereof and unto all that longeth thereto. For they shall bear the tabernacle and all the ordinance thereof, and they shall minister it and shall pitch their tents round about it. And when the tabernacle goeth forth the Levites shall take it down: and when the tabernacle is pitched, they shall set it up: for if any stranger come near, he shall die. And the children of Israel shall pitch their tents, every man in his own company and every man by his own standard throughout all their hosts. But the Levites shall pitch round about the habitation of witness, that there fall no wrath upon the congregation of the children of Israel, and the Levites shall wait upon the habitation of witness. And the children of Israel did according to all that the Lord commanded Moses.

[Chpt 2] And the Lord spake unto Moses and Aaron saying: The children of Israel shall pitch: every man by his own standard with the armies of their fathers houses, a way from the presence of the tabernacle of witness

On the eastside toward the rising of the *son, shall they of the standard of the host of Juda pitch with their armies: And Nahesson the son of Aminadab shall be captain over the sons of Juda. And his host and the number of them seventy four thousand and six hundred. And next unto him shall the tribe of Isachar pitch and Nathaneel the son of Zuar captain over the children of Isachar, his host and the number of them fifty four thousand and four hundred.

And then the tribe of Zabulon: with Eliab the son of Helon, captain over the children of Zabulon, and his host in the number of them: fifty seven thousand and four hundred. So that all they that pertain unto the host of Juda, are an hundred thousand eighty six thousand and four hundred in their companies: and these shall go in the forefront, when they journey.

And on the south side, the standard of the host of Ruben shall lie with their companies and the captain over the sons of Ruben, Elizur the son of Sedeur, and his host and the number of them forty six thousand, and five hundred. And fast by him shall the tribe of Simeon pitch, and the captain over the sons of Simeon. Salumiel the son of Zuri Sadai, and his host and the number of them forty nine

(from middle English, French from the Latin)

thousand and three hundred. And the tribe of Cad also: And the captain over the sons of Cad, Eliasaph the son of Deguel and his host and the number of them forty five thousand six hundred and fifty. So that all the number that pertain unto the host of Ruben, are an hundred thousand, fifty one thousand, four hundred and fifty, with their companies, and they shall be the second in the journey.

And the tabernacle of witness with the host of the Levites, shall go in the midst of the hosts: as they lie in their tents, even so shall they proceed in the journey, every man in his quarter about their standards.

On the west side, the standard and the host of Ephraim shall lie with their companies. And the captain over the sons of Ephraim, Elisama the son of Amihud: and his host and the number of them forty thousand and five hundred.

And fast by him, the tribe of Manasse, and the captain over the sons of Manasse, Gamaliel the son of Peda Zur and his host and the number of them thirty two thousand and two hundred. And the tribe of BenJamin also: and the captain over the sons of BenJamin, Abidan the son of Gedeoni, and his host and the number of them thirty five thousand and four hundred. All the number that pertained unto the host of Ephraim, were an hundred thousand eight thousand and an hundred in their hosts: and they shall be the third in the journey.

And the standard and the host of Dan shall lie on the north side with their companies: and the captain over the children of Dan, Ahiezer the son of Ammi Sadai: and his host and the number of them sixty two thousand and seven hundred. And fast by him shall the tribe of Asser pitch: and the captain over the sons of Asser, Pagiell the son of Ochran: and his host and the number of them forty one thousand and five hundred. And the tribe of Naphtali also, and the captain over the children of Naphtali: Ahira the son of Enan: and his host and the number of them fifty three thousand and four hundred. So that the whole number of all that pertained unto the host of Dan, was an hundred thousand fifty seven thousand and six hundred. And they shall be the last in the journey with their standards.

These are the sums of the children of Israel in the houses of their fathers: even all the numbers of the hosts with their companies six hundred thousand three thousand five hundred and fifty. And yet the Levites were not numbered among the children of Israel, as the Lord commanded Moses. And the children of Israel did according to all that the Lord commanded Moses, and so they pitched with their standards, and so they journeyed: every man in his kindred, and in the

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household of his father.

** sonne for son; exact spelling elsewhere in the text "sun" is spelled "sunne".*

[Chpt 3] These are the generations of Aaron and Moses, when the Lord spake unto Moses in Mount Sinai, and these are the names of the sons of Aaron: Nadab the eldest son, and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron which were Priests anointed and their hands filled to minister, but Nadab and Abihu died before the Lord, as they brought strange fire before the Lord in the wilderness of Sinai, and had no children. And Eleazar and Ithamar ministered in the sight of Aaron their father.

And the Lord spake unto Moses saying: bring the tribe of Levi, and set them before Aaron the priest, and let them serve him and wait upon him, and upon all the multitude, before the tabernacle of witness, to do the service of the habitation. And they shall wait upon all the apparel of the tabernacle of witness, and upon the children of Israel, to do the service of the habitation. And thou shalt give the Levites unto Aaron and his sons, for they are given unto him of the children of Israel. And thou shalt appoint Aaron and his sons to wait on their Priests office: and the stranger that cometh nigh, shall die for it.

And the Lord spake unto Moses saying: behold, I have taken the Levites from among the children of Israel, for all the first born that openeth the matrice among the children of Israel, so that the Levites shall be mine: because all the first born are mine: for the same day that I smote all the first born in the land of Egypt, I hallowed unto me all the first born in Israel, both man and beast, and mine they shall be: for I am the Lord.

And the Lord spake unto Moses in the wilderness of Sinai saying: Number the children of Levi in the houses of their fathers and kindreds, all that are males from a month old and above. And Moses numbered them at the word of the Lord, as he was commanded. And these are the names of the children of Levi: Gerson, Cahath, and Merari. And these are the names of the children of Gerson in their kindreds: Libni and Semei. And the sons of Cahath in their kindred were Amram, Jezehar, Hebron and Osiel. And the sons of Merari in their kindreds were Maheli and Musi. These are the kindreds of Levi in the houses of their fathers.

And of Gerson came the kindred of the Libnites and the Semeites, which are the kindreds of the Gersonites. And the sum of them (when all the males were told) from a month old and above, were seven thousand and five hundred. And

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the kindreds of the Gersonites pitched behind the habitation westward. And the captain of the most ancient house among the Gersonites, was Eliasaph the son of Lael. And the office of the children of Gerson in the tabernacle of witness was to keep the habitation and the tent with the covering thereof and the hanging of the door of the tabernacle of witness, and the hangings of the court, and the curtain of the door of the court: which court went round about the dwelling, and the altar, and the cords that pertained unto all the service thereof. And of Cahath came the kindred of the Amramites and the kindred of the Jezeharites and of the Hebronites and of the Osielites: And these are the kindreds of the Cahathites. And the number of all the males from a month old and above, was eight thousand and six hundred: which waited on the holy place. And the kindred of the children of Cahath, pitched on the south side of the dwelling. And the captain in the most ancient house of the kindreds of the Cahathites, was Elizaphan the son of Osiel, and their office was to keep the ark, the table, the candlestick, and the altar, and the holy vessels to minister with and the veil with all that served thereto. And Eleazar the son of Aaron the priest, was captain over all the captains of the Levites, and had the oversight of them that waited upon the holy things.

And of Merari came the kindreds of the Mahelites and of the Musites: and these are the kindreds of the Merarites. And the number of them (when all the males from a month old and above was told) drew unto six thousand and two hundred. And the captain of the most ancient house among the kindreds of the Merarites, was Zuriel the son of Abihail which pitched on the north side of the dwelling. And the office of the sons of Merari was: the boards of the dwelling and the bars, pillars with the sockets thereof, and all the instruments thereof and all that served thereto: and the pillars of the court round about and their sockets, with their pins and cords. But on the forefront of the habitation and before the tabernacle of witness eastward, shall Moses and Aaron and his sons pitch and wait on the sanctuary in the stead of the children of Israel. And the stranger that cometh nigh, shall die for it. And the whole sum of the Levites which Moses and Aaron numbered, at the commandment of the Lord throughout their kindreds, even of all the males of a month old and above, was twenty-two thousand.

And the Lord said unto Moses: Number all the first born that are males among the children of Israel, from a month old and above, and take the number of their names. And thou shalt appoint the Levites to me the Lord, for all the first born

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among the children of Israel, and the cattle of the Levites for the first born of the children of Israel. And Moses numbered as the Lord commanded him, all the first born of the children of Israel. And all the first born males, in the sum of names, from a month old and above, were numbered twenty two thousand two hundred and seventy three.

And the Lord spake unto Moses saying: take the Levites for all the first born of the children of Israel, and the cattle of the Levites for their cattle: and the Levites shall be mine which am the Lord. And for the redeeming of the two hundred and seventy three which are more than the Levites in the first born of the children of Israel, take five sickles of every piece, after the sickles of the holy place, twenty geras the sickles. And give the money wherewith the odd number of them is redeemed, unto Aaron and his sons. And Moses took the redemption money of the overplus that were more than the Levites, among the first born of the children of Israel: and it came to a thousand three hundred and sixty five sickles, of the holy sickle. And he gave that redemption money unto Aaron and his sons at the word of the Lord, even as the Lord commanded Moses.

[Chpt 4] And the Lord spake unto Moses and Aaron, and bade them take the sum of the children of Cahath from among the sons of Levi, in their kindreds and houses of their fathers from thirty years and above until fifty, all that were able to war, for to do the work in the tabernacle of witness. This shall be the office of the Kahath in the tabernacle of witness which is most holy. And when the host removeth, Aaron and his sons shall come and take down the veil, and cover the ark of witness therewith, and shall put thereon a covering of taxus skins, and shall spread a cloth that is altogether of jacinth above all, and put the staves thereof in. And upon the shew table, they shall spread a cloth of jacinth, and put thereon the dishes, spoons, flat pieces and pots to pour with, and the daily bread shall be thereon: and they shall spread upon them a covering of purple, and cover the same with a covering of taxus skins, and put the staves thereof in.

And they shall take a cloth of jacinth and cover the candlestick of light and her lamps and her snuffers, and firepans, and all her oil vessels which they occupy about it, and shall put upon her and on all her instruments, a covering of taxus skins, and put it upon staves. And upon the golden altar they shall spread a cloth of Jacinth, and put on her staves. And they shall take all the things which they occupy to minister with in the holy place, and put a cloth of Jacinth upon

(from middle English, French from the Latin)

them and cover them with a covering of taxus skins and put them on staves. And they shall take away the ashes out of the altar, and spread a scarlet cloth thereon: and put about it, the firepans, the fleshhooks, the shovels, the basins and all that belongeth unto the altar, and they shall spread upon it a covering of taxus skins, and put on the staves of it. And when Aaron and his sons have made an end of covering the sanctuary and all things of the sanctuary, against that the host remove, then the sons of Cahath shall come in for to bear, and so let them not touch the sanctuary lest they die. And this is the charge of the sons of Cahath in the tabernacle of witness. And Eleazar the son of Aaron the priest, shall have the charge to prepare oil for the lights and sweet cense, and the daily meatoffering and the anointing oil, and the oversight of all the dwelling and of all that therein is, both over the sanctuary and over all that pertaineth thereto.

And the Lord spake unto Moses and Aaron saying: destroy not the tribe of the kindreds of the Cahathites, from among the Levites. But thus do unto them that they may live and not die, when they go unto the most holy place. Aaron and his sons shall go in and put them, every man unto his service and unto his burden. But let them not go in to see when they cover the sanctuary, lest they die.

And the Lord spake unto Moses saying: Take the sum of the children of Gerson, in the houses of their fathers and in their kindreds: from thirty years and above, until fifty, all that are able to go forth in war, for to do service in the tabernacle of witness. And this is the service of the kindred of the Gersonites, to serve and to bear. They shall bear the curtains of the dwelling and the roof of the tabernacle of witness and his covering and the covering of taxus skins that is on high above upon it, and the hanging of the door of the tabernacle of witness: and the hanging of the court and the hanging of the gate of the court that is round about the dwelling and the altar, and the cords of them, and all the instruments that serve unto them and all that is made for them. And at the mouth of Aaron and his sons, shall all the service of the children of the Gersonites be done, in all their charges and in all their service, and ye shall appoint them unto all their charges that they shall wait upon. And this is the service of the kindred of the children of the Gersonites in the tabernacle of witness, and their wait shall be in the hand of Ithamar the son of Aaron the priest.

And thou shalt number the sons of Merari in their kindreds and in the houses of their fathers, from thirty years and above unto fifty. All that is able to go forth in war, to do the service of the tabernacle of witness. And this is the charge that they must wait upon in all that they must serve in the tabernacle of

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witness: The boards of the dwelling, and the bars, pillars, and sockets thereof, and the pillars of the court round about, and their sockets, pins and cords with all that pertaineth and serveth unto them. And by name ye shall reckon the things that they must wait upon to bear. This is the service of the kindreds of the sons of Merari in all their service in the tabernacle of witness by the hand of Ithamar the son of Aaron the priest.

And Moses and Aaron and the princes of the multitude numbered the sons of the Cahathites in their kindreds and houses of their fathers, from thirty years and above unto fifty, and that were able to go forth in the host and to do service in the tabernacle of witness. And the number of them in their kindreds were two thousand, seven hundred and fifty. These are the numbers of the kindreds of the Cahathites, of all that did service in the tabernacle of witness, which Moses and Aaron did number at the commandment of the Lord of by the hand of Moses. And the sons of Gerson were numbered in their kindreds and in the houses of their fathers, from thirty years up unto fifty, all that were able to go forth in the host for to do service in the tabernacle of witness. And the number of them in their kindreds, and in the houses of their fathers, was two thousand, six hundred and thirty. This is the number of the kindreds of the sons of Gerson, of all that did service in the tabernacle of witness, which Moses and Aaron did number at the commandment of the Lord.

And the kindreds of the sons of Merari were numbered in their kindreds and in the houses of their fathers, from thirty years up unto fifty. All that were able to go forth with the host, to do service in the tabernacle of witness. And the number of them was in their kindreds, three thousand and two hundred. This is the number of the kindreds of the sons of Merari, which Moses and Aaron numbered at the bidding of the Lord, by the hand of Moses.

The whole sum which Moses, Aaron and the lords of Israel numbered among the Levites in their kindreds and households of their fathers, from thirty years up unto fifty every man to do his office and service and to bear his burden in the tabernacle of witness: was eight thousand, five hundred and eighty which they numbered at the commandment of the Lord by the hand of Moses every man unto his service and burden: as the Lord commanded Moses.

[Chpt 5] And the Lord spake unto Moses saying: command the children of Israel that they put out of the host, all the lepers and all that have issues and all that are defiled upon the dead, whether they be males or females ye shall put them out of the host, that they defile not the tents among which ye dwell. And

(from middle English, French from the Latin)

the children of Israel did so, and put them out of the host even as the Lord commanded Moses, so did the children of Israel.

And the Lord spake unto Moses saying: speak unto the children of Israel: whether it be man or woman, when they have sinned any manner of sin which a man doeth wherewith a man trespasseth against the Lord, so that the soul hath done amiss: then they shall knowlege their sins which they have done, and restore again the hurt that they have done in the whole, and put the fifth part of it more thereto, and give it unto him whom he hath trespassed against. But and if he that maketh the amends have no man to do it to, then the amends that is made shall be the Lords and the Priests, beside the ram of the atonement offering wherewith he maketh an atonement for himself. And all heave offerings of all the hallowed things which the children of Israel bring unto the priest, shall be the priests, and every mans hallowed things shall be his own, but whatsoever any man giveth the priest, it shall be the priests.

And the Lord spake unto Moses saying: Speak unto the children of Israel, and say unto them. If any mans wife go aside and trespass against him, so that another man lie with her fleshly and the thing be hid from the eyes of her husband and is not come to light that she is defiled (for there is no witness against her) in as much as she was not taken with the manner, and the spirit of jealousy cometh upon him and he is jealous over his wife and she defiled, or happily the spirit of jealousy cometh upon him, and he is jealous over his wife and she yet undefiled. Then let her husband bring her unto the priest and bring an offering for her: the tenth part of an Epha of barley meal, but shall pour none oil thereunto, nor put frankincense thereon: for it is an offering of jealousy, and an offering that maketh remembrance of sin.

And let the priest bring her and set her before the Lord, and let him take holy water in an earthen vessel and of the dust that is in the floor of the habitation, and put it into the water. And the priest shall set the wife before the Lord and uncover her head, and put the memorial of the offering in her hands which is the jealousy offering, and the priest shall have bitter and cursing water in his hand, and he shall conjure her and shall say unto her: If no man have lien with thee neither hast gone aside, and defiled thyself behind thy husband, then have thou no harm of this bitter cursing water.

But and if thou hast gone aside behind thine husband and art defiled and some other man hath lien with thee beside thine husband (and let the priest conjure her with the conjuration of the curse and say unto her) the Lord make thee a

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curse and a conjuration among thy people: so that the Lord make thy thigh rot, and thy belly swell and this bitter cursing water go into the bowels of thee, that thy belly swell and thy thigh rot, and the wife shall say :Amen Amen.

And the priest shall write this curse in a bill and wash it out in the bitter water. And when the cursing water is in her that it is bitter, then let the priest take the jealousy offering out of the wifes hand, and wave it before the Lord, and bring it unto the altar: and he shall take an handful of the memorial offering and burn it upon the altar, and then make her drink the water and when he hath made her drink the water. If she be defiled and have trespassed against her husband, then shall the cursing water go into her and be so bitter, that her belly shall swell and her thigh shall rot, and she shall be a curse among her people. And if she be not defiled but is clean, then she shall have no harm, but that she may conceive.

This is the law of jealousy, when a wife goeth aside behind her husband and is defiled, or when the spirit of jealousy cometh upon a man, so that he is jealous over his wife: then he shall bring her before the Lord, and the priest shall minister all this law unto her, and the man shall be guiltless, and the wife shall bear her sin.

[Chpt 6] And the Lord spake unto Moses saying: speak unto children of Israel and say unto them: when either man or woman appointeth to vow a vow of abstinence for to abstain unto the Lord, he shall abstain from wine and strong drink, and shall drink no vinegar of wine or of strong drink, nor drink whatsoever is pressed out of grapes: and shall eat no fresh grapes neither yet dried, as long as his abstinence endureth. Moreover he shall eat nothing that is made of the vine tree, no not so much as the kernels or the husk of the grape.

And as long as the vow of his abstinence endureth, there shall no razor nor shears come upon his head, until his days be out which he fasteth unto the Lord, and he shall be holy and shall let the locks of his hair grow. As long as he abstaineth unto the Lord he shall come at no dead body: he shall not make himself unclean at the death of his father, mother, brother or sister: For the abstinence of his God is upon his head. And therefore as long as his abstinence lasteth, he shall be holy unto the Lord.

And if it fortune that any man by chance die suddenly before him, and defile the head of his abstinence, then must he shave his head the day of his cleansing: even the seventh day he shall shave it. And the eighth day he shall bring two turtles or two young pigeons to the priest, unto the door of the tabernacle of witness. And the priest shall offer the one for a sinoffering and the other for a

(from middle English, French from the Latin)

burntoffering and make an atonement for him, as concerning that he sinned upon the dead, and shall also hallow his head the same day and he shall abstain unto the Lord the time of his abstinency, and shall bring a lamb of an year old for a trespass offering: but the days that were before are lost, because his abstinence was defiled. This is the law of the abstainer, when the time of his abstinence is out he shall be brought unto the door of the tabernacle of witness and he shall bring his offering unto the Lord: an he lamb of a year old without blemish for a burntoffering and a she lamb of a year old without blemish for a sinoffering, a ram without blemish also for a peaceoffering, and a basket of sweet bread of fine flour mingled with oil and wafers of sweet bread anointed with oil with meatofferings and drinkofferings that long thereto. And the priest shall bring him before the Lord and offer his sinoffering and his burntoffering, and shall offer the ram for a peaceoffering unto the Lord with the basket of sweet bread, and the priest shall offer also his meatoffering and his drinkoffering. And the abstainer shall shave his head in the door of the tabernacle of witness and shall take the hair of his sober head and put it in the fire which is under the peaceoffering. Then the priest shall take the sodden shoulder of the ram and one sweet cake out of the basket and one sweet wafer also and put them in the hand of the abstainer after he hath shaven his abstinence off, and the priest shall wave them unto the Lord, which offering shall be holy unto the priest with the wavebreast and heave shoulder: and then the abstainer may drink wine. This is the law of the abstainer which hath vowed his offering unto the Lord for his abstinence, besides that his hand can get. And according to the vow which he vowed, even so he must do in the law of his abstinence.

And the Lord talked with Moses saying: speak unto Aaron and his sons saying: of this wise ye shall bless the children of Israel saying unto them.

The Lord bless thee and keep thee.

The Lord make his face shine upon thee and be merciful unto thee.

The Lord lift up his countenance upon thee, and give thee peace. For ye shall put my name upon the children of Israel, that I may bless them.

[Chpt 7] And when Moses had full set up the habitation and anointed it and sanctified it and all the apparel thereof, and had anointed and sanctified the altar also and all the vessels thereof: then the princes of Israel heads over the houses of their fathers which were the Lords of the tribes that stood and numbered, offered and brought their gifts before the Lord six covered chariots and twelve

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oxen: two and two a chariot and an ox every man, and they brought them before the habitation.

And the Lord spake unto Moses saying: take it of them and let them be to do the service of the tabernacle of witness, and give them unto the Levites, every man according unto his office. And Moses took the chariots and the oxen, and gave them unto the Levites: two chariots and four oxen he gave unto the sons of Gerson according unto their office. And four chariots and eight oxen he gave unto the sons of Merari according unto their offices, under the hands of Ithamar the son of Aaron the priest. But unto the sons of Cahath he gave none, for the office that pertained to them was holy, and therefore they must bear upon shoulders.

And the princes offered unto the dedicating of the altar in the day that it was anointed, and brought their gifts before the altar. And the Lord said unto Moses: let the princes bring their offerings, every day one prince, unto the dedicating of the altar.

He that offered his offering the first day, was Nahesson the son of Aminadab of the tribe of Juda. And his offering was: a silver charger, of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle, both of them full of fine wheaten flour mingled with oil for a meatoffering: and a spoon of ten sickles of gold full of cense: and an bullock, a ram and a lamb of a year old for brumtofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of a year old. And this was the gift of Nahesson the son of Aminadab.

The second day, did Nathaneel offer, the son of Zuar, captain over Isachar. And his offering which he brought was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles, of the holy sickle: and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles, full of cense. And an bullock, a ram and a lamb of a year old for brumtofferings, and for peaceofferings two oxen five rams, five he goats and five lambs of one year old. And this was the offering of Nathaneel the son of Zuar.

The third day, Eliab the son of Helon the chiefest among the children of Zabulon, brought his offering. And his offering was, a silver charger of an hundred and thirty sickles weight, and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: and an ox and a ram and a lamb of a

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year old for burntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Eliab the son of Helon.

The fourth day, Elizur the son of Sedeur, chief lord among the children of Ruben, brought his offering. And his gift was: a silver charger of an hundred and thirty sickles weight, and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: and an bullock, a ram and a lamb of a year old for burntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Elizur the son of Sedeur.

The fifth day, Selumiel the son of Zuri Sadai, chief lord among the children of Simeon, offered. whose gift was: a silver charger of an hundred and thirty sickles weight, and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: and an bullock, a ram and a lamb of a year old for burntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Selumiel the son of Zuri Sadai.

The sixth day, Eliasaph the son of Deguel the chief lord among the children of Gad, offered: whose gift was: a silver charger of an hundred and thirty sickles weight, and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense. And an ox, a ram and a lamb of a year old for burntofferings, and an he goat for a sinoffering. And for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Eliasaph the son of Deguel.

The seventh day, Elisama the son of Amihud, the chief lord of the children of Ephraim, offered. And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle: and both full of fine flour mingled with oil for a meat offering: and a golden spoon of ten sickles, full of cense. And an bullock, a ram and a lamb of a year old for burntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Elisama the son of Amihud.

The eighth day, offered Gamaliel the son of Pedazur, the chief lord of the

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children of Manasse. And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: And an bullock, a ram and a lamb of a year old for brurntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Gamaliel the son of Pedazur.

The ninth day, Abidan the son of Gedeoni the chief lord among the children of Benjamin offered. And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: and an bullock, a ram and a lamb of a year old for brurntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Abidan the son of Gedeoni.

The tenth day, Ahiezer the son of Ammi Sadai, chief lord among the children of Dan offered. And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle: and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: and an bullock, a ram and a lamb of a year old for brurntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Ahiezer the son of Ammi Sadai.

The eleventh day, Pagiel the son of Ocran the chief lord among the children of Asser offered: And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of ten sickles full of cense: And an bullock, a ram and a lamb of a year old for brurntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen, five rams five he goats and five lambs of one year old. And this was the offering of Pagiel the son of Ocran.

The twelfth day, Ahira the son of Enan, chief lord among the children of Naphtali offered. And his gift was: a silver charger of an hundred and thirty sickles weight: and a silver bowl of seventy sickles of the holy sickle, and both full of fine flour mingled with oil for a meatoffering: and a golden spoon of twenty sickles full of cense: and an bullock, a ram and a lamb of a year old for

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burntofferings, and an he goat for a sinoffering: and for peaceofferings two oxen five rams five he goats and five lambs of one year old. And this was the offering of Ahira, the son of Enan.

Of this manner was the dedication of the altar, when it was anointed: unto the which was brought of the princes of Israel twelve chargers of silver twelve silver bowls and twelve spoons of gold: every charger containing an hundred and thirty sickles of silver, and every bowl seventy so that all the silver of all the vessels, was two thousand and four hundred sickles of the holy sickle. And the twelve golden spoons which were full of cense, contained ten sickles apiece of the holy sickle: so that all the gold of the spoons, was an hundred and twenty sickles.

All the oxen that were brought for the burntofferings were twelve and the rams twelve and the lambs twelve of a year old apiece, with the meatofferings: with he goats for sinofferings. And all the oxen of the peaceofferings were twenty four the rams sixty the goats sixty and lambs of a year old apiece sixty and this was the dedication of the altar, after that it was anointed.

And when Moses was gone into the tabernacle of witness to speak with him, he heard the voice of one speaking unto him from of the mercy seat that was upon the ark of witness: even from between the two cherubins he spake unto him.

[Chpt 8] And the Lord spake unto Moses saying: speak unto Aaron and say unto him: when thou puttest on the lamps see that they light all seven upon the forefront of the candlestick. And Aaron did even so, and put the lamps upon the forefront of the candlestick, as the Lord commanded Moses, and the work of the candlestick was of stiff gold: both the shaft and the flowers thereof. And according unto the vision which the Lord had shewed Moses even so he made the candlestick.

And the Lord spake unto Moses saying: take the Levites from among the children of Israel, and cleanse them. And this do unto them when thou cleansest them, sprinkle water of purifying upon them and make a razor to run along upon all the flesh of them, and let them wash their clothes, and then they shall be clean. And let them take a bullock and his meatoffering, fine flour mingled with oil: and another bullock shalt thou take to be a sinoffering.

Then bring the Levites before the tabernacle of witness and gather the whole multitude of the children of Israel together. And bring the Levites before the Lord, and let the children of Israel put their hands upon the Levites. And let

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Aaron heave the Levites before the Lord, for an heaveoffering given of the children of Israel, and then let them be appointed to wait upon the service of the Lord.

And let the Levites put their hands upon the heads of the bullocks, and then offer them: the one for a sinoffering and the other for a burnt offering unto the Lord, to make an atonement for the Levites. And make the Levites stand before Aaron and his sons, and have them to be a heaveoffering unto the Lord. And thou shalt separate the Levites from among the children of Israel, that they be mine: and after that let them go and do the service of the tabernacle of witness.

Cleanse them and wave them, for they are given unto me from among the children of Israel for I have taken them unto me for all the first born that open any matrice among the children of Israel.

For all the first born among the children of Israel are mine both man and beast: because the same time that I smote the first born in the land of Egypt, I sanctified them for myself: and I have taken the Levites for all the first born among the children of Israel, and have given them unto Aaron and his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of witness and to make an atonement for the children of Israel, that there be no plague among the children of Israel, if they come nigh unto the sanctuary.

And Moses and Aaron and all the congregation of the children of Israel did unto the Levites according unto all that the Lord commanded Moses. And the Levites purified themselves, and washed their clothes. And Aaron waved them before the Lord, and made an atonement for them to cleanse them. And after that they went in to do their service in the tabernacle of witness, before Aaron and his sons. And according as the Lord had commanded Moses as concerning the Levites, even so they did unto them.

And the Lord spake unto Moses saying: this shall be the manner of the Levites: from twenty five years upward they shall go in to wait upon the service in the tabernacle of witness, and at fifty they shall cease waiting upon the service thereof, and shall labor no more: but shall minister unto their brethren in the tabernacle of witness, and there wait, but shall do no more service. And see that thou do after this manner unto the Levites in their waiting times.

[Chpt 9] And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they: were come out of the land of Egypt saying: let the children of Israel offer Passover in his season: even the

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fourteenth day of this month at even they shall keep it in his season, according to all the ordinances and manners thereof. And Moses bade the children of Israel that they should offer Passover, and they offered Passover the fourteenth day of the first month at even in the wilderness of Sinai: and did according to all that the Lord commanded Moses.

And it chanced that certain men which were defiled with a dead corpse that they might not offer Passover the same day, came before Moses and Aaron the same time, and said: we are defiled upon a dead corpse, wherefore are we kept back that we may not offer an offering unto the Lord in the due season, among the children of Israel? And Moses said unto them: tarry, that I may hear what the Lord will command you. And the Lord spake unto Moses saying: speak unto the children of Israel and say: If any man among you or your children after you be unclean by the reason of a corpse or is in the way far off, then let him offer Passover unto the Lord: the fourteenth day of the second month at even, and eat it with sweet bread and sour herbs, and let them leave none of it unto the morning nor break any bone of it. And according to all the ordinance of the Passover let them offer it.

But if a man be clean and not let in a journey, and yet was negligent to offer Passover, the same soul shall perish from his people, because he brought not an offering unto the Lord in his due season: and he shall bear his sin. And when a stranger dwelleth among you and will offer Passover unto the Lord according to the ordinance of Passover and manner thereof shall he offer it. And ye shall have one law both for the stranger and for him that was born at home in the land. And the same day that the habitation was reared up, a cloud covered it on high upon the tabernacle of witness: and at even there was upon the habitation, as it were the similitude of fire until the morning. And so it was always, that the cloud covered it by day, and the similitude of fire by night. And when the cloud was taken up from of the tabernacle, then the children of Israel journeyed: and where the cloud abode there the children of Israel pitched their tents. At the mouth of the Lord the children of Israel journeyed, and at the mouth of the Lord they pitched. And as long as the cloud abode upon the habitation, they lay still, and when the cloud tarried still upon the habitation long time, the children of Israel waited upon the Lord and journeyed not.

If it chanced that the cloud abode any space of time upon the habitation, then they kept their tents at the mouth of the Lord: and they journeyed also at the commandment of the Lord. And if it happened that the cloud was upon the

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habitation from evening unto morning and was taken up in the morning then they journeyed. Whether it was by day or by night that the cloud was taken up, they journeyed. But when the cloud tarried two days or a month or a long season upon the habitation, as long as it tarried thereon, the children of Israel kept their tents and journeyed not. And as soon as the cloud was taken up, they journeyed. At the mouth of the Lord they rested, and at the commandment of the Lord they journeyed. And thus they kept the watch of the Lord, at the commandment of the Lord by the hand of Moses.

[Chpt 10] And the Lord spake unto Moses saying: Make thee two trumpets of beaten silver, that thou mayst use them to call the congregation together, and when the host shall journey. When they blow with them, all the multitude shall resort to thee, unto the door of the tabernacle of witness. If but one trumpet blow only, then the princes which are heads over the thousands of Israel shall come unto thee. And when ye trump the first time, the hosts that lie on the east parts shall go forward.

And when ye trump the second time, then the hosts that lie on the south side shall take their journey: for they shall trump when they take their journeys. And in gathering the congregation together, ye shall blow and not trump. And the sons of Aaron the priests shall blow the trumpets and shall have them and it shall be a law unto you for ever and among your children after you.

And when ye shall go to war in your land against your enemies that vex you, ye shall trump with the trumpets and ye shall be remembered before the Lord your God and saved from your enemies. Also when ye be merry in your feast days and in the first days of your months, ye shall blow the trumpets over your burnt sacrifices and peaceofferings, that it may be a remembrance of you before your God. I am the Lord your God.

And it came to pass the twentieth day of the second month in the second year, that the cloud was taken up from off the habitation of witness. And the children of Israel took their journey out of the desert of Sinai, and the cloud rested in the wilderness of Pharan. And the first took their journey at the mouth of the Lord, by the hand of Moses: even the standard of the host of Juda removed first with their armies, whose captain was Nahason the son of Aminadab. And over the host of the tribe of the children of Isachar, was Nathanael the son of Zuar. And over the host of the tribe of the children of Zabulon, was Eliab the son of Helon. And the habitation was taken down: and the sons of Gerson and Merari went forth bearing the habitation.

(from middle English, French from the Latin)

Then the standard of the host of Ruben went forth with their armies, whose captain was Elizur the son of Sedeur. And over the host of the tribe of the children of Simeon, was Salamiel the son of Zuri saddai. And over the host of the tribe of the children of Gad was Eliasaph the son of Deguel. Then the Cahathites went forward and bare the holy things, and the other did set up the habitation against they came.

Then the standard of the host of the children of Ephraim went forth with their armies, whose captain was Elisama the son of Amiud. And over the host of the tribe of the sons of Manasse, was Gamaliel the son of Pedazur. And over the host of the tribe of the sons of Benjamin, was Abidan the son of Gedeoni.

And hindmost of all the host came the standard of the host of the children of Dan with their armies: whose captain was, Ahiezar the son of Ammi Saddai. And over the host of the tribe of the children of Asser, was Pagiell the son of Ochran. And over the host of the tribe of the children of Nephthali, was Ahira the son of Enan, of this manner were the journeys of the children of Israel, with their armies when they removed.

And Moses said unto Hobab the son of Raguel the Madianite, Moses father in law: we go unto the place of which the Lord said I will give it you. Go with us and we will do thee good, for the Lord hath promised good unto Israel. And he said unto him: I will not: but will go to mine own land and to my kindred. And Moses said, Oh nay, leave us not, for thou knowest where is best for us to pitch in the wilderness: and thou shalt be our eyes. And if thou go with us, look what goodness the Lord sheweth upon us, the same we will shew upon thee.

And they departed from the mount of the Lord three days journey, and the ark of the testament of the Lord went before them in the three days journey to search out a resting place for them. And the cloud of the Lord was over them by day, when they went out of the tents.

And when the ark went forth, Moses said: Rise up Lord and let thine enemies be scattered, and let them that hate thee flee before thee. And when the ark rested, he said: return Lord, unto the many thousands of Israel.

[Chpt 11] And the people complained and it displeased the ears of the Lord. And when the Lord heard it he was wroth, and the fire of the Lord burnt among them and consumed the uttermost of the host. And the people cried unto Moses, and he made intercession unto the Lord and the fire quenched. And they called the name of the place Tabera because the fire of the Lord burnt among them.

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And the rascal people that was among them fell a lusting. And the children of Israel also went to and wept and said: who shall give us flesh to eat? we remember the fish which we should eat in Egypt for nought, and of the Cucumbers and melons, leeks, onions and garlic. But now our souls are dried away, for our eyes look on nothing else, save upon Manna.

The Manna was as it had been coriander seed, and to see to like Bedellion. And the people went about and gathered it, and ground it in mills, or beat it in mortars and baked it in pans and made cakes of it. And the taste of it was like unto the taste of an oilcake. And when the dew fell about the host in the night, the manna fell therewith.

And when Moses heard the people weep in their households every man in the door of his tent, then the wrath of the Lord waxed hot exceedingly: and it grieved Moses also. And Moses said unto the Lord: wherefore dealest thou so cruelly with thy servant? wherefore do I not find favour in thy sight, seeing that thou puttest the weight of this people upon me? have I conceived all this people, or have I begotten them, that thou shouldest say unto me, carry them in thy bosom (as a nurse beareth the sucking child) unto the land which thou swarest unto their fathers? where should I have flesh to give unto all this people? For they weep unto me saying: give us flesh that we may eat. I am not able to bear all this people alone, for it is too heavy for me. Wherefore if thou deal thus with me, kill me, I pray thee, if I have found favour in thy sight and let me not see my wretchedness.

And the Lord said unto Moses: gather unto me seventy of the elders of Israel, which thou knowest that they are the elders of the people and officers over them, and bring them unto the tabernacle of witness, and let them stand there with thee. And I will come down and talk with thee there, and take of the spirit which is upon thee and put upon them, and they shall bear with thee in the burden of the people, and so shalt thou not bear alone.

And say unto the people: hallow yourselves against tomorrow, that ye may eat flesh, for ye have whined in the ears of the Lord saying: who shall give us flesh to eat, for we were happy when we were in Egypt? therefore the Lord will give you flesh, and ye shall eat: Ye shall not eat one day only either two or five days, either ten or twenty days: but even a month long, and until it come out at the nostrils of you, that ye be ready to *parbreak: because that ye have cast the Lord aside which is among you, and have wept before him saying: why came we out of Egypt.

(from middle English, French from the Latin)

And Moses said: six hundred thousand footmen are there of the people, among which I am. And thou hast said: I will give them flesh and they shall eat a month long. Shall the sheep and the oxen be slain for them to find them, either shall all the fish of the sea be gathered together to serve them? And the Lord said unto Moses: is the Lords hand waxed short? Thou shalt see whether my word shall come to pass unto thee or not.

And Moses went out and told the people the saying of the Lord, and gathered the seventy elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud and spake unto him, and took of the spirit that was upon him, and put it upon the seventy elders. And as the spirit rested upon them, they prophesied and did nought else. But there remained two of the men in the host: the one called Eldad, and the other Medad. And the spirit rested upon them for they were of them that were written, but they went not out unto the tabernacle: and they prophesied in the host.

And there ran a young man and told Moses and said: Eldad and Medad do prophesy in the host. And Josua the son of Nun the servant of Moses which he had chosen out, answered and said: master Moses, forbid them. And Moses said unto him: enviest thou for my sake? would God that all the Lords people could prophesy, and that the Lord would put his spirit upon them. And then both Moses and the elders of Israel, gat them into the host.

And there went forth a wind from the Lord and brought quails from the sea and let them fall about the host, even a days journey round about on every side of the host, and two cubits high upon the earth. And the people stood up all that night and on the morrow, and gathered quails. And he that gathered the least, gathered ten homers full. And they killed them round about the host. And while the flesh was yet between their teeth, before it was chewed up, the wrath of the Lord waxed hot upon the people, and the Lord slew of the people an exceeding mighty slaughter. And they called the name of the place, *kibrath hathavah: because they buried the people that lusted there.

And the people took their journey from kibrath hathavah, unto hazeroth, and bode at hazeroth.

**parbreak (vomit) *kibrath hathavah; from the Hebrew: the graves of lust*

[Chpt 12] And Miriam and Aaron spake against Moses, because of his wife of Inde which he had taken: for he had taken to wife one of India. And they said: doth the Lord speak only through Moses? doth he not speak also by us?

(from middle English, French from the Latin)

And the Lord heard it. But Moses was a very meek man above all the men of the earth. And the Lord spake at once unto Moses unto Aaron and Miriam: come out ye three unto the tabernacle of witness: and they came out all three.

And the Lord came down in the pillar of the cloud and stood in the door of the tabernacle and called Aaron and Miriam. And they went out both of them. And he said: hear my words. If there be a prophet of the Lords among you, I will show myself unto him in a vision and will speak unto him in a dream: But my servant Moses is not so, which is faithful in all mine house. Unto him I speak mouth to mouth and he seeth the sight and the fashion of the Lord, and not through riddles. Wherefore then were ye not afraid to speak against my servant Moses?

And the Lord was angry with them and went his way, and the cloud departed from the tabernacle. And behold, Miriam was become leprous, as it were snow. And when Aaron looked upon Miriam and saw that she was leprous, he said unto Moses: Oh I beseech thee my Lord, put not the sin upon us which we have foolishly committed and sinned. Oh, let her not be as one that came dead out of his mothers womb: for half her flesh is eaten away.

And Moses cried unto the Lord saying: Oh God, heal her. And the Lord said unto Moses: If her father had spit in her face, should she not be ashamed seven days? let her be shut out of the host seven days, and after that let her be received in again. And Miriam was shut out of the host seven days: and the people removed not, till she was brought in again. And afterward they removed from Hazereth, and pitched in the wilderness of Pharan.

[Chpt 13] And the Lord spake unto Moses saying: Send men out to search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers a man and let them all be such as are rulers among them. And Moses at the commandment of the Lord sent forth out of the wilderness of Pharan: such men as were all heads among the children of Israel, whose names are these.

In the tribe of Ruben, Sammua the son of Zacur: In the tribe of Simeon, Saphat the son of Hori. In the tribe of Juda, Caleph the son of Jephune. In the tribe of Isachar, Igeal the son of Joseph. In the tribe of Ephraim, Hosea the son of Nun. In the tribe of BenJamin, Palti the son of Raphu. In the tribe of Zabulon, Gadiel the son of Sodi. In the tribe of Joseph: that was of Manasse, Gaddi the son of Susi. In the tribe of Dan, Amiel the son of Gemali. In the tribe of Asser, Sethur the son of Micheel. In the tribe Nephtali, Nahebi the son of

(from middle English, French from the Latin)

Uaphsi. In the tribe of Gad, Guel the son of Machi. These are the names of the men which Moses sent to spy out the land. And Moses called the name of Hosea the son of Nun, Josua.

And Moses sent them forth to spy out the land of Canaan, and said unto them: get you southward and go up into the high country, and see the land what manner thing it is and the people that dwelleth therein: whether they be strong or weak, either few or many, and what the land is that they dwell in, whether it be good or bad, and what manner of cities they dwell in: whether they dwell in tents or walled towns, and what manner of land it is: whether it be fat or lean, and whether there be trees therein or not. And be of a good courage, and bring of the fruits of the land. And it was about the time that grapes are first ripe.

And they went up and searched out the land from the wilderness of Zin unto Rehob as men go to Hemath, and they ascended unto the south and came unto Hebron, where Ahiman was and Sefai and Thalmani the sons of Enack. Hebron was built seven years before Zoan in Egypt. And they came unto the river of Escol and they cut down there a branch with one cluster of grapes and bare it upon a staff between twain, and also of the pomegranates and of the figs of the place. The river was called Jrehel Escol, because of the cluster of grapes which the children of Israel cut down there.

And they turned back again from searching the land, at forty days end. And they went and came to Moses and Aaron and unto all the multitude of the children of Israel, unto the wilderness of Pharan: even unto Cades, and brought them word and also unto all the congregation, and showed them the fruit of the land. And they told him saying: we came unto the land whither thou sendest us, and surely it is a land that floweth with milk and honey and here is of the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled and exceeding great, and moreover we saw the children of Enack there.

The Amaleks dwell in the south country, and the Hethites, Jebusites and the Amorites dwell in the mountains, and the Cananites dwell by the sea and along by the coast of Jordan.

And Caleb stilled the murmur of the people against Moses saying: let us go up and conquer it, for we be able to overcome it. But the men that went up with him, said: We be not able to go up against the people, for they are stronger than we: And they brought up an evil report of the land which they had searched, unto the children of Israel saying: The land which we have gone through to search it out, is *a land that eateth up the inhabitors thereof, and the people that

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we saw in it are men of stature. And there we saw also giants, the children of Enack which are of the giants. And we seemed in our sight as it were grasshoppers and so we did in their sight.

**a land that eateth up the inhabitants thereof.. MN eateth up, that is suffereth them not to live, but with battle and violence of giants continueth them. RN also as of wicked labor of no rest : see 4th Esdras wicked labor.*

[Chpt 14] And the multitude cried out, and the people wept throughout that night, and all the children of Israel murmured against Moses and Aaron. And the whole congregation said unto them: would God that we had died in the land of Egypt, either we would that we had died in this wilderness. Wherefore hath the Lord brought us unto this land to fall upon the sword, that both our wives, and also our children should be a prey? is it not better that we return unto Egypt again? And they said one to another: let us make a captain and return unto Egypt again.

And Moses and Aaron fell on their faces before all the congregation of the multitude of the children of Israel. And Josua the son of Nun, and Caleb the son of Jephune which were of them that searched the land rent their clothes and spake unto all the company of the children of Israel saying: The land which we walked through to search it, is a very good land. If the Lord have lust to us, he will bring us into this land and give it us, which is a land that floweth with milk and honey. But in any wise rebel not against the Lord. Moreover fear ye not the people of the land, for they are but bread for us. Their shield is departed from them, and the Lord is with us: fear them not therefore.

And all the whole multitude bade stone them with stones. But the glory of the Lord appeared in the tabernacle of witness, unto all the children of Israel. And the Lord said unto Moses: How long shall this people rail upon me, and how long will it be, before they believe me, for all my signs which I have shewed among them? I will smite them with the pestilence and destroy them, and will make of thee a greater nation and a mightier than they.

And Moses said unto the Lord: then the Egyptians shall hear it, for thou broughtest this people with thy might from among them. And it will be told to the inhabitants of this land also, for they have heard likewise, that thou the Lord art among this people, and that thou art seen face to face, and that thy cloud standeth over them and that thou goest before them by day time in a pillar of cloud, and in a pillar of fire by night. If thou shalt kill all this people as they

(from middle English, French from the Latin)

were but one man then the nations which have heard the fame of thee, will speak saying: because the Lord was not able to bring in this people into the land which he swore unto them, therefore he slew them in the wilderness.

So now let the power of my Lord be great, according as thou hast spoken saying: the Lord is long before he be angry, and full of mercy, and suffereth sin and trespass, and leaveth no man innocent, and visiteth the unrighteousness of the fathers upon the children, even upon the third and fourth generation, be merciful I beseech ye therefore, unto the sin of this people according unto thy great mercy, and according as thou hast forgiven this people from Egypt even unto this place.

And the Lord said: I have forgiven it, according to thy request. But as truly as I live, all the earth shall be filled with my glory. For of all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness, and yet have tempted me now this ten times and have not hearkened unto my voice, there shall not one see the land which I sware unto their fathers, neither shall any of them that railed upon me, see it. But my servant Caleb, because there is another manner spirit with him, and because he hath followed me unto utmost: him I will bring into the land which he hath walked in, and his seed shall conquer it, and also the Amalekites and Cananites which dwell in the low countries. Tomorrow turn you and get you into the wilderness: even the way toward the red sea.

And the Lord spake unto Moses and Aaron saying: how long shall this evil multitude murmur against me? I have heard the murmurings of the children of Israel which they murmur against me. Tell them, that the Lord sayeth: As truly as I live, I will do unto you even as ye have spoken in mine ears. Your carcasses shall lie in this wilderness, neither shall any of these numbers which were numbered from twenty years and above of you which have murmured against me come in to the land over which I lifted mine hand to make you dwell therein, save Caleb the son of Jephune, and Josua the son of Nun.

And your children which ye said should be a prey, them I will bring in, and they shall know the land which ye have refused, and your carcasses shall lie in this wilderness. And your children shall wander in this wilderness forty years and suffer for your whoredom until your carcasses be wasted in the wilderness, after the number of the days in which ye searched out the land forty days, and every day a year: so that they shall bear your unrighteousness forty years, and ye shall feel my vengeance I the Lord have said that I will do it unto all this evil

(from middle English, French from the Latin)

congregation that are gathered together against me: even in this wilderness ye shall be consumed, and here ye shall die.

And the men which Moses sent to search the land, and which (when they came again) made all the people to murmur against it in that they brought up a *sclander upon the land: died for their bringing up that evil slander upon it, and were plagued before the Lord. But Josua the son of Nun and Caleb the son of Jephune which were of the men that went to search the land, lived still. And Moses told these sayings unto all the children of Israel, and the people took great sorrow.

And they rose up early in the morning and gat them up into the top of the mountain saying: lo we be here, and will go up unto the place of which the Lord said, for we have sinned. And Moses said: wherefore will ye go on this manner beyond the word of the Lord? it will not come well to pass: go not up for the Lord is not among you that ye be not slain before your enemies. For the Amalekites and the Cananites are there before you, and ye will fall upon the sword: because ye are turned away from the Lord, and therefore the Lord will not be with you.

But they were blinded to go up into the hilltop: Never the later, the ark of the testament of the Lord and Moses departed not out of the host. Then the Amalekites and the Cananites which dwelt in that hill, came down and smote them and hewed them: even unto Horma.

**sclander (scandal/slander)*

[Chpt 15] And the Lord spake unto Moses saying: speak unto the children of Israel and say unto them: when ye be come into the land of your habitation which I give unto you, and will offer an offering upon the fire unto the Lord, whether it be a brumt offering or a special vow or freewill offering or if it be in your principal feasts to make a sweet savour unto the Lord, of the oxen or of the flock.

Then, let him that offereth his offering unto the Lord, bring also a meat offering of a tenth deal of flour mingled with the fourth part of an hin of oil, and the fourth part of an hin of wine for a drink offering and offer with the brumt offering or any other offering when it is a lamb. And unto a ram thou shalt offer a meat offering of two tenth deals of flour, mingled with the third part of an hin of oil, and to a drink offering thou shalt offer the third part of an hin of wine, to be a sweet savour unto the Lord.

(from middle English, French from the Latin)

When thou offerest an ox to a burnt offering or in any special vow or peace offering unto the Lord, then thou shalt bring unto an ox, a meat offering of three tenth deals of flour mingled with half an hin of oil. And thou shalt bring for a drink offering half an hin of wine, that is an offering of a sweet savour unto the Lord. This is the manner that shall be done unto one ox, one ram, a lamb or a kid. And according to the number of such offerings, thou shalt increase the meat offerings and the drink offerings.

All that are of yourselves shall do these things after this manner, when he offereth an offering of sweet savour unto the Lord. And if there be a stranger with you or be among you in your generations, and will offer an offering of a sweet savour unto the Lord: even as ye do, so he shall do. One ordinance shall serve both for you of the congregation, and also for the stranger. And it shall be an ordinance for ever among your children after you, that the stranger and ye shall be like before the Lord. One law and one manner shall serve, both for you and for the stranger that dwelleth with you.

And the Lord spake unto Moses saying: speak unto the children of Israel and say unto them: when ye be come in to the land whither I will bring you, then when ye will eat of the bread of the land, ye shall give an heave offering unto the Lord. Yee shall give a cake of the first of your dough unto an heave offering: as ye do the heave offering of the barn, even so ye shall heave it. Of the first of your dough ye must give unto the Lord an heave offering, throughout your generations.

If ye oversee yourselves and observe not all these commandments which the Lord hath spoken unto Moses, and all that the Lord hath commanded you by the hand of Moses, from the first day forward that the Lord commanded among your generation: when ought is committed ignorantly before the eyes of the congregation, then all the multitude shall offer a calf for a burnt offering to be a sweet savour unto the Lord, and the meat offering and the drink offering thereto, according to the manner: and an he goat for a sin offering. And the priest shall make an atonement for all the multitude of the children of Israel, and it shall be forgiven them for it was ignorance. And they shall bring their gifts unto the offering of the Lord, and their sin offering before the Lord for their ignorance. And it shall be forgiven unto all the multitude of the children of Israel, and unto the stranger that dwelleth among you: for the ignorance pertaineth unto all the people. If any one soul sin through ignorance he shall bring a she goat of a year old for a sin offering. And the priest shall make an atonement for the soul that

(from middle English, French from the Latin)

sinned ignorantly with the sinoffering before the Lord and reconcile him, and it shall be forgiven him. And both thou that art born one of the children of Israel and the stranger that dwelleth among you shall have both one law, if ye sin through ignorance.

And the soul that doth ought presumptuously, whether he be an Israelite or a stranger, the same hath despised the Lord. And that soul shall be destroyed from among his people, because he hath despised the word of the Lord and hath broken his commandments, that soul therefore shall perish and his sin shall be upon him.

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the Sabbath day. And they that found him gathering sticks, brought him unto Moses and Aaron and unto all the congregation: and they put him in ward, for it was not declared what should be done unto him. And the Lord said unto Moses: the man shall die: let all the multitude stone him with stones without the host. And all the multitude brought him without the host and stoned him with stones, and he died as the Lord commanded Moses.

And the Lord spake unto Moses saying: speak unto the children of Israel and bid them, that they make them guards upon the quarters of their garments throughout their generations, and let them make the guards of ribbons of Jacinth. And the guard shall be unto you to look upon it, that ye remember all the commandments of the Lord and do them: that ye seek not a way after your own hearts and after your own eyes, for to go a whoring after them: but that ye remember and do all my commandments and be holy unto your God, for I am the Lord your God, which brought you out of the land of Egypt, to be your God. I am the Lord God.

[Chpt 16] And Corah the son of Jezehar the son of Cahath the son of Levi and Dathan and Abiram the son of Eliab, and On the son of Peleth, the son of Ruben: stood up before Moses, with other of the children of Israel two hundred and fifty, heads of the congregation, and counsellors, and men of fame, and they gathered them selves together against Moses and Aaron and said unto them: ye have done enough. For all the multitude are holy every one of them, and the Lord is among them. Why therefore heave ye our selves up above the congregation of the Lord.

When Moses heard it, he fell upon his face and spake unto Corah and unto all his company saying: tomorrow the Lord will show who is his and who is holy, and will take them unto him, and whom so ever he hath chosen, he will cause to

(from middle English, French from the Latin)

come to him. This do: take firepans, thou Corah and all thy company, and do fire therein and put cense thereto before the Lord tomorrow: And then whomsoever the Lord doth chose, the same is holy. Ye make enough to do ye children of Levi.

And Moses said unto Corah: hear ye children of Levi, Seemeth it but a small thing unto you, that the God of Israel hath separated you from the multitude of Israel to bring you to him, to do the service of the dwelling place of the Lord, and to stand before the people to minister unto them? he hath taken thee to him and all thy brethren the sons of Levi with thee, and ye seek the office of the priest also. For which cause both thou and all thy company are gathered together against the Lord: for what is Aaron, that ye should murmur against him.

And Moses sent to call Dathan and Abiram the sons of Eliab, and they answered: we will not come. Seemeth it a small thing unto thee that thou hast brought us out of a land that floweth with milk and honey, to kill us in the wilderness. But that thou shouldest reign over us also? More over thou hast brought us unto no land that floweth with milk and honey, neither hast given us possessions of fields or of vines. Either wilt thou pull out the eyes of these men? we will not come.

And Moses waxed very angry and said unto the Lord: Turn not unto their offerings. I have not taken so much as an ass from them, neither have vexed any of them. Then Moses said unto Corah: Be thou and all thy company before the Lord: both thou they and Aaron tomorrow. And take every man his censer and put cense in them, and come before the Lord every man with his censer: two hundred and fifty censers, and Aaron with his censer. And they took every man his censer and put fire in them and laid cense thereon, and stood in the door of the tabernacle of witness, and Moses and Aaron also. And Corah gathered all the congregation against them unto the door of the tabernacle of witness.

And the glory of the Lord appeared unto all the congregation. And the Lord spake unto Moses and Aaron saying: separate yourselves from this congregation, that I may consume them at once. And they fell upon their faces and said: O most mighty God of the spirits of all flesh, one man hath sinned, and wilt thou be wroth with all the multitude? And the Lord spake unto Moses saying: speak unto the congregation and say: Get you away from about the dwelling of Corah, Dathan and Abiram. And Moses rose up and went unto Dathan and Abiram, and the elders of Israel followed him. And he spake unto the congregation saying: depart from the tents of these wicked men and touch

(from middle English, French from the Latin)

nothing of theirs: lest ye perish in all their sins. And they gat them from the dwelling of Corah, Dathan and Abiram, on every side. And Dathan and Abiram came out and stood in the door of their tents with their wives, their sons and their children.

And Moses said: Hereby ye shall know that the Lord hath sent me to do all these works, and that I have not done them of mine own mind: If these men die the common death of all men or if they be visited after the visitation of all men, then the Lord hath not sent me. But and if the Lord make a new thing, and the earth open her mouth and swallow them and all that pertain unto them, so that they go down quick in to hell: then ye shall understand, that these men have railed upon the Lord. And as soon as he had made an end of speaking all these words, the ground clove asunder that was under them, and the earth opened her mouth and swallowed them and their houses and all the men that were with Corah and all their goods. And they and all that pertained unto them, went down alive unto hell, and the earth closed upon them, and they perished from among the congregation. And all Israel that were about them, fled at the cry of them. For they said: The earth might happily swallow us also. And there came out a fire from the Lord and consumed the two hundred and fifty men that offered cense.

And the Lord spake unto Moses saying: Speak unto Eleazar the son of Aaron the priest and let him take up the censers out of the burning and scatter the fire here and there, for the censers of these sinners are hallowed in their deaths: and let them be beaten into thin plates and fastened upon the altar. For they offered them before the Lord, and therefore they are holy and they shall be a sign unto the children of Israel.

And Eleazar the priest took the brazen censers which they that were burnt had offered, and beat them and fastened them upon the altar, to be a remembrance unto the children of Israel, that no stranger which is not of the seed of Aaron, come near to offer cense before the Lord, that he be not made like unto Corah and his company: as the Lord said unto him by the hand of Moses.

And on the morrow all the multitude of the children of Israel murmured against Moses and Aaron saying: ye have killed the people of the Lord. And when the multitude was gathered against Moses and Aaron, they looked toward the tabernacle of witness. And behold, the cloud had covered it and the glory of the Lord appeared. And Moses and Aaron went before the tabernacle of witness. And the Lord spake unto Moses saying: Get you from this

(from middle English, French from the Latin)

congregation, that I may consume them quickly. And they fell upon their faces.

And Moses said unto Aaron: take a censer and put fire therein out of the altar, and pour on cense, and go quickly unto the congregation and make an atonement for them. For there is wrath gone out from the Lord, and there is a plague begun. And Aaron took as Moses commanded him, and ran unto the congregation: and behold, the plague was begun among the people, and he put on cense, and made an atonement for the people. And he stood between the dead, and them that were alive, and the plague ceased. And the number of them that died in the plague, were fourteen thousand and seven hundred: beside them that died about the business of Corah. And Aaron went again unto Moses unto the door of the tabernacle of witness, and the plague ceased.

[Chpt 17] And the Lord spake unto Moses saying: speak unto the children of Israel and take of them, for every principal house a rod, of their princes over the houses of their fathers: even twelve rods, and write every mans name upon his rod. And write Aarons name upon the staff of Levi: for every headman over the houses of their fathers shall have a rod. And put them in the tabernacle of witness where I will meet you. And his rod whom I chose, shall blossom: So I will make cease from me the grudgings of the children of Israel which they grudge against you.

And Moses spake unto the children of Israel, and all the princes gave him for every prince over their fathers houses, a rod: even twelve rods, and the rod of Aaron was among the rods. And Moses put the rods before the Lord in the tabernacle of witness. And on the morrow, Moses went into the tabernacle: and behold, the rod of Aaron of the house of Levi was budded and bare blossoms and almonds. And Moses brought out all the staves from before the Lord, unto all the children of Israel, and they looked upon them, and took every man his staff.

And the Lord said unto Moses: bring Aarons rod again before the witness to be kept for a token unto the children of rebellion, that their murmurings may cease from me, that they die not. And Moses did as the Lord commanded him. And the children of Israel spake unto Moses saying: behold, we are destroyed and all come to nought: for whosoever cometh nigh the dwelling of the Lord, dieth. Shall we utterly consume away?

[Chpt 18] And the Lord said unto Aaron: Thou and thy sons and thy fathers house with thee, shall bear the fault of that which is done amiss in the holy place. And thou and thy sons with thee, shall bear the fault of that which is done

(from middle English, French from the Latin)

amiss in your priesthood. And thy brethren also the tribe of Levi, the tribe of thy father take with thee, and let them be joined unto thee and minister unto thee. And thou and thy sons with thee shall minister before the tabernacle of witness. And let them wait upon thee and upon all the tabernacle: only let them not come nigh the holy vessels and the altar, that both they and ye also die not. And let them be by thee and wait on the tabernacle of witness, and on all the service of the tabernacle, and let no stranger come nigh unto you.

Wait therefore upon the holy place and upon the altar, that there fall no more wrath upon the children of Israel: behold, I have taken your brethren the Levites from among children of Israel, to be yours, as gifts given unto the Lord to do the service of the tabernacle of witness. And see that both thou and thy sons with thee take heed unto your priests office, in all things that pertain unto the altar and within the veil. And see that ye serve, for I have given your priests office unto you for a gift to do service: and the stranger that cometh nigh, shall die.

And the Lord spake unto Aaron: behold, I have given thee the keeping of mine heave offerings in all the hallowed things of the children of Israel. And unto thee I have given them unto anointing and to thy sons: to be a duty for ever. This shall be thine of most holy sacrifices: All their gifts, throughout all their meatofferings, sinofferings and trespassofferings which they bring unto me. They shall be most holy unto thee and unto thy sons. And ye shall eat it in the most holy place: all that are males shall eat of it, for it shall be holy unto thee.

And this shall be thine: the heaveoffering of their gifts, throughout all the waveofferings of the children of Israel, for I have given them unto thee and thy sons, and thy daughters with thee, to be a duty for ever: and all that are clean in thy house, shall eat of it, all the fat of the oil, of the wine and of the corn: their first fruits which they give unto the Lord that have I given unto thee. The first fruits of all that is in their lands which they bring unto the Lord, shall be thine: and all that are clean in thine house, shall eat of it.

All dedicate things in Israel, shall be thine. All that breaketh the matrice of all flesh that men bring unto the Lord, both of man and beast, shall be thine. Neverthelater the first born of man shall be redeemed, and the first born of unclean beasts shall be redeemed. And their redemptions shall be at a month old, valued at five sickles of silver, of the holy sickle. A sickle maketh twenty Geras. But the first born of oxen, sheep and goats shall not be redeemed. For

(from middle English, French from the Latin)

they are holy, and thou shalt sprinkle their blood upon the altar, and shalt burn their fat to be a sacrifice of a sweet savour unto the Lord.

And the flesh of them shall be thine, as the wavebreast and all the right shoulder is thine. All the holy heave offerings which the children of Israel heave unto the Lord, I give thee and thy sons and thy daughters with thee to be a duty for ever. And it shall be a salted covenant for ever, before the Lord: unto thee and to thy seed with thee.

And the Lord spake unto Aaron: thou shalt have none inheritance in their land, nor part among them. For I am thy part and thy inheritance among the children of Israel. And behold I have given the children of Levi, the tenth in Israel to inherit, for the service which they serve in the tabernacle of witness, that the children of Israel henceforth come not nigh the tabernacle of witness, and bear sin and die. And the Levites shall do the service in the tabernacle of witness and bear their sin, and it shall be a law for ever unto your children after you: But among the children of Israel they shall inherit none inheritance. For the tithes of the children of Israel which they heave unto the Lord, I have given the Levites to inherit. Wherefore I have said unto them: Among the children of Israel ye shall inherit none inheritance.

And the Lord spake unto Moses saying: speak unto the Levites and say unto them: when ye take of the children of Israel the tithes which I have given you of them to your inheritance, ye shall take an heaveoffering of that same for the Lord: even the tenth of that tithe. And it shall be reckoned unto you for your heaveoffering, even as though ye gave corn out of the barn or a full offering from the wine press.

And of this manner ye shall heave an heaveoffering unto the Lord, of all your tithes which ye receive of the children of Israel, and ye shall give there of the Lords heave offering unto Aaron the priest. Of all your gifts, ye shall take out the Lords heaveoffering: even the fat of all their hallowed things.

And thou shalt say unto them: when ye have taken away the fat of it from it, it shall be counted unto the Levites, as the increase of corn and wine. And ye shall eat it in all places both ye and your households, for it is your rewards for your service in the tabernacle of witness. And ye shall bear no sin by the reason of it, when ye have taken from it the fat of it: neither shall ye unhallow the hallowed things of the children of Israel, and so shall ye not die.

[Chpt 19] And the Lord spake unto Moses and Aaron saying: this is the ordinance of the law which the Lord commandeth saying: speak unto the

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children of Israel and let them take thee a red cow without spot wherein is no blemish, and which never bare yoke upon her. And ye shall give her unto Eleazar the priest, and he shall bring her without the host and cause her to be slain before him.

And Eleazar the priest shall take of her blood upon his finger, and sprinkle it straight toward the tabernacle of witness seven times. And he shall cause the cow to be burnt in his sight: both skin, flesh and blood, with the dung also. And let the priest take Cedar wood, and Hyssop and purple cloth, and cast it upon the cow as she burneth. And let the priest wash his clothes and bathe his flesh in water, and then come into the host, and the priest shall be unclean unto the evening.

And he that burneth her, shall wash his clothes in water and bathe his flesh also in water, and be unclean until evening. And one that is clean, shall go and take up the ashes of the cow, and put them without the host in a clean place, where they shall be kept to make sprinkling water for the multitude of the children of Israel: for it is a sinoffering. And let him that gathereth the ashes of the cow, wash his clothes, and remain unclean until evening. And this shall be unto the children of Israel and unto the stranger that dwelleth among them, a manner for ever.

He that toucheth any dead person, shall be unclean seven days. And he shall purify himself with the ashes the third day and then he shall be clean the seventh day. And if he purify not himself the third day, then the seventh day, he shall not be clean. Whosoever toucheth any person that dieth and sprinkleth not himself, defileth the dwelling of the Lord: and therefore that soul shall be rooted out of Israel, because he hath not sprinkled the sprinkling water upon him, he shall be unclean, and his uncleanness shall remain upon him.

This is the law of the man that dieth in a tent: all that come into the tent and all that is in the tent, shall be unclean seven days. And all the vessels that be open which have no lid nor covering upon them, are unclean. And whosoever toucheth one that is slain with a sword in the fields, or a dead person, or a bone of a dead man, or a grave: shall be unclean seven days.

And they shall take for an unclean person, of the burnt ashes of the sinoffering, and put running water thereto into a vessel. And a clean person shall take Hyssop and dip it in the water, and sprinkle it upon the tent and upon all the vessels and on the souls that were there, and upon him that touched a bone or a slain person or a dead body or a grave. And the clean person shall

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sprinkle upon the unclean the third day and the seventh day. And the seventh day he shall purify himself and wash his clothes and bathe himself in water, and shall be clean at evening.

If any be unclean and sprinkle not himself, the same soul shall be destroyed from among the congregation: for he hath defiled the holy place of the Lord. And he that sprinkleth the sprinkling water, shall wash his clothes.

And he that toucheth the sprinkling water, shall be unclean until even. And whatsoever the unclean person toucheth, shall be unclean. And the soul that touched it, shall be unclean until the evening.

[Chpt 20] And the whole multitude of the children of Israel, came into the desert of Sin in the first month, and the people dwelt at Cades. And there died Miriam, and was buried there. Moreover there was no water for the multitude, wherefore they gathered themselves together against Moses and against Aaron. And the people *chode with Moses and spake saying: would God that we had perished when our brethren perished before the Lord. Why have ye brought the congregation of the Lord unto this wilderness, that both we and our cattle should die here? Wherefore brought ye us out of Egypt, to bring us into this ungracious place, which is no place of seed nor of figs nor vines nor of pomegranates, neither is there any water to drink!

And Moses and Aaron went from the congregation unto the door of the tabernacle of witness, and fell upon their faces. And the glory of the Lord appeared unto them. And the Lord spake unto Moses saying: take the staff, and gather thou and thy brother Aaron the congregation together, and say unto the rock before their eyes, that he give forth his water. And thou shalt bring them water out of the rock and shalt give the company drink, and their beasts also.

And Moses took the staff from before the Lord, as he commanded him And Moses and Aaron gathered the congregation together before the rock, and he said unto them: hear ye rebellious, must we fetch you water out of this rock? And Moses lifted up his hand with his staff and smote the rock two times, and the water came out abundantly, and the multitude drank and their beasts also.

And the Lord spake unto Moses and Aaron: Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

This is the water of strife, because the children of Israel strove with the Lord, and he was sanctified upon them.

And Moses sent messengers from Cades unto the king of Edom. Thus saith

(from middle English, French from the Latin)

thy brother Israel: Thou knowest all the travail that hath happened us, how our fathers went down into Egypt, and how we have dwelt in Egypt a long time, and how the Egyptians vexed both us and our fathers. Then we cried unto the Lord and he heard our voices, and sent an angel and hath fetched us out of Egypt. And behold, we are in Cades, a city hard by the borders of thy country: let us go a good fellowship through thy country: we will not go through the fields nor through the vineyards, neither will we drink of the water of the fountains: but we will go by the highway and neither turn unto the right hand nor to the left, until we be past thy country. And Edom answered him: See thou come not by me, lest I come out against thee with the sword. And the children of Israel said unto him: we will go by the beaten way: and if either we or our cattle drink of thy water, we will pay for it, we will do no more but pass through by foot only. And he said: ye shall not go through. And Edom came out against him with much people and with a mighty power. And thus Edom denied to give Israel passage through his country. And Israel turned away from him.

And the children of Israel removed from Cades and went unto mount Hor with all the congregation. And the Lord spake unto Moses and Aaron in mount Hor, hard upon the coasts of the land of Edom saying: let Aaron be put unto his people, for he shall not come into the land which I have given unto the children of Israel: because ye disobeyed my mouth at the water of strife. Take Aaron and Eleazer his son, and bring them up into mount Hor, and strip Aaron out of his vestments and put them upon Eleazer his son, and let Aaron be put unto his people and die there.

And Moses did as the Lord commanded: and they went up into mount Hor in the sight of all the multitude. And Moses took off Aarons clothes and put them upon Eleazer his son, and Aaron died there in the top of the mount. And Moses and Eleazer came down out of the mount. And all the house of Israel mourned for Aaron thirty days.

**chode: strive and contend*

[Chpt 21] And when king Arad the Cananite which dwelt in the south parts, heard tell that Israel came by the way that the spies had found out: he came and fought with Israel and took some of them prisoners. Then Israel vowed a vow unto the Lord and said: If thou wilt give this people into our hands, we will destroy their cities. And the Lord heard the voice of Israel, and delivered them the Cananites. And they destroyed both them and their cities, and called the

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place Horma.

Then they departed from mount Hor toward the red sea: to compass the land of Edom. And the souls of the people fainted by the way. And the people spake against God and against Moses: wherefore hast thou brought us out of Egypt, for to die in the wilderness, for here is neither bread nor water, and our souls loatheth this light bread.

Then the Lord sent fiery serpents among the people, which stung them: so that much people died in Israel. And the people came to Moses and said: we have sinned, for we have spoken against the Lord and against thee: make intercession to the Lord, that he take away the serpents from us. And Moses made intercession for the people. And the Lord said unto Moses: make thee a serpent and hang it up for a sign, and let as many as are bitten look upon it and they shall live. And Moses made a serpent of brass and set it up for a sign. And when the serpents had bitten any man, he went and beheld the serpent of brass and recovered.

And the children of Israel removed and pitched in Oboth. And they departed from Oboth and lay at Egebarim in the wilderness which is before Moab on the east side. And they removed thence, and pitched upon the river of Zarad. And they departed thence and pitched on the other side of Arnon, which river is in the wilderness, and cometh out of the coasts of the Amorites: for Arnon is the border of Moab, between Moab and the Amorites. Wherefore it is spoken in the book of the war of the Lord: go with a violence, both on the river of Arnon and on the rivers head, which shooteth down to dwell at Ar, and leaneth upon the coasts of Moab.

And from thence they came to Bear, ox which is the well whereof the Lord spake unto Moses: gather the people together, that I may give them water. Then Israel sang this song: Arise up well, sing thereto: The well which the rulers digged and the captains of the people with the help of the lawgiver and with their staves.

And from this wilderness they went to Matana, and from Matana to Nahaliel, and from Nahaliel to Bamoth, and from Bamoth to the valley that is in the field of Moab in the top of Phasgah which boweth toward Jesimon. And Israel sent messengers unto Schon, king of the Amorites, saying: let us go through thy land: We will not turn into thy fields nor into thy vineyards, neither drink of the water of the wells: but we will go along by the common way, until we be past thy country. And Schon would give Israel no license to pass through his

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country, but gathered all his people together and went out against Israel into the wilderness. And he came to Jaheza and fought with Israel.

And Israel smote him with the edge of the sword and conquered his land, from Arnon unto Jabock: even unto the children of Ammon. For the borders of the children of Ammon, are strong. And Israel took all these cities and dwelt in all the cities of the Amorites: in Hesbon and in all the towns that long thereto. For Hesbon was the city of Sehon the king of the Amorites which Sehon had fought before with the king of the Moabites, and had taken all his land out of his hand, even unto Arnon. Wherefore it is a proverb: go to Hesbon and let the city of Sehon be built and made ready for there is a fire gone out of Hesbon and a flame from the city of Sehon and hath consumed Ar of the Moabites and the men of the hills of Arnon. Woe be to thee Moab: O people of Chamos ye are undone. His sons are put to flight and his daughters brought captive unto Sehon king of the Amorites. Their light is out from Hesbon unto Dibon and we made a wilderness even unto Nopha which reacheth unto Mediba. And thus Israel dwelt in the land of the Amorites. And Moses sent to search out Jaezer, and they took the towns belonging thereto and conquered the Amorites that were there.

And then they turned and went up toward Bason. And Og the king of Bason came out against them, both he and all his people, to war at Edrei. And the Lord said unto Moses: fear him not, for I have delivered him into thy hands with all his people and his land. And thou shalt do with him as thou didst with Sehon the king of the Amorites which dwelt at Hesbon. And they smote him and his sons and all his people, until there was nothing left him. And they conquered his land, and the children of Israel removed and pitched in the fields of Moab, on the other side of Jordan, by Jericho.

[Chpt 22] And Balac the son of Ziphor saw all that Israel had done to the Amorites, and the Moabites were sore afraid of the people, because they were many, and abhorred the children of Israel: And Moab said unto the elders of Madian, now shall this company licked up all that are round about us, as an ox licketh up the grass of the field. And Balac the son of Ziphor was king of the Moabites at that time.

And he sent messengers unto Balam the son of Beor, the interpreter which dwelt upon the river of the land of the children of his folk, to call him saying: behold, there is a people come out of Egypt which covereth the face of the earth and lie even hard by me. Come now a fellowship and curse me this people. For they are too mighty for me, so peradventure I might be able to smite them and to

(from middle English, French from the Latin)

drive them out of the land. For I know that whom thou blessest shall be blessed, and whom thou cursest shall be cursed.

And the elders of Moab went with the elders of Madian, and the reward of the soothsaying in their hands. And they came unto Balam and told him the words of Balac. And he said unto them: tarry here all night and I will bring you word, even as the Lord shall say unto me. And the lords of Moab abode with Balam.

And God came unto Balam and said: what men are these which are with thee? And Balam said unto God: Balac the son of Ziphor king of Moab hath sent unto me saying: behold, there is a people come out of Egypt and covereth the face of the earth: come now therefore and curse me them, that so peradventure I may be able to overcome them in battle, and to drive them out. And God said unto Balam: thou shalt not go with them, neither curse the people, for they are blessed.

And Balam rose up in the morning and said unto the lords of Balac: get you unto your land, for the Lord will not *suffer me to go with you. And the lords of Moab rose up and went unto Balac and said, Balam would not come with us. And Balac sent again a greater company of lords and more honorable than they. And they came to Balam and told him: Thus saith Balac the son of Ziphorh: Oh, let nothing let thee to come unto me, for I will greatly promote thee unto great honor, and will do whatsoever thou sayest unto me, come therefore I pray thee, curse me this people.

And Balam answered and said unto the servants of Balac: If Balac would give me his house full of silver and gold, I can go no further than the word of the Lord my God, to do less or more. Nevertheless tarry ye here all night: that I may know, what the Lord will say unto me once more. And God came to Balam by night and said unto him: If the men come to fetch thee, rise up and go with them: but what I say unto thee, that only thou shalt do.

And Balam rose up early and saddled his ass and went with the lords of Moab. But God was angry because he went. And the angel of the Lord stood in the way against him. And he rid upon his ass and two servants with him. And when the ass saw the angel of the Lord stand in the way and his sword drawn in his hand, she turned aside out of the way and went out into the field. And Balam smote the ass, to turn her into the way.

And the angel of the Lord went and stood in a path between the vineyards, where was a wall on the one side and another on the other. When the ass saw the angel of the Lord, she wrenched unto the wall and thrust Balams foot unto

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the wall, and he smote her again. And the angel of the Lord went further and stood in a narrow place, where was no way to turn, either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balam: and Balam was wrath and smote the ass with a staff. And the Lord opened the mouth of the ass, and she said unto Balam: what have I done unto thee, that thou smitest me thus three times? And Balam said unto the Ass: because thou hast mocked me? I would that I had a sword in mine hand, that I might now kill thee. And the ass said unto Balam: am not I thine Ass which thou hast ridden upon since thou wast born unto this day? Was I ever wont to do so unto thee? And he said, nay.

And the Lord opened the eyes of Balam that he saw the angel of the Lord standing in the way, with his sword drawn in his hand. And he bowed himself and fell flat on his face. And the angel of the Lord said unto him: Wherefore smitest thou thine ass this three times? behold, I came out to resist thee, for the way is contrary unto me, and the ass saw me and avoided me three times: or else (had she not turned from me) I had surely slain thee and saved her alive. And Balam said unto the angel of the Lord: I have sinned: for I knew not that thou stoodest in the way against me. Now therefore if it displease thine eyes, I will turn again. And the angel said unto Balam, go with the men: but in any wise, what I say unto thee, that say. And Balam went with the lords of Balac.

And when Balac heard that Balam was come he went out against him unto a city of Moab that stood in the border of Arnon, which was the utmost part of his country. And Balac said unto Balam: did I not send for thee, to call thee? wherefore camest thou not unto me? thinkest thou that I am not able to promote thee unto honor? And Balam said unto Balac: Lo I am come unto thee. But I can say nothing at all save what God putteth in my mouth that must I speak. And Balam went with Balac, and they came unto the large city. And Balac offered oxen and sheep and sent for Balam and for the lords that were with him.

**suffer (allow)*

[Chpt 23] And on the morning Balac took Balam and brought him up into the high place of Baal, and thence he saw unto the utmost part of the people. And Balam said unto Balac: build me here seven altars and provide here seven bullock and seven rams. And Balac did as Balam said. And Balac and Balam offered on every altar an bullock and a ram. And Balam said unto Balac: stand by the sacrifice, while I go to know whether the Lord will come and meet me,

(from middle English, French from the Latin)

and whatsoever he sheweth me, I will tell thee, and he went forthwith. And God came unto Balam, and Balam said unto him: I have prepared seven altars, and have offered upon every altar, an bullock and a ram. And the Lord put a saying in Balams mouth and said: go again to Balac and say on this wise. And he went again unto him and lo, he stood by his sacrifice, both he and all the lords of Moab. And he began his parable and said: Balac the king of Moab hath fetched me from Mesopotamia out of the mountains of the east saying: come and curse me Jacob, come and defy me Israel. How shall I curse whom God curseth not and how shall I defy whom the Lord defieth not? from the top of the rocks I see him and from the hills I behold him: Lo, the people, shall dwell by himself and shall not be reckoned among other nations. Who can tell the dust of Jacob and the number of the fourth part of Israel. I pray God that my soul, may die the death of the righteous, and that my last end may be like his. And Balac said unto Balam, what hast thou done unto me? I fetched thee to curse mine enemies: and behold, thou blessest them. And he answered and said: must I not keep that and speak it, which the Lord hath put in my mouth? And Balac said unto him: Come I pray thee with me unto another place, whence thou shalt see them, and shalt see but the utmost part of them and shalt not see them all and curse me them there. And he brought him into a plain field where men might see far, even to the top of Phasgah, and built seven altars and offered an bullock and a ram on every altar. And he said unto Balac: stand here by thy sacrifice while I go yonder. And the Lord met Balam and put words in his mouth and said: go again unto Balac and thus say. And when he came to him: behold, he stood by his sacrifice and the lords of Moab with him. And Balac said unto him: what sayeth the Lord?

And he took up his parable and said: rise up Balac and hear, and hearken unto me thou son of Ziphor. The Lord is not a man, that he can lie, neither the son of a man that he can repent: should he say and not do, or should he speak and not make it good? behold, I have begun to bless and have blessed, and cannot go back therefrom. He beheld no wickedness in Jacob nor saw Idolatry in Israel: The Lord his God is with him, and the triumph of a king among them. God that brought them out of Egypt, is as the strength of an unicorn unto them, for there is no sorcerer, in Jacob, nor soothsayer in Israel. When the time cometh, it will be said of Jacob and of Israel, what God hath wrought. Behold, the people shall rise up as a lioness and heave up himself as a lion, and shall not lie down again, until he have eaten of the prey and drunk of the blood of them that are slain.

(from middle English, French from the Latin)

And Balac said unto Balam: neither curse them nor bless them. And Balam answered and said unto Balac: told not I thee saying, all that the Lord biddeth me, that I must do? And Balac said unto Balam: come I pray thee, I will bring thee yet unto another place: so peradventure it shall please God, that thou mayst curse them there. And Balac brought Balam unto the top of Peor, that boweth toward the wilderness. And Balam said unto Balac: make me here seven altars, and prepare me here seven bullocks and seven rams. And Balac did as Balam had said, and offered a bullock and a ram on every altar.

[Chpt 24] When Balam saw that it pleased the Lord that he should bless Israel, he went not as he did twice before to fetch soothsaying, but set his face toward the wilderness, and lifted up his eyes and looked upon Israel as he lay with his tribes, and the spirit of God came upon him. And he took up his parable and said: Balam the son of Beor hath said, and the man whose eye is open hath said: he hath said which heareth the words of God and seeth the visions of the almighty, which falleth down and his eyes are opened.

How goodly are the tents of Jacob and thine habitations Israel, even as the broad valleys and as gardens by the rivers side, as the tents which the Lord hath pitched and as cypress trees upon the water. The water shall flow out of his bucket and his seed shall be many waters, and his king shall be higher than Agag. And his kingdom shall be exalted. God that brought him out of Egypt is as the strength of an unicorn, and he shall eat the nations that are his enemies and break their bones and pierce them through with his arrows. He couched himself and lay down as a lion and as a lioness, who shall stir him up? blessed is he that blesseth thee, and cursed is he that curseth thee.

And Balac was wroth with Balam and smote his hands together, and said unto him: I sent for thee to curse mine enemies: and behold, thou hast blessed them this three times, and now get thee quickly unto thy place. I thought that I would promote thee unto honor, but the Lord hath kept thee back from worship. And Balam said unto Balac: told I not thy messengers which thou sentest unto me saying: If Balac would give me his house full of silver and gold, I cannot pass the mouth of the Lord, to do either good or bad of mine own mind. What the Lord sayeth, that must I speak. And now behold, I go unto my people: come let me show thee, what this people shall do to thy folk in the latter days. And he began his parable and said: Balam the son of Beor hath said, and the man that hath his eye open hath said, and he hath said that heareth the words of God and hath the knowledge of the most high and beholdeth the vision of the almighty,

(from middle English, French from the Latin)

and when he falleth down hath his eyes opened. I see him but not now, I behold him but not nigh. There shall come a star of Jacob and rise a scepter of Israel, which shall smite the coasts of Moab and undermine all the children of Seth. And Edom shall be his possession, and the possession of Seir shall be their enemies, and Israel shall do manfully. And out of Jacob shall come he that shall destroy the remnant of the cities.

And he looked on Amalek and began his parable and said: Amalek is the first of the nations, but his latter end shall perish utterly. And he looked on the Kenites, and took his parable and said: strong is thy dwelling place and put thy nest upon a rock. Neverthelater thou shalt be a burning to Kain, until Assur take thee prisoner. And he took his parable and said: Alas, who shall live when God doeth this? The ships shall come out of the coast of Cittim and subdue Assur and subdue Eber, and he himself shall perish at the last. And Balam rose up and went and dwelt in his place: and Balac also went his way.

[Chpt 25] And Israel dwelt in Sittim, and the people began to commit whoredom with the daughters of Moab, which called the people unto the sacrifice of their gods. And the people ate and worshiped their gods, and Israel coupled himself unto Baal Peor. Then the Lord was angry with Israel, and said unto Moses: take all the heads of the people, and hang them up unto the Lord against the *son, that the wrath of the Lord may turn away from Israel. And Moses said unto the judges of Israel: go and slay those men that joined themselves unto *Baal Peor.

And behold, one of the children of Israel came and brought unto his brethren, a Madianitish wife even in the sight of Moses and in the sight of all the multitude of the children of Israel, as they were weeping in the door of the tabernacle of witness. And when Phineas the son of Eleazer the son of Aaron the priest saw it, he rose up out of the company and took a weapon in his hand, and went after the man of Israel into the whorehouse, and thrust them through: both the man of Israel and also the woman even through the belly of her. And the plague ceased from the children of Israel. And there died in the plague twenty four thousand.

And the Lord spake unto Moses saying: Phineas the son of Eleazer the son of Aaron the priest, hath turned mine anger away from the children of Israel, because he was jealous for my sake among them, that I had not consumed the children of Israel in my jealousy. Wherefore say: behold, I give unto him my covenant of peace, and he shall have it and his seed after him, even the covenant

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of the priests office for ever, because he was jealous for his Gods sake and made an atonement for the children of Israel.

The name of the Israelite which was smitten with the Madianitish wife, was Simri the son of Salu, a lord of an ancient house among the Simeonites. And the name of the Madianitish wife, was Cosbi the daughter of Zur and head over the people of an ancient house in Madian.

And the Lord spake unto Moses saying: vex the Madianites and smite them, for they have troubled you with their wiles with thee which they have beguiled you, through Peor and through their sister Cosbi the daughter of a lord in Madian, which was slain in the day of the plague for Peors sake.

** this is the exact spelling from the text; sonne which is son, else where in the text sun is spelled sunne. * Baal Peor from the Hebrew is "lord of the gap" where "lord is man" as in man lording over himself :man standing in the "gap".*

[Chpt 26] And after the plague, the Lord spake unto Moses and unto Eleazer saying: take the number of all the multitude of the children of Israel from twenty years and above throughout their fathers houses, all that are able to go to war in Israel. And Moses and Eleazer the priest told them in the fields of Moab, by Jordan fast by Jericho, from twenty years and above, as the Lord commanded Moses. And the children of Israel that came of Egypt were:

Ruben the eldest son of Israel. The children of Ruben were, Hanoch, of whom cometh the kindred of the Hanochites: and of Palu, cometh the kindred of the Paluites: And of Hesron, cometh the kindred of the Hesronites: and of Carmi, cometh the kindred of the Carmites. These are the kindreds of the Rubenites, which were in number forty three thousand seven hundred and thirty. And the sons of Palu were Eliab. And the sons of Eliab were: Nemuel, Dathan and Abiram.

This is that Dathan and Abiram counsellors in the congregation, which strove against Moses and Aaron in the company of Corah, when they strove against the Lord. And the earth opened her mouth and swallowed them and Corah also, when the multitude died, what time the fire consumed two hundred and fifty men, and they became a sign: Notwithstanding, the children of Corah died not.

And the children of Simeon in their kindreds were: Nemuel, of whom cometh the kindred of the Nemuelites: Jamin, of whom cometh the kindred of the Jaminites: Jachin, of whom cometh the kindred of the Jachinites: Serah, of whom cometh the kindred of the Zarahites: Saul, of whom cometh the kindred

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of the Saulites. These are the kindreds of the Simeonites: in number twenty two thousand and two hundred.

And the children of Gad in their kindreds were: Zephon, of whom cometh the kindred of the Zephonites: and of Haggi, cometh the kindred of the Haggites: and of Suni, cometh the kindred of the Sunites: and of Aseni, cometh the kindred of the Asenites: and of Eri cometh the kindred of the Erites: and of Arod cometh the kindred of the Arodites: and of Ariel cometh the kindred of the Arielites. These are the kindreds of the children of Gad, in number forty thousand and five hundred.

The children of Juda: Er and Onan, which died in the land of Canaan. But the children of Juda in their kindred were: Sela of whom cometh the kindred of the Selamites: and of Phares cometh the kindred of the Pharesites: and of Zerah cometh the kindred of the Zerahites. And the children of Phares were Hesron, of whom cometh the kindred of the Hesronites: and of Hamul cometh the kindred of the Hamulites. These are the kindreds of Juda, in number seventy six thousand and five hundred.

And the children of Isachar in their kindreds were: Thola, of whom cometh the kindred of the Tholaites: and Phuva, of whom cometh the kindred of the Phuvaites: and of Jasub cometh the kindred of the Jasubites: and of Simron cometh the kindred of the Simronites. These are the kindreds of Isachar in number sixty four thousand and three hundred.

The children of Zabulon in their kindreds were: Sered, of whom cometh the kindred of the Seredites: and Elon, of whom cometh the kindred of the Elonites: and of Jafelel, cometh the kindred of the Jafelelites. These are the kindreds of Zabulon: in number sixty thousand and five hundred.

The children of Joseph in their kindreds were: Manasse and Ephraim. The children of Manasse: Machir, of whom cometh the kindred of the Machirites. And Machir begat Galaad, of whom cometh the kindred of the Galaadites. And these are the children of Galaad: Hieser, of whom cometh the kindred of the Hieserites: and of Helech cometh the kindred of the Helechites: and of Asriel the kindred of the Asrielites: and of Sicheu cometh the kindred of the Sicheumites: and of Simida cometh the kindred of the Simidites: and of Hopher cometh the kindred of the Hopherites. And Zelaphead the son of Hopher had no sons but daughters. And the names of the daughters of Zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. These are the kindreds of Manasse, in number fifty two thousand and seven hundred.

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These are the children of Ephraim in their kindreds: Suthelah, of whom cometh the kindred of the Suthelahites: and Becher, of whom cometh the kindred of the Becherites: and of Thehe cometh the kindred of the Thehenites. And these are the children of Suthelah: Eran, of whom cometh the kindred of the Eranites. These are the kindreds of the children of Ephraim in number thirty two thousand and five hundred. And these are the children of Joseph in their kindreds.

These are the children of BenJamin in their kindreds: Bela, of whom cometh the kindred of the Belaites: and of Asbel cometh the kindred of the Asbelites: and of Ahiram, the kindred of the Ahiramites: and of Supham the kindred of the Suphamites: and of Hupham the kindred of the Huphamites. And the children of Bela were Ard and Naaman from whence come the kindreds of the Ardites and of the Naamites. These are the children of BenJamin in their kindreds, and in number forty five thousand and six hundred.

These are the children of Dan in their kindreds: Suham, of whom cometh the kindred of the Suhamites. These are the kindreds of Dan in their generations. And all the kindreds of the Suhamites were in number sixty four thousand and four hundred.

The children of Asser in their kindreds were: Jemna, of whom cometh the kindred of the Jemnites: and Jesui, of whom cometh the kindred of the Jesuites: and of Bria cometh the kindred of Brites. And the children of Bria were Heber, of whom cometh the kindred of the Heberites: and of Malchiel came the kindred of the Malchielites. And the daughter of Aser was called Sarah. These are the kindreds of Aser in number fifty three thousand and four hundred. The children of Nephthali in their kindreds were: Jaheziel, of whom came the kindred of the Jahezielites: and Guni, of whom came the kindred of the Gunites: and of Jezer, came the kindred of the Jezerites: and of Selem the kindred of Selemites. These are the kindreds of Naphthali in their generations in number forty five thousand and four hundred. These are the numbers of the children of Israel: six hundred thousand, and a thousand seven hundred and thirty.

And the Lord spake unto Moses saying: unto these the land shall be divided to inherit, according to the number of names: to many thou shalt give the more inheritance and to few the less: to every tribe shall the inheritance be given according to the number thereof. Notwithstanding, the land shall be divided by lot, and according to the names of the tribes of their fathers, they shall inherit: and according to their lot thou shalt divide their land, both to the many and to

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the few.

These are the sums of the Levites in their kindreds: of Gerson, came the kindred of the Gersonites: and of Cahath came the kindred of the Cahathites: and of Merari came the kindred of the Merarites. These are the kindreds of Levi: the kindred of the Libnites, the kindred of the Hebronites, the kindred of the Mahelites, the kindred of the Musites, the kindred of the Karahites. Kahath begat Amram, and Amrams wife was called Jochebed a daughter of Levi, which was born him in Egypt. And she bare unto Amram, Aaron, Moses and Miriam their sister. And unto Aaron were born, Nadab, Abihu, Eleazer and Ithamar. But Nadab and Abihu died, as they offered strange fire before the Lord. And the number of them was twenty three thousand, of all the males from a month old and above. For they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel. These are the numbers of the children of Israel which Moses and Eleazer the priest numbered in the fields of Moab, fast by Jordan nigh to Jericho. And among these there was not a man of the number of the children of Israel which Moses and Aaron told in the wilderness of Sinai. For the Lord said unto them, that they should die in the wilderness and that there should not be left a man of them: save Caleb the son of Jephune and Josua the son of Nun.

[Chpt 27] And the daughters of Zelaphead the son of Heber the son of Gilead, the son of Machir the son of Manasse, of the kindreds of Manasse the son of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came and stood before Moses and Eleazer, the priest and before the lords and all the multitude in the door of the tabernacle of witness saying: our father died in the wilderness, and was not among the company of them that gathered themselves together against the Lord in the congregation of Corah: But died in his own sin, and had no sons. Wherefore should the name of our fathers be taken away from among his kindred, because he had no son? Give unto us a possession among the brethren of our father. And Moses brought their cause before the Lord. And the Lord spake unto Moses saying: The daughters of Zelaphead speak right: thou shalt give them a possession to inherit among their fathers brethren, and shalt turn the inheritance of their father unto them. And speak unto the children of Israel saying: If a man die and have no son, ye shall turn his inheritance unto his daughter. If he have no daughter, ye shall give his inheritance unto his brethren. If he have no brethren, ye shall give his inheritance unto his fathers brethren. If he have no fathers brethren, ye shall

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give his inheritance unto him that is next to him of his kindred, and let him possess it. And this shall be unto the children of Israel an ordinance, and a law, as the Lord hath commanded Moses.

And the Lord said unto Moses: get thee up into this mount Abarim, and behold, the land which I have given unto the children of Israel. And when thou hast seen it, thou shalt be gathered unto thy people also, as Aaron thy brother was gathered unto his people. For ye were disobedient unto my mouth in the desert of Sin in the strife of the congregation, that ye sanctified me not in the water before their eyes. That is the water of strife in Cades in the wilderness of Zin. And Moses spake unto the Lord saying: let the Lord God of the spirits of all flesh, set a man over the congregation, which may go in and out before them, and to lead them in and out, that the congregation of the Lord be not as a flock of sheep without a shepherd. And the Lord said unto Moses: take Josua the son of Nun in whom there is spirit, and put thine hands upon him, and set him before Eleazer the priest and before all the congregation and give him a charge in their sight. And put of thy praise upon him that all the company of the children of Israel may hear. And he shall stand before Eleazar the priest which shall ask counsel for him after the manner of the judgement of *Urim before the Lord: And at the mouth of Eleazer shall both he and all the children of Israel with him and all the congregation, go in and out.

And Moses did as the Lord commanded him, and he took Josua and set him before Eleazer the priest and before all the congregation, and put his hands upon him and give him a charge, as the Lord commanded through the hand of Moses.

*the judgement of *Urim; from the Hebrew, that is of the fire and light of God.*

[Chpt 28] And the Lord spake unto Moses saying: give the children of Israel a charge and say unto them, that they take heed to offer unto me the offering of my bread in the sacrifice of sweet savour, in his due season. And say unto them. This is the offering which ye shall offer unto the Lord: two lambs of a year old without spot day by day to be a burnt offering perpetually. One lamb thou shalt offer in the morning, and the other at even. And thereto the tenth part of an Epha of flour for a meat offering mingled with beaten oil, the fourth part of an hin: which is a daily offering ordained in the mount Sinai unto a sweet savour in the sacrifice of the Lord. And the drink offering of the same: the fourth part of an hin unto one lamb, and pour the drink offering in the holy place, to be good

(from middle English, French from the Latin)

drink unto the Lord. And the other lamb thou shalt offer at even, with the meatoffering and the drinkoffering after the manner of the morning: a sacrifice of a sweet savour unto the Lord. And on the Sabbath day two lambs of a year old apiece and without spot, and two tenth deals of flour for a meatoffering mingled with oil, and the drinkoffering thereto. This is the brunt offering of every Sabbath, besides the daily bruntoffering and his drinkoffering.

And in the first day of your months, ye shall offer a bruntoffering unto the Lord: two young bullocks, and a ram, and seven lambs of a year old without spot, and three tenth deals of flour for a meatoffering mingled with oil unto one bullock, and two tenth deals of flour for a meatoffering mingled with oil unto one ram. And ever more, a tenth deal of flour mingled with oil, for a meatoffering unto one lamb. That is a bruntoffering of a sweet savour in the sacrifice of the Lord. And their drink offerings shall be half an hin of wine unto one bullock, and the third part of an hin of wine unto a ram and the fourth part of an hin unto a lamb. This is the bruntoffering of every month throughout all the months of the year: and one he goat for a sinoffering unto the Lord, which shall be offered with the daily bruntoffering and his drinkoffering. And the fourteenth day of the first month shall be passover unto the Lord. And the fifteenth day of the same month shall be a feast, in which seven days men must eat unleavened bread. The first day shall be an holy feast, so that ye shall do no manner of laborious work therein. And ye shall offer a bruntoffering unto the Lord two bullocks, one ram, and seven lambs of a year old without spot, and their meatoffering of flour mingled with oil three tenth deals unto a bullock, and two tenth deals unto a ram, and ever more one tenth deal unto a lamb, throughout the seven lambs: and an he goat for a sinoffering to make an atonement for you.

And ye shall offer these, beside the bruntoffering in the morning that is always offered. And after this manner ye shall offer throughout the seven days, the food of the sacrifice of sweet favour unto the Lord. And it shall be done beside the daily bruntoffering and his drinkoffering. And the seventh day shall be an holy feast unto you, so that ye shall do no laborious work therein. And the day of your first fruits when ye bring a new meatoffering unto the Lord in your weeks, shall be an holy feast unto you: so that ye shall do no laborious work therein. And ye shall offer a bruntoffering of a sweet savour unto the Lord: two young bullocks, and a ram, and seven lambs of a year old apiece, with their meatofferings of flour mingled with oil three tenth deals unto a bullock two

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tenth deals to a ram, and ever more one tenth deal unto a lamb throughout the seven lambs, and an he goat to make an atonement for you. And this ye shall do besides the daily brurntoffering, and his meatoffering: and they shall be without spot, with their drinkofferings.

[Chpt 29] And the first day of the seventh month shall be an holy feast unto you, and ye shall do no laborious work therein. It shall be a day of trumpet blowing unto you. And ye shall offer a brurntoffering of a sweet savour unto the Lord: one young bullock and one ram and seven lambs of a year old apiece that are pure. And their meatofferings of flour mingled with oil: three tenth deals unto the bullock, and two unto the ram, and one tenth deal unto one lamb through the seven lambs. And an he goat for a sinoffering to make an atonement for you, beside the brurntoffering of the month and his meatoffering and beside the daily brurntoffering and his meatoffering, and the drinkofferings of the same: according unto the manner of them for a savour of sweetness in the sacrifice of the Lord.

And the tenth day of that same seventh month shall be an holy feast unto you, and ye shall humble your souls and shall do no manner work therein. And ye shall offer a brurntoffering unto the Lord of a sweet savour: one bullock, and a ram, and seven lambs of a year old apiece, without fault and their meatofferings of flour mingled with oil: three tenth deals to a bullock, and two to a ram and always a tenth deal unto a lamb, throughout the seven lambs. And one he goat for a sinoffering, beside the sinoffering of atonement and the daily brurntoffering, and the meat and drinkofferings that long to the same. And the fifteenth day of the seventh month shall be holy day and ye shall do no laborious work therein, and ye shall keep a feast unto the Lord of seven days long. And ye shall offer a brurntoffering of a sweet savour unto the Lord: thirteen bullocks two rams and fourteen lambs which are yearlings and pure, with oil, three tenth deals unto every one of the thirteen bullocks: two tenth deals to either of the rams, and one tenth deal unto each of the fourteen lambs. And one he goat unto a sinoffering, beside the daily brurntoffering with his meat and drinkofferings.

And the second day twelve young bullocks two rams and fourteen yearling lambs without spot: and their meatofferings and drinkofferings unto the bullocks, rams and lambs, according to the number of them and after the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings. And the third day eleven bullocks two rams and

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fourteen yearling lambs without spot: and their meat and drinkofferings unto the bullocks, rams and lambs, after the number of them and according to the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings .

And the fourth day ten bullocks two rams and fourteen lambs, yearlings and pure: and their meat and drinkofferings unto the bullocks, rams and lambs, according to their number and after the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings. And the fifth day nine bullocks two rams and fourteen lambs of one year old apiece without spot. And their meat and drinkofferings unto the bullocks, rams and lambs, according to the number of them and after the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings. And the sixth day eight bullocks two rams and fourteen yearling lambs without spot. And their meat and drinkofferings unto the bullocks, rams and lambs, according to the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings. And the seventh day seven bullocks two rams and thirteen lambs that are yearlings and pure. And their meat and drinkofferings unto the bullocks, rams and lambs, according to their number and to the manner. And an he goat for a sinoffering, beside the daily brurntoffering and his meat and drinkofferings.

And the eighth day shall be the conclusion of the feast unto you, and ye shall do no manner laborious work therein. And ye shall offer a brurntoffering of a sweet savour unto the Lord: one bullock, one ram and seven yearling lambs without spot. And the meat and drinkofferings unto the bullock, ram and lambs, according to their numbers and according to the manner. And an he goat for a sinoffering beside the daily brurntoffering and his meat and drinkofferings.

These things ye shall do unto the Lord in your feasts: beside your vows and freewill offerings, in your brurntofferings, meatofferings, drinkofferings and peaceofferings. And Moses told the children of Israel, according to all that the Lord commanded him.

[Chpt 30] And Moses spake unto the heads of the tribes of the children of Israel saying: this is the thing which the Lord commandeth. If a man vow a vow unto the Lord or swear an oath and bind his soul, he shall not go back with his word: but shall fulfil all that proceedeth out of this mouth.

If a damsel vow a vow unto the Lord and bind herself being in her fathers house and unmarried: If her father hear her vow and bond which she hath made

(from middle English, French from the Latin)

upon her soul, and hold his peace thereto: then all her vows and bonds which she hath made upon her soul shall stand in effect. But and if her father forbid her the same day that he heareth it, none of her vows nor bonds which she hath made upon her soul shall be of value, and the Lord shall forgive her, because her father forbade her.

If she had an husband when she vowed or pronounced ought out of her lips wherewith she bound her soul, and her husband heard it and held his peace thereat the same day he heard it: Then her vows and her bonds wherewith she bound her soul, shall stand in effect. But and if her husband forbade her the same day that he heard it, then hath he made her vow which she had upon her of none effect, and that also which she pronounced with her lips wherewith she bound her soul, and the Lord shall forgive her.

The vow of a widow and of her that is divorced, and all that they have bound their souls withal, shall stand in effect with them.

If she vowed in her husbands house or bound her soul with an oath, and her husband heard it and held his peace and forbade her not: then all her vows and bonds wherewith she bound her soul, shall stand. But if her husband disannulled them the same day that he heard them, then nothing that proceeded out of her lips in vows and bonds wherewith she bound her soul shall stand in effect: for her husband hath loosed them, and the Lord shall forgive her.

All vows and oaths that bind to humble the soul, may her husband stablish or break. But if her husband hold his peace from one day unto another, then he stablisheth all her vows and bonds which she had upon her, because he held his peace the same day that he heard them. And if he afterward break them, he shall bear her sin himself.

These are the ordinances which the Lord commanded Moses, between a man and his wife, and between the father and his daughter, being a damsel in her fathers house.

[Chpt 31] And the Lord spake unto Moses saying: avenge the children of Israel of the Madianites, and afterward be gathered unto thy people. And Moses spake unto the folk saying: Harness some of you unto war, and let them go upon the Madianites and avenge the Lord of the Madianites. Ye shall send unto the war a thousand of every tribe throughout all the tribes of Israel. And there were taken out of the thousands of Israel twelve thousand prepared unto war, of every tribe a thousand. And Moses sent them a thousand of every tribe, with Phineas the son of Eleazer the priest to war, and the holy vessels and the trumpets to

(from middle English, French from the Latin)

blow in his hand.

And they warred against the Madianites, as the Lord commanded Moses, and slew all the males. And they slew the kings of Madian among other that were slain: Eui, Rekem, Zur, Hur and Reba: five kings of Madian. And they slew Balam the son of Beor with the sword. And the children of Israel took all the women of Madian prisoners and their children, and spoiled all their cattle, their substance and their goods. And they burnt all their cities wherein they dwelt, and all their castles with fire. And they took all the spoil and all they could catch, both of men and beasts. And they brought the captives and that which they had taken and all the spoil unto Moses and Eleazer the priest and unto the company of the children of Israel, even unto the host, in the fields of Moab by Jordan nigh to Jericho.

And Moses and Eleazer the priest and all the lords of the congregation went out of the host against them. And Moses was angry with the officers of the host, with the captains over thousands and over hundreds, which came from war and battle, and said unto them: Have ye saved the women alive? behold, these caused the children of Israel through Balam, to commit trespass against the Lord, by the reason of Peor, and there followed a plague among the congregation of the Lord. Now therefore slay all the men children and the women that have lien with men fleshly: But all the women children that have not lien with men, keep alive for yourselves. And lodge without the host seven days all that have killed any person and all that have touched any dead body, and purify both yourselves and your prisoners the third day and the seventh. And sprinkle all your raiments and all that is made of skins, and all work of goats hair, and all things made of wood.

And Eleazer the priest said unto all the men of war which went out to battle: this is the ordinance of the law which the Lord commanded Moses: Gold, silver, brass, iron, tin and lead, and all that may abide the fire, ye shall make it go through the fire, and then it is clean. Neverthelater, it shall be sprinkled with sprinkling water. And all that suffereth not the fire, ye shall make go through the water. And wash your clothes the seventh day, and then ye are clean. And afterward come into the host.

And the Lord spake unto Moses saying: take the sum of the prey that was taken, both of the women and of cattle, thou and Eleazer the priest and the ancient heads of the congregation. And divide it into two parts, between them that took the war upon them and went out to battle and all the congregation.

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And take a portion unto the Lord of the men of war which went out to battle one of five hundred, of the women and of the oxen and of the asses and of the sheep and ye shall take it of their half and give it unto Eleazer the priest, an heave offering unto the Lord. And of the half of the children of Israel, take one of fifty, of the women, of the oxen, of the asses and of the sheep, and of all manner of beasts, and give them unto the Levites which wait upon the habitation of the Lord.

And Moses and Eleazer the priest did as the Lord commanded Moses. And the booty and the prey which the men of war had caught, was six hundred thousand and seventy five thousand sheep: and seventy two thousand oxen: and sixty one thousand asses: and thirty two thousand women that had lien by no man.

And the half which was the part of them that went out to war, was three hundred thousand and thirty seven thousand and five hundred sheep: And the Lords part of the sheep was six hundred and seventy five. And the oxen were thirty six thousand, of which the Lords part was seventy two. And the asses were thirty thousand and five hundred, of which the Lords part was sixty one. And the women were sixteen thousand, of which the Lords part was thirty two souls. And Moses gave that sum which was the Lords heave offering unto Eleazer the priest: as the Lord commanded Moses. And the other half of the children of Israel which Moses separated from the men of war (that is to know, the half that pertained unto the congregation) was three hundred thousand and thirty seven thousand and five hundred sheep and thirty six thousand oxen: and thirty thousand asses and five hundred: and sixteen thousand women. And Moses took of this half that pertained unto the children of Israel: one of every fifty, both of the women and of the cattle, and gave them unto the Levites which waited upon the habitation of the Lord, as the Lord commanded Moses. And the officers of thousands of the host, the captains over the thousands and the captains over the hundreds came forth and said unto Moses: Thy servants have taken the sum of the men of war, which were under our hand, and there lacked, not one man of them. We have therefore brought a present unto the Lord what every man found of Jewels of gold, chains, bracelets, rings, earrings and spangles, to make an atonement for our souls before the Lord.

And Moses and Eleazer took the gold of them: Jewels of all manner fashions. And all the gold of the heave offering of the Lord, of the captains over thousands and hundreds was sixteen thousand seven hundred and fifty sickles,

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for the men of war had spoiled, every man for himself. And Moses and Eleazer the priest took the gold of the captains over the thousands and over the hundreds, and brought it into the tabernacle of witness: to be a memorial unto the children of Israel, before the Lord.

[Chpt 32] The children of Ruben and the children of Gad, had an exceeding great multitude of cattle. And when they saw the land of Jaeser and the land of Galaad that it was an apt place for cattle, they came and spake unto Moses and Eleazer the priest and unto the lords of the congregation saying. The land of Ataroth, Dibo and Jazer, Nemrah and Hesbon Elealeh and Sabam and Nebo and Beon, which country the Lord smote before the congregation of Israel: is a land for cattle and we thy servants have cattle wherefore (said they) if we have found grace in thy sight, let this land be given unto thy servants to possess, and bring us not over Jordan.

And Moses said unto the children of Gad and of Ruben: shall your brethren go to war and ye tarry here? Wherefore discourage ye the hearts of the children of Israel for to go over into the land which the Lord hath given them. This did your fathers, when I sent them from Cades barne to see the land. And they went up even unto the river of Escol and saw the land, and discouraged the hearts of the children of Israel, that they should not go into the land which the Lord had given them.

And the Lord was wroth the same time and sware saying: None of the men that came out of Egypt from twenty years old and above, shall see the land which I swore unto Abraham, Isaac and Jacob, because they have not continually followed me: save Caleb the son of Jephune the Kenesite, and Josua the son of Nun, for they have followed me continually. And the Lord was angry with Israel, and made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord were consumed.

And behold, ye are risen up in your fathers stead, the increase of sinful men, and to augment the fierce wrath of the Lord to Israelward. For if ye turn away from after him, he will yet again leave the people in the wilderness, so shall ye destroy all this folk. And they went near him and said: we will build sheepfolds here for our sheep and for our cattle, and cities for our children: But we ourselves will go ready armed before the children of Israel, until we have brought them unto their place. And our children shall dwell in the fenced cities, because of the inhabitors of the land. And we will not return unto our houses, until the children of Israel have inherited: every man his inheritance. For we will

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not inherit with them on yonder side Jordan forward, because our inheritance is fallen to us on this side Jordan eastward.

And Moses said unto them: If ye will do this thing, that ye will go all harnessed before the Lord to war, and will go all of you in harness over Jordan before the Lord, until he have cast out his enemies before him, and until the land be subdued before the Lord, then ye shall return and be without sin against the Lord and against Israel, and this land shall be your possession before the Lord. But and if ye will not do so, behold, ye sin against the Lord: and be sure your sin will find you out. Build your cities for your children and folds for your sheep, and see ye do that ye have spoken. And the Children of Gad and of Ruben spake unto Moses saying: thy servants will do as my lord commandeth. Our children, our wives substance and all our cattle shall remain here in the cities of Galaad. But we thy servants will go all harnessed for the war unto battle before the Lord, as my lord hath said.

And Moses commanded Eleazer the priest: and Josua the son of Nun and the ancient heads of the tribes of the children of Israel, and said unto them: If the children of Gad and Ruben will go with you over Jordan, all prepared to fight before the Lord: then when the land is subdued unto you, give them the land of Galaad to possess, but and if they will not go over with you in harness, then they shall have their possessions among you in the land of Canaan. And the children of Gad and Ruben answered saying: that which the Lord hath said unto thy servants we will do. We will go harnessed before the Lord into the land of Canaan, and the possession of our inheritance shall be on this side the Jordan.

And Moses gave unto the children of Gad and of Ruben and unto half the tribe of Manasse the son of Joseph, the kingdom of Sehon king of the Amorites, and the kingdom of Og king of Basan, the land that longed unto the cities thereof in the coasts of the country round about. And the children of Gad built Dibo, ataroth, Aroer, Atroth, Sophan, Jaeser, Jegabea, Bethnimra and Betharan fenced cities, and they built folds for their sheep. And the children of Ruben built Hesebon, Eleale, Kiriathaim, Nebo, Baal, Meon and turned their names, and Sibama also: and gave names unto the cities which they built.

And the children of Machir the son of Manasse went to Galaad and took it, and put out the Amorites that were therein. And Moses gave Galaad unto Machir the son of Manasse and he dwelt therein. And Jahir the son of Manasse went and took the small towns thereof, and called them the towns of Jair. And Nobah went and took kenath with the towns longing thereto, and called it

(from middle English, French from the Latin)

Nobah after his own name.

[Chpt 33] These are the journeys of the children of Israel which went out of the land of Egypt with their armies under Moses and Aaron. And Moses wrote their going out by their journeys at the commandment of the Lord: even these are the journeys of their going out. The children of Israel departed from Rameses the fifteenth day of the first month, on the morrow after Passover and went out with an high hand in the sight of all Egypt, while the Egyptians buried all their first born which the Lord had smitten among them. And upon their gods also the Lord did execution. And the children of Israel removed from Rameses and pitched in Sucoth. And they departed from Sucoth and pitched their tents in Ethan, which is in the edge of the wilderness. And they removed from Ethan and turned unto the entering of Hiroth which is before Baal Zephon, and pitched before Migdol. And they departed from before Hiroth and went through the midst of the sea into the wilderness, and went three days journey in the wilderness of Ethan, and pitched in Marah. And they removed from Marah and went unto Elim where were twelve fountains and seventy palm trees and they pitched there.

And they removed from Elim and lay fast by the red sea. And they removed from the red sea and lay in the wilderness of Sin. And they took their journey out of the wilderness of Sin, and set up their tents in Daphka. And they departed from Daphka, and lay in Alus. And they removed from Alus, and lay at Raphedim, where was no water for the people to drink. And they departed from Raphedim, and pitched in the wilderness of Sinai.

And they removed from the desert of Sinai, and lodged at the graves of lust. And they departed from the sepulchres of lust, and lay at Hazeroth. And they departed from Hazeroth, and pitched in Rithma. And departed from Rithma and pitched at Rimon Perez. And they departed from Rimon Perez, and pitched in Libna. And they removed from Libna, and pitched at Rissa. And they journeyed from Rissa and pitched at Kehelatha. And they went from Kehelatha, and pitched in mount Sapher. And they removed from mount Sapher, and lay in Harada. And they removed from Harada, and pitched in Makeheloth.

And they removed from Makeheloth, and lay at Tahath, and they departed from Tahath and pitched at Tharath. And they removed from Tharath, and pitched in Mithca. And they went from Mithca, and lodged in Hasmona. And they departed from Hasmona, and lay at Moseroth. And they departed from Moseroth, and pitched in Bane Jaken. And they removed from Bane Jaken, and

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lay at Horgadgad. And they went from Horgadgad, and pitched in Jathbatha. And they removed from Jathbatha, and lay at Abrona. And they departed from Abrona, and lay at Ezeon gaber. And they removed from Ezeon gaber, and pitched in the wilderness of Sin, which is Cades. And they removed from Cades, and pitched in mount Hor, in the edge of the land of Edom. And Aaron the priest went up into mount Hor at the commandment of the Lord and died there, even in the fortieth year, after the children of Israel were come out of the land of Egypt, and in the first day of the fifth month. And Aaron was an hundred and thirty three years old when he died in mount Hor. And king Erad the Cananite which dwelt in the south of the land of Canaan, heard that the children of Israel were come.

And they departed from mount Hor, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phimon, and they departed from Phimon, and pitched in Oboth. And they departed from Oboth, and pitched in Jehabarim in the borders of Moab. And they departed from Jehabarim, and pitched in Dibon Gad. And they removed from Dibon Gad, and lay in Almon Diblathama. And they removed from Almon Diblathama, and pitched in the mountains of Abarim before Nabo. And they departed from the mountains of Abarim, and pitched in the fields of Moab fast by Jordan nigh to Jericho. And they pitched upon Jordan, from Beth Haiesmoth unto the plain of Abelsatim in the fields of Moab.

And the Lord spake unto Moses in the fields of Moab by Jordan nigh unto Jericho, saying: speak unto the children of Israel and say unto them: when ye are come over Jordan into the land of Canaan, see that ye drive out all the inhabitors of the land before you, and destroy their chapels and all their Images of Metal, and pluck down all their altars built on hills: And possess the land and dwell therein, for I have given you the land to enjoy it. And ye shall divide the inheritance of the land by lot among your kindreds, and give to the more the more inheritance, and to the fewer the less inheritance. And your inheritance shall be in the tribes of your fathers, in the place where every mans lot falleth.

But and if ye will not drive out the inhabitors of the land before you, then those which ye let remain of them, shall be thorns in your eyes and darts in your sides, and shall vex you in the land wherein ye dwell. Moreover it will come to pass, that I shall do unto you as I thought to do unto them.

[Chpt 34] And the Lord spake unto Moses saying: command the children of Israel and say unto them: when ye come into the land of Canaan, this is the land

(from middle English, French from the Latin)

that shall fall unto your inheritance, the land of Canaan with all her coasts. And your south quarter shall be from the wilderness of Sin along by the coast of Edom, so that your south quarter shall be from the side of the salt sea eastward, and shall fetch a compass from the south up to Acrabim, and reach to Zinna. And it shall go out on the south side of Cades Barne, and go out also at Hazar Adar, and go along to Azmon. And shall fetch a compass from Azmon unto the river of Egypt, and shall go out at the sea.

And your west quarter shall be the great sea, which coast shall be your west coast.

And this shall be your north quarter: ye shall compass from the great sea unto mount Hor. And from mount Hor, ye shall compass and go unto Hemath, and the end of the coast shall be at Zedada, and the coast shall reach out to Ziphron and go out at Hazer enan. And this shall be your north quarter.

And ye shall compass your east quarter from Hazar enan to Sepham. And the coast shall go down from Sepham to Ribla on the east side of Ain. And then descend and go out at the side of the sea of Cenereth eastward. And then go down along by Jordan, and leave at the salt sea. And this shall be your land with all the coasts thereof round about.

And Moses commanded the children of Israel saying: this is the land which ye shall inherit by lot, and which the Lord commanded to give unto nine tribes and an half: for the tribe of the children of Ruben, have received, in the households of their fathers, and the tribe of the children of Gad in their fathers households, and half the tribe of Manasse, have received their inheritance, that is to know two tribes and a half have received their inheritance on the other side of Jordan by Jericho eastward, toward the * son rising.

And the Lord spake to Moses saying: These are the names of the men, which shall divide you the land to inherit. Eleazer the priest, and Josua the son of Nun. And ye shall take also a lord of every tribe to divide the land, whose names are these: in the tribe of Juda, Caleb the son of Jephune. And in the tribe of the children of Simeon, Semuel the son of Amiud, and in the tribe of BenJamin, Elidad the son of Cision. And in the tribe of the children of Dan, the lord Bucki the son of Jagli. And among the children of Joseph: in the tribe of the children of Manasse, the lord Haniel the son of Ephod. And in the tribe of the children of Ephraim, the lord Camuel the son of Siphtan. And in the tribe of the sons of Zabulon, the lord Elizaphan the son of Pharnach. And in the tribe of the children of Isachar, the lord Palthiel the son of Asan. And in the tribe of the

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sons of Aser, the lord Ahihud the son of Salomi. And in the tribe of the children of Naphthali, the lord Peda El the son of Ammihud. These are they which the Lord commanded to divide the inheritance unto the children of Israel, in the land of Canaan.

** son: exactly as it appears in the text; note: in other places did the recorders write sunne for sun, and sonne as son.*

[Chpt 35] And the Lord spake unto Moses in the fields of Moab by Jordan Jericho saying: command the children of Israel, that they give unto the Levites of the inheritance of their possession: cities to dwell in. And ye shall give also unto the cities of the Levites, suburbs round about them. The cities shall be for them to dwell in, and the suburbs for their cattle, possession and all manner beasts of theirs. And the suburbs of the cities which ye shall give unto the Levites, shall reach from the wall of the city outward, a thousand cubits round about. And ye shall measure without the city, and make the utmost border of the east side: two thousand cubits. And the utmost border of the south side: two thousand cubits. And the utmost border of the west side: two thousand cubits. And the utmost border of the north side: two thousand cubits also: and the city shall be in the midst. And these shall be the suburbs of their cities.

And among the cities which ye shall give unto the Levites, there shall be six cities of franchise which ye shall give to that intent that he which killeth, may fly thither. And to them ye shall add forty two cities more: so that all the cities which ye shall give the Levites shall be forty eight with their suburbs. And of the cities which ye shall give out of the possessions of the children of Israel, ye shall give many out of their possessions that have much and few out of their possessions that have little: so that every tribe shall give of his cities unto the Levites, according to the inheritance which he inheriteth.

And the Lord spake unto Moses saying: speak unto the children of Israel and say unto them: when ye be come over Jordan into the land of Canaan, ye shall build cities which shall be privileged towns for you: that he which slayeth a man unawares, may fly thither. And the cities shall be to flee from the executer of blood, that he which killed die not, until he stand before the congregation in judgement. And of these six free cities which ye shall give three ye shall give on this side Jordan and three in the land of Canaan. And these six free cities shall be for the children of Israel and for the stranger and for him that dwelleth among you, that all they which kill any person unawares, may flee thither.

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If any man smite another with a weapon of iron that he die, then he is a murderer, and shall die for it. If he smite him with a throwing stone that he die therewith, then he shall die: For he is a murderer and shall be slain therefore. If he smite him with a hand weapon of wood that he die therewith, then he shall die: for he is a murderer and shall be slain therefore.

The justice of blood shall slay the murderer, as soon as he findeth him: If he thrust him of hate, or hurl at him with laying of wait that he die or smite him with his hand of envy that he die, he that smote him shall die, for he is a murderer. The justice of blood shall slay him as soon as he findeth him.

But and if he pushed him by chance and not of hate or cast at him with any manner of thing and not of laying of wait: or cast any manner of stone at him that he die therewith, and saw him not: And he cast it upon him and he died, but was not his enemy, neither sought him any harm: Then the congregation shall judge between the slayer and the executer of blood in such cases. And the congregation shall deliver the slayer out of the hand of the judge of blood, and shall restore him again unto the franchised city, whither he was fled. And he shall bide there unto the death of the high priest which was anointed with holy oil.

But and if he came without the borders of his privileged city whither he was fled, if the avenger of blood find him without the borders of his free town, he shall slay the murderer and be guiltless, because he should have bidden in his free town until the death of the high priest, and after the death of the high priest, he shall return again unto the land of his possession. And this shall be an ordinance and a law unto you, among your children after you in all your habitations.

Whosoever slayeth, shall be slain at the mouth of witnesses. For one witness shall not answer against one person to put him to death. Moreover ye shall take none amends for the life of the murderer which is worthy to die: But he shall be put to death. Also ye shall take none atonement for him that is fled to a free city, that he should come again and dwell in the land before the death of the high priest. And see that ye pollute not the land which ye are in, for blood defileth the land. And the land can none otherwise be cleansed of the blood that is shed therein, but by the blood of it that shed it. Defile not therefore the land which ye inhabit, and in the midst of which I also dwell among the children of Israel.

a thousand cubits (that is 1500' ; if measure id based on "modern" lengths. Yet it is very

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possible that lengths were used of giants; ie ...from finger tip to elbow.)

[Chpt 36] And the ancient heads of the children of Galaad the son of Machir the son of Manasse of the kindred of the children of Joseph, came forth and spake before Moses and the princes which were ancient heads among the children of Israel and said: The Lord commanded my lord to give the land to inherit by lot to the children of Israel. And then my lord commanded in the name of the Lord to give the inheritance of Zelaphead our brother unto his daughters. Now when any of the sons of the tribes of Israel take them to wives, then shall their inheritance be taken from the inheritance of our fathers, and shall be put unto the inheritance of the tribe in which they are and shall be taken from the lot of our inheritance. And when the year of jubilee cometh unto the children of Israel, then shall their inheritance be put unto the inheritance of the tribe where in they are, and so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

And Moses commanded the children of Israel at the mouth of the Lord saying: the tribe of the children of Joseph have said well. This therefore doth the Lord command the daughters of Zelaphead saying: let them be wives to whom they themself think best, but in the kindred of the tribe of their fathers shall they marry, that the inheritance of the children of Israel roll not from tribe to tribe. But that the children of Israel may abide, every man in the inheritance of the tribe of his fathers. And every daughter that possesseth any inheritance among the tribes of the children of Israel, shall be wife unto one of the kindred of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his father, and that the inheritance go not from one tribe to another: but that the tribes of the children of Israel, may abide every man in his own inheritance.

And as the Lord commanded Moses even so did the daughters of Zelaphead: Mahela, Thirza, Hagla, Milcha and Noa, and were married unto their fathers brothers sons, of the kindred of the children of Manasse the son of Joseph: and so they had their inheritance in the tribe of the kindred of their father.

These are the commandments and laws which the Lord commanded through Moses, unto the children of Israel in the fields of Moab upon Jordan nigh unto Jericho.

The end of the fourth book of Moses

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[Chpt 1] These be the words which Moses spake unto all Israel, on the other side I Jordan in the wilderness and in the fields by the red sea, between Pharan and Tophel, Laban, Hazeroth and Disahab eleven days journey from Horeb unto Cades barne, by the way that leadeth unto mount Seir. And it fortuned the first day of the eleventh month in the fortieth year, that Moses spake unto the children of Israel according unto all that the Lord had given him in commandment unto them, after that he had smitten Sehon the king of the Amorites which dwelt in Hesbon, and Og king of Basan which dwelt at Astaroth in Edrei.

On the other side Jordan in the land of Moab, Moses began to declare this law saying: the Lord our God spake unto us in Horeb saying: Ye have dwelt long enough in this mount: depart therefore and take your journey and go unto the hills of the Amorites and unto all places nigh there unto: both fields, hills and dales: and unto the south and unto the seas side in the land of Canaan, and unto Libanon: even unto the great river Euphrates. Behold, I have set the land before you: go in therefore and possess the land which the Lord sware unto your fathers Abraham, Isaac and Jacob, to give unto them and their seed after them.

And I said unto you the same season: I am not able to bear you myself alone. For the Lord your God hath multiplied you: so that ye are this day as the stars of heaven in number (the Lord God of your fathers make you a thousand times so many more as ye are, and bless you as he hath promised you) how (said I) can I myself alone, bear the cumbrance, charge and strife that is among you: bring therefore men of wisdom and of understanding and expert, known among your tribes, that I may make them rulers over you. And ye answered me and said: that which thou hast spoken is good to be done. And then I took the heads of your tribes, men of wisdom and that were expert, and made them rulers over you: captains over thousands and over hundreds, over fifty and over ten, and officers among your tribes.

And I charged your Judges the same time saying: hear your brethren and judge righteously between every man and his brother and the stranger that is with him. See that ye know no man in Judgement: but hear the small as well as the great and be afraid of no man, for the law is Gods. And the cause that is too hard for you, bring unto me and I will hear it. And I commanded you the same season, all the things which ye should do. And then we departed from Horeb and walked through all that great and terrible wilderness as ye have seen along by the way that leadeth unto the hills of the Amorites, as the Lord our God

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commanded us, and came to Cades barne. And there I said unto you: Ye are come unto the hills of the Amorites, which the Lord our God doth give unto us. Behold the Lord thy God hath set the land before thee, go up and conquer it, as the Lord God of thy fathers saith unto thee: fear not, neither be discouraged. And then ye came unto me every one and said: Let us send men before us, to search us out the land and to bring us word again, both what way we shall go up by, and unto what cities we shall come. And the saying pleased me well, and I took twelve men of you, of every tribe one. And they departed and went up into the high country and came unto the river Escol, and searched it out, and took of the fruit of the land in their hands and brought it down unto us and brought us word again and said: it is a good land which the Lord our God doth give us.

Notwithstanding ye would not consent to go up, but were disobedient unto the mouth of the Lord your God, and murmured in your tents and said: because the Lord hateth us, therefore he hath brought us out of the land of Egypt, to deliver us into the hands of the Amorites and to destroy us. How shall we go up? Our brethren have discouraged our hearts saying: the people is greater and taller than we, and the cities are great and walled even up to heaven, and moreover we have seen the sons of the Enakims there.

And I said unto you: dread not nor be afraid of them: The Lord your God which goeth before you, he shall fight for you, according to all that he did unto you in Egypt before your eyes and in the wilderness: as thou hast seen how that the Lord thy God bare thee as a man should bear his son, throughout all the way which ye have gone, until ye came unto this place. And yet for all this saying ye did not believe the Lord your God which goeth the way before you, to search you out a place to pitch your tents in, in fire by night, that ye might see what way to go and in a cloud by day.

And the Lord heard the voice of your words and was wroth and swore saying, there shall not one of these men of this froward generation see that good land which I swear to give unto your fathers, save Caleb the son of Jephune, he shall see it, and to him I will give the land which he hath walked in and to his children, because he hath continually followed the Lord. Likewise the Lord was angry with me for your sakes saying: thou also shalt not go in thither. But Josua the son of Nun which standeth before thee, he shall go in thither. Bold him therefore for he shall divide it unto Israel. Moreover your children which ye said should be a prey, and your sons which know neither good nor bad this day, they shall go in thither and unto them I will give it, and they shall enjoy it. But

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as for you, turn back and take your journey into the wilderness: even the way to the read sea. Then ye answered and said unto me: We have sinned against the Lord: we will go up and fight, according to all that the Lord our God commanded us. And when ye had girded on every man his weapons of war and were ready to go up into the hills, the Lord said unto me: say unto them, see that ye go not up and that ye fight not, for I am not among you: lest ye be plagued before your enemies. And when I told you ye would not hear: but disobeyed the mouth of the Lord, and went presumptuously up into the hills.

Then the Amorites which dwelt in those hills, came out against you and chased you as bees do, and hewed you in Seir, even unto Horma. And ye came again and wept before the Lord: but the Lord would not hear your voice nor give you audience. And so ye abode in Cades a long season.

[Chpt 2] Then we turned and took our journey into the wilderness, even the way to the read sea as the Lord commanded me. And we compassed the mountains of Seir a long time. Then the Lord spake unto me saying: Ye have compassed these mountains long enough, turn you northward. And warn the people saying: Ye shall go through the coasts of your brethren the children of Esau which dwell in Seir, and they shall be afraid of you: But take good heed unto yourselves that ye provoke them not, for I will not give you of their land, no not so much as a foot breadth: because I have given mount Seir unto Esau to possess. Ye shall buy meat of them for money to eat, and ye shall buy water of them for money to drink. For the Lord thy God hath blessed thee in all the works of thine hand, and knew thee as thou wentest through this great wilderness. Moreover the Lord thy God hath been with thee this forty years, so that thou hast lacked nothing.

And when we were departed from our brethren the children of Esau which dwelt in Seir by the field way from Elath and Ezion Gaber, we turned and went the way to the wilderness of Moab. Then the Lord said unto me: see that thou vex not the Moabites, neither provoke them to battle for I will not give thee of their land to possess: because I have given Ar unto the children of loth to possess. The Emims dwelt there in times past, a people great, many and tall, as the Enakims: which also were taken for giants as the Enakims: And the Moabites called them Emims. In like manner the Horims dwelt in Seir before time which the children of Esau cast out, and destroyed them before them and dwelt there in their stead: as Israel did in the land of his possession which the Lord gave them. Now rise up (said I) and get you over the river Zared: and we

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went over the river Zared. The space in which we came from Cades barne until we were come over the river Zared was thirty eight years: until all the generation of the men of war were wasted out of the host as the Lord sware unto them. For indeed the hand of the Lord was against them, to destroy them out of the host, till they were consumed.

And as soon as all the men of war were consumed and dead from among the people, then the Lord spake unto me saying: Thou shalt go through Ar the coast of Moab this day, and shalt come nigh unto the children of Ammon: see that thou vex them not, nor yet provoke them. For I will not give thee of the land of the children of Ammon to possess, because I have given it unto the children of Loth to possess. That also was taken for a land of giants and giants dwelt therein in old time, and the Ammonites called them Zamzumims. A people that was great, many and tall, as the Enakims. But the Lord destroyed them before the Ammonites, and they cast them out and they dwelt there in their stead: as he did for the children of Esau which dwell in Seir: even as he destroyed the Horims before them, and they cast them out and dwell in their stead unto this day. And the Avims which dwelt in Hazarim even unto Aza, the Caphthorims which came out of Caphthor destroyed them and dwelt in their rooms.

Rise up, take your journey and go over the river Arnon. Behold, I have given into thy hand Sehon the Amorite king of Hesbon, and his land. Go to and conquer and provoke him to battle. This day I will begin to send the fear and dread of thee upon all nations that are under all ports of heaven: so that when they hear speak of thee, they shall tremble and quake for fear of thee.

Then I sent messengers out of the wilderness of Kedemoth unto Sihon king of Hesbon, with words of peace saying: Let me go through thy land. I will go always along by the high way and will neither turn unto the right hand nor to the left. Sell me meat for money for to eat, and give me drink for money for to drink: I will go through by foot only (as the children of Esau did unto me which dwell in Seir and the Moabites which dwell in Ar) until I be come over Jordan, into the land which the Lord our God giveth us.

But Sihon the king of Hesbon would not let us pass by him, for the Lord thy God had hardened his spirit and made his heart tough because he would deliver him into thy hands as it is come to pass this day.

And the Lord said unto me: behold, I have begun to set Sihon and his land before thee: go to and conquer, that thou mayst possess his land. Then both Sihon and all his people came out against us unto battle at Jahab. And the Lord

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set him before us, and we smote him and his sons and all his people.

And we took all his cities the same season, and destroyed all the cities with men, women, and children and let nothing remain, save the cattle only we caught unto ourselves and the spoil of the cities which we took, from Aroer upon the brink of the river of Arnon, and the city in the river, unto Galaad: there was not one city too strong for us. The Lord our God delivered all unto us: only unto the land of the children of Ammon ye came not, nor unto all the coast of the river Jabock nor unto the cities in the mountains, nor unto whatsoever the Lord our God forbade us.

[Chpt 3] Then we turned and went up the way to Basan. And Og the king of Basan came out against us: both he and all his people to battle at Edrei. And the Lord said unto me: fear him not, for I have delivered him and all his people and his land into thy hand and thou shalt deal with him as thou dealest with Sihon king of the Amorites which dwelt at Hesbon. And so the Lord our God delivered into our hands, Og also the king of Basan and all his folk. And we smote him until nought was left him.

And we took all his cities the same season (for there was not a city which we took not from them) even three score cities, all the region of Argob, the kingdom of Og in Basan. All these cities were made strong with high walls, gates and bars, beside unwall'd towns a great many. And we utterly destroyed them, as we played with Sihon king of Hesbon bringing to nought all the cities with men, women and children. But all the cattle and the spoil of the cities, we caught for ourselves.

And thus we took the same season, the land out of the hand of two kings of the Amorites on the other side Jordan, from the river of Arnon unto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senir) all the cities in the plain and all Galaad and all Basan unto Salcha and Edrei, cities of the kingdom of Og in Basan. For only Og king of Basan remained of the remnant of the giants: behold, his iron bed is yet at Rabath among the children of Ammon nine cubits long and, four *cubits broad, of the cubits of a man. And when we had conquered this land the same time, I gave from Aroer which is upon the river of Arnon, and half mount Galao and the cities thereof unto the Rubenites, and Gadites. And the rest of Galaad and all Basan the kingdom of Og, I gave unto the half tribe of Manasse: all the region of Argob with all, Basan was called the land of giants. Jair the son of Manasse took all the region of Argob unto the coasts of Gesuri and Maachati, and called them

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after his own name Basan Havoth Jair unto this day. And I gave half Galaad unto Machir. And unto Ruben and Gad, I gave from Galaad unto the river of Arnon and half the valley and the coast, even unto the river Jabock which is the border of the children of Ammon, and the fields and Jordan with the coast, from Cenereth even unto the sea in the field which is the salt sea under the springs of Phasgah eastward.

And I commanded you the same time (ye Ruben and Gad) saying: the Lord your God hath given you this land to enjoy it: see that ye go harnessed before your brethren the children of Israel, all that are men of war among you. Your wives only, your children and your cattle (for I know that ye have much cattle) shall abide in your cities which I have given you, until the Lord have given rest unto your brethren as well as unto you, and until they also have conquered the land which the Lord your God hath given them beyond Jordan: and then return again every man unto his possession which I have given you.

And I warned Josua the same time saying: thine eyes have seen all that the Lord your God hath done unto these two kings, even so the Lord will do unto all kingdoms whither thou goest. Fear them not, for the Lord your God he it is that fighteth for you.

And I besought the Lord the same time saying: O' Lord God, thou hast begun to show thy servant thy greatness and thy mighty hand, for there is no God in heaven nor in earth that can do after thy works and after thy power: let me go over and see the good land that is beyond Jordan, that goodly high country and Libanon. But the Lord was angry with me for your sakes and would not hear me, but said unto me, be content, and speak henceforth no more unto me of this matter, Get thee up into the top of Phasga and lift up thine eyes west, north, south and east, and behold it with thine eyes for thou shalt not go over this Jordan. Moreover, charge Josua and courage him and bold him. For he shall go over before his people, and he shall divide the land which thou shalt see unto them. And so we abode in the valley beside Bethpheor.

**(cubit = about 18" if based on "modern" lengths. Yet it is possible that lengths were used of giants being then longer; from the tip of fingers to elbow as was this measure of the cubit)*

[Chpt 4] And now hearken Israel unto the ordinances and laws which I teach you, for to do them, that ye may live and go and conquer the land which the Lord God of your fathers giveth you. Ye shall put nothing unto the word which I command you neither do ought therefrom, that ye may keep the

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commandments of the Lord your God which I command you. Your eyes have seen what the Lord did unto Baal Peor: for all the men that followed Baal Peor, the Lord your God hath destroyed from among you. But ye that cleaved unto the Lord your God, are alive every one of you this day. Behold, I have taught you ordinances and laws, such as the Lord my God commanded me, that ye should do even so in the land whither ye go to possess it.

Keep them therefore and do them, for that is your wisdom and understanding in the sight of the nations: which when they have heard all these ordinances, shall say: O' what a wise and understanding people is this great nation. For what nation is so great that hath gods so nigh unto him: as the Lord our God is nigh unto us, in all things, when we call unto him? Yea, and what nation is so great that hath ordinances and laws so righteous, as all this law which I set before you this day.

Take heed to thyself therefore only and keep thy soul diligently, that thou forget not the things which thine eyes have seen, and that they depart not out of thine heart, all the days of thy life: but teach them thy sons, and thy sons sons. The day that I stood before the Lord your God in Horeb, when he said unto me, gather me the people together, that I may make them hear my words that they may learn to fear me as long as they live upon the earth and that they may teach their children: ye came and stood also under the hill, and the hill burnt with fire: even unto the midst of heaven, and there was darkness, clouds and mist. And the Lord spake unto you out of the fire and ye heard the voice of the words: But saw no image, save heard a voice only.

And he declared unto you his covenant, which he commanded you to do, even ten verses and wrote them in two tables of stone. And the Lord commanded me the same season to teach you ordinances and laws, for to do them in the land whither ye go to possess it.

Take heed unto yourselves diligently as pertaining unto your souls, for ye saw no manner of image the day when the Lord spake unto you in Horeb out of the fire lest ye marre yourselves and make you graven images after whatsoever likeness it be: whether after the likeness of man or woman or any manner beast that is on the earth or of any manner feathered fowl that flyeth in the air, or of any manner worm that creepeth on the earth or of any manner fish that is in the water beneath the earth: Yea and lest thou lift up thine eyes unto heaven, and when thou seest the *son and the moon and the stars and whatsoever is contained in heaven, shouldest be deceived and shouldest bow thyself unto them

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and serve the things which the Lord thy God hath distributed unto all nations that are under all quarters of heaven.

For the Lord took you and brought you out of the iron furnace of Egypt, to be unto him a people of inheritance, as it is come to pass this day. Furthermore, the Lord was angry with me for your sakes and sware, that I should not go over Jordan and that I should not go unto that good land, which the Lord thy God giveth thee to inheritance. For I must die in this land, and shall not go over Jordan: But ye shall go over and conquer that good land.

Take heed unto yourselves therefore, that ye forget not the appointment of the Lord your God which he made with you, and that ye make you no graven image of whatsoever it be that the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, and a jealous God.

If after thou hast gotten children and children=s children and hast dwelt long in the land, ye shall marre yourselves and make graven images after the likeness of whatsoever it be, and shall work wickedness in the sight of the Lord thy God, to provoke him. I call heaven and earth to record unto you this day, that ye shall shortly perish from off the land whither ye go over Jordan to possess it: Ye shall not prolong your days therein, but shall shortly be destroyed. And the Lord shall scatter you among nations, and ye shall be left few in number among the people whither the Lord shall bring you: and there ye shall serve gods which are the works of mans hand, wood and stone which neither see nor hear nor eat nor smell. Neverthelater ye shall seek the Lord your God even there, and shalt find him if thou seek him with all thine heart and with all thy soul. In thy tribulation and when all these things are come upon thee, even in the latter days, thou shalt turn unto the Lord thy God, and shalt hearken unto his voice. For the Lord thy God is a pitiful God: he will not forsake thee neither destroy thee, nor forget the appointment made with thy fathers which he sware unto them.

For ask pray thee of the days that are past which were before thee, since the day that God created man upon the earth and from the one side of heaven unto the other, whether anything hath been like unto this great thing or whether any such thing hath been heard as it is, that a nation hath heard the voice of God speaking out of fire as thou hast heard, and yet lived? either whether God assayed to go and take him a people from among nations, through temptations and signs and wonders and through war and with a mighty hand and a stretched out arm and with mighty terrible sights, according unto all that the Lord your God did unto you in Egypt before your eyes.

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Unto thee it was shewed, that thou mightest know, how that the Lord he is God and that there is none but he. Out of heaven he made thee hear his voice to nurture thee, and upon earth he shewed thee his great fire, and thou heardest his words out of the fire. And because he loved thy fathers, therefore he chose their seed after them and brought thee out with his presence and with his mighty power of Egypt: to thrust out nations greater and mightier than thou before thee, to bring thee in and to give thee their land to inheritance: as it is come to pass this day. Understand therefore this day and turn it to thine heart, that the Lord he is God in heaven above and upon the earth beneath there is no more: keep therefore his ordinances, and his commandments which I command thee this day, that it may go well with thee and with thy children after thee and that thou mayst prolong thy days upon the earth which the Lord thy God giveth thee thy life long.

Then Moses severed three cities on the other side Jordan toward the *son rising, that he should flee thither which had killed his neighbor unwares and hated him not in time past, and therefore should flee unto one of the same cities and live: Bezer in the wilderness even in the plain country among the Rubenites: and Ramoth in Galaad among the Gadites and Solan in Basan among the Manassites.

This is the law which Moses set before the children of Israel, and these are the witnesses, ordinances and statutes which Moses told the children of Israel after they came out of Egypt, on the other side Jordan in the valley beside Beth Pheor in the land of Schon king of the Amorites which dwelt at Hesbon, whom Moses and the children of Israel smote after they were come out of Egypt, and conquered his land and the land of Og king of Basan two kings of the Amorites on the other side Jordan toward the *son rising: from Aroer upon the bank of the river Arnon, unto Mount Sion which is called Hermon and all the fields on the other side Jordan eastward: even unto the sea in the field under the springs of Phasgah.

**son: exact spelling elsewhere in the text is sun spelled sunne, here is sonne as is son.*

[Chpt 5] And Moses called unto all Israel and said unto them: Hear Israel the ordinances and laws which I speak in thine ears this day, and learn them and take heed that ye do them. The Lord our God made an appointment with us in Horeb. The Lord made not this bond with our fathers, but with us: we are they, which are all here alive this day. The Lord talked with you face to face in the

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mount out of the fire. And I stood between the Lord and you the same time, to show you the saying of the Lord. For ye were afraid of the fire and therefore went not up into the mount and he said. I am the Lord thy God which brought thee out of the land of Egypt the house of bondage.

Thou shalt have therefore none other gods in my presence.

Thou shalt make thee no graven Image of any manner likeness that is in heaven above, or in the earth beneath, or in the water beneath the earth. Thou shalt neither bow thyself unto them nor serve them, for I the Lord thy God, am a jealous God, visiting the wickedness of the fathers upon the children, even in the third and the fourth generation, among them that hate me: and show mercy upon thousands among them that love me and keep my commandments.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

Keep the Sabbath day that thou sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God: thou shalt do no manner work, neither thou nor thy son nor thy daughter nor thy servant nor thy maid nor thine ox nor thine ass nor any of thy cattle, nor the stranger that is within thy city, that thy servant and thy maid may rest as well as thou. And remember that thou wast a servant in the land of Egypt and how that the Lord God, brought thee out thence with a mighty hand and a stretched out arm. For which cause the Lord thy God commandeth thee to keep the Sabbath day.

Honour thy father and thy mother, as the Lord thy God hath commanded thee: that thou mayst prolong thy days, and that it may go well with thee on the land, which the Lord thy God giveth thee.

Thou shalt not slay.

Thou shalt not break wedlock.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbour.

Thou shalt not lust after thy neighbors wife: thou shalt not covet thy neighbours house, field, servant, maid, ox, ass nor *ought that is thy neighbours.

These words the Lord spake unto all your multitude in the mount out of the fire, cloud and darkness, with a loud voice, and added no more thereto, and wrote them in two tables of stone and delivered them unto me.

But as soon as ye heard the voice out of the darkness and saw the hill burn with fire, ye came unto me all the heads of your tribes and your elders: and ye

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said: behold, the Lord our God hath showed us his glory and his greatness, and we have heard his voice out of the fire, and we have seen this day that God may talk with a man and he yet live. And now wherefore should we die that this great fire should consume us: If we should hear the voice of the Lord our God any more, we should die. For what is any flesh that he should hear the voice of the living God speaking out of the fire as we have done and should yet live: Go thou and hear all that the Lord our God sayeth, and tell thou unto us all that the Lord our God sayeth unto thee, and we will hear it and do it.

And the Lord heard the voice of your words when ye spake unto me, and he said unto me: I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have said. Oh that they had such an heart with them to fear me and keep all my commandments always, that it might go well with them and with their children for ever. Go and say unto them: get you into your tents again, but stand thou here before me and I will tell thee all the commandments, ordinances and laws which thou shalt teach them, that they may do them in the land which I give them to possess.

Take heed therefore that ye do as the Lord your God hath commanded you, and turn not aside: either to the right hand or to the left: but walk in all the ways which the Lord your God hath commanded you, that ye may live and that it may go well with you and that ye may prolong your days in the land which ye shall possess.

**ought (anything)*

[Chpt 6] These are the commandments, ordinances and laws which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all his ordinances and his commandments which I command thee, both thou and thy son and thy sons son all days of thy life, that thy days may be prolonged. Hear therefore Israel and take heed that thou do thereafter, that it may go well with thee and that ye may increase mightily: even as the Lord God of thy fathers hath promised thee, a land that floweth with milk and honey.

Hear Israel, the Lord thy God is Lord only and thou shalt love the Lord thy God with all thine heart, with all thy soul and with all thy might. And these words which I command thee this day, shall be in thine heart and thou shalt *whet them on thy children, and shalt talk of them when thou art at home in thine house and as thou walkest by the way, and when thou liest down and when

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thou risest up: and thou shalt bind them for a sign upon thine hand. And they shall be papers of remembrance between thine eyes, and shalt write them upon the posts of thy house and upon thy gates.

And when the Lord thy God hath brought thee into the land which he sware unto thy fathers Abraham, Isaac and Jacob, to give thee with great and goodly cities which thou buildest not, and houses full of all manner goods which thou filledst not, and wells digged which thou diggedst not, and vines and olive trees which thou planted not, and when thou hast eaten, and art full: Then beware lest thou forget the Lord which brought thee out of the land of Egypt the house of bondage. But fear the Lord thy God and serve him, and swear by his name, and see that ye walk not after strange gods of the Gods of the nations which are about you. For the Lord thy God is a jealous God among you, lest the wrath of the Lord thy God wax hot upon thee and destroy thee from the earth.

Ye shall not tempt the Lord your God as ye did at Masa. But see that ye keep the commandments of the Lord your God, his witnesses and his ordinances which he hath commanded thee, and see thou do that which is right and good in the sight of the Lord: that thou mayst prosper and that thou mayst go and conquer that good land which the Lord sware unto thy fathers, and that the Lord may cast out all thine enemies before thee as he hath said.

When thy son asketh thee in time to come saying: What meaneth the witnesses, ordinances and laws which the Lord our God hath commanded you? Then thou shalt say unto thy son: We were bondmen unto Pharao in Egypt, but the Lord brought us out of Egypt with a mighty hand. And the Lord shewed signs and wonders both great and evil upon Egypt, Pharao and upon all his household, before our eyes, and brought us from thence: to bring us in and to give us the land which he sware unto our fathers. And therefore commanded us to do all these ordinances and for to fear the Lord our God, for our wealth always and that he might save us, as it is come to pass this day. Moreover it shall be righteousness unto us before the Lord our God, if we take heed to keep all these commandments as he hath commanded us.

**whet this is to sharpen them with these words.*

[Chpt 7] When the Lord thy God hath brought thee into the land whither thou goest to possess it, and hath cast out many nations before thee: the Hethites, the Girgositcs, the Amorites, the Cananites, the Pheresites, the Hevites

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and the Jebusites. Seven nations more in number and mightier than thou: and when the Lord thy God hath set them before thee that thou shouldest smite them, see that thou utterly destroy them and make no covenant with them nor have compassion on them. Also thou shalt make no marriages with them, neither give thy daughter unto his son nor take his daughter unto thy son. For they will make your sons depart from me and serve strange Gods, and then will the wrath of the Lord wax hot upon you and destroy you shortly.

But thus ye shall deal with them: overthrow their altars, break down their pillars, cut down their groves and burn their images with fire. For thou art an holy nation unto the Lord thy God: the Lord thy God hath chosen thee to be a several people unto himself of all nations that are upon the earth. It was not because of the multitude of you above all nations, that the Lord had lust unto you and chose you. For ye were fewest of all nations: But because the Lord loved you and because he would keep the oath which he had sworn unto your fathers, therefore he brought you out of Egypt with a mighty hand and delivered you out of the house of bondage: even from the hand of Pharaoh king of Egypt.

Understand therefore, that the Lord thy God he is God and that a true God, which keepeth appointment and mercy unto them that love him and keep his commandments, even throughout a thousand generations and rewardeth them that hate him before his face so that he bringeth them to nought, and will not defer the time unto him that hateth him but will reward him before his face. Keep therefore the commandments, ordinances and laws which I command you this day, that ye do them.

If ye shall hearken unto these laws and shall observe and do them, then shall the Lord thy God keep appointment with thee and the mercy which he sware unto thy fathers and will love thee, bless thee and multiply thee: he will bless the fruit of thy womb and the fruit of thy field, thy corn, thy wine and thy oil, the fruit of thine oxen and the flocks of thy sheep in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all nations, there shall be neither man nor woman unfruitful among you, nor anything unfruitful among your cattle. Moreover the Lord will turn from thee all manner infirmities, and will put none of the evil diseases of Egypt (which thou knowest) upon thee, but will send them upon them that hate thee. Thou shalt bring to nought all nations which the Lord thy God delivereth thee, thine eye shall have no pity upon them neither shalt thou serve their Gods, for that shall be thy decay. If thou shalt say in thine heart: these nations are more than I, how can I cast them out? Fear them

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not, but remember what the Lord thy God did unto Pharaoh and unto all Egypt, and the great temptations which thine eyes saw, and the signs and wonders and mighty hand and stretched out arm wherewith the Lord thy God brought thee out: even so shall the Lord thy God do unto all the nations of which thou art afraid.

Thereunto, the Lord thy God will send hornets among them until they that are left, and hide themselves from thee, be destroyed. See thou fear them not for the Lord thy God is among you a mighty God and a terrible. The Lord thy God will put out these nations before thee a little and a little: thou mayst not consume them at once lest the beasts of the field increase upon thee. And the Lord thy God shall deliver them unto thee and stir up a mighty tempest among them, until they be brought to nought. And he shall deliver their kings into thine hand, and thou shalt destroy their names from under heaven. There shall no man stand before thee, until thou have destroyed them. The images of their gods thou shalt burn with fire, and see that thou covet not the silver or gold that is on them nor take it unto thee, lest thou be snared therewith. For it is an abomination unto the Lord thy God. Bring not therefore the Abomination to thine house, lest thou be a damned thing as it is: but utterly defy it and abhor it, for it is a thing that must be destroyed.

[Chpt 8] All the commandments which I command thee this day ye shall keep for to do them, that ye may live and multiply and go and possess the land which the Lord swore unto your fathers. And think on all the way which the Lord thy God led thee this forty years in the wilderness, for to humble thee and to prove thee, to *wete* what was in thine heart, whether thou wouldest keep his commandments or no. He humbled thee and made thee hunger and fed thee with manna which neither thou nor thy father knew of, to make thee know that a man must not live by bread only: but by all that proceedeth out of the mouth of the Lord must a man live. Thy raiment waxed not old upon thee, neither did thy feet swell this forty years.

Understand therefore in thine heart, that as a man nutureth his son, even so the Lord thy God nutureth thee. Keep therefore the commandments of the Lord thy God that thou walk in his ways and that thou fear him. For the Lord thy God bringeth thee into a good land, a land of rivers of water, of fountains and of springs that spring out both in valleys and hills: a land of wheat and of barley, of vines, fig trees and pomegranates, a land of olive trees with oil and of honey: a land wherein thou shalt not eat bread in scarceness, and where thou shalt lack

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nothing, a land whose stones are iron, and out of whose hills thou shalt dig brass. When thou hast eaten therefore and filled thyself, then bless the Lord for the good land which he hath given thee.

But beware that thou forget not the Lord thy God, that thou wouldest not keep his commandments, laws and ordinances which I command thee this day: yea and when thou hast eaten and filled thyself and hast built goodly houses and dwelt therein, and when thy beasts and thy sheep are waxed many and thy silver and thy gold is multiplied and all that thou hast increased, then beware lest thine heart rise and thou forget the Lord thy God which brought thee out of the land of Egypt the house of bondage, and which led thee in the wilderness both great and terrible with fiery serpents and scorpions and *drouth where was no water, which brought the water out of the rock of flint: which fed thee in the wilderness with *Man whereof thy fathers knew not, for to humble thee and to prove thee, that he might do thee good at thy latter end.

And beware that thou say not in thine heart, my power and the might of mine own hand hath done me all these acts: But remember the Lord thy God, how that it is he which gave thee power to do manfully, for to make good the promise which he sware unto thy fathers, as it is come to pass this day.

For if thou shalt forget the Lord thy God and shalt walk after strange gods and serve them and worship them, I testify unto you this day, that ye shall surely perish. As the nations which the Lord destroyeth before thee, even so ye shall perish, because ye would not hearken unto the voice of the Lord your God.

**wete: to know, to sharpen. *Man this is exactly as it appears in the text cap M.*

**drouth (drought)*

[Chpt 9] Hear Israel, thou goest over Jordan this day, to go and conquer nations greater and mightier than thyself and cities great and walled up to heaven, and people great and tall, even the children of the Enakims, which thou knowest and of whom thou hast heard say who is able to stand before the children of Enack? But understand this day that the Lord thy God which goeth over before thee a consuming fire, he shall destroy them and he shall subdue them before thee. And thou shalt cast them out, and bring them to nought quickly as the Lord hath said unto thee.

Speak not in thine heart, after that the Lord thy God hath cast them out before thee saying: for my righteousness the Lord hath brought me into possess this land. Nay, but for the wickedness of these nations the Lord doth cast them out

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before thee. It is not for thy righteousness sake and right heart that thou goest to possess their land: But partly for the wickedness of these nations, the Lord thy God doth cast them out before thee, and partly to perform that which the Lord thy God sware unto thy fathers, Abraham, Isaac and Jacob.

Understand therefore that it is not for thy righteousness sake, that the Lord thy God doth give thee this good land to possess it, for thou art a stiffnecked people. Remember and forget not how thou provokedest the Lord thy God in the wilderness: for since the day that thou camest out of the land of Egypt until ye came unto this place, ye have rebelled against the Lord. Also in Horeb ye angered the Lord so that the Lord was wroth with you, even to have destroyed you, after that I was gone up into the mount, to fetch the tables of stone, the tables of appointment which the Lord made with you. And I abode in the hill forty days and forty nights and neither ate bread nor drank water. And the Lord delivered me two tables of stone written with the finger of God, and in them was according to all the words which the Lord said unto you in the mount out of the fire in the day when the people were gathered together.

And when the forty days and forty nights were ended, the Lord gave me the two tables of stone, the tables of the testament, and said unto me: Up, and get thee down quickly from hence, for thy people which thou hast brought out of Egypt, have marred themselves. They are turned at once out of the way, which I commanded them, and have made them a God of metal. Furthermore the Lord spake unto me saying: I see this people how that it is a stiffnecked people, let me alone that I may destroy them and put out the name of them from under heaven, and I will make of thee a nation both greater and more than they.

And I turned away and came down from the hill (and the hill burnt with fire) and had the two tables of the appointment in my hands. And when I looked and saw that ye had sinned against the Lord your God and had made you a calf of metal and had turned at once out of the way which the Lord had commanded you. Then I took the two tables and cast them out of my two hands, and brake them before your eyes. And I fell before the Lord: even as at the first time forty days and nights, and neither ate bread nor drank water, over all your sins which ye had sinned in doing wickedly in the sight of the Lord and in provoking him. For I was afraid of the wrath and fierceness wherewith the Lord was angry with you, even for to have destroyed you. But the Lord heard my petition at that time also.

The Lord was very angry with Aaron also, even for to have destroyed him:

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But I made intercession for Aaron also the same time. And I took your sin, the calf which ye had made and burnt him with fire and stamped him and ground him a good, even unto small dust. And I cast the dust thereof into the brook that descended out of the mount. Also at Thabeera and at Masa and at the sepulchres of lust ye angered the Lord, yea and when the Lord sent you from Cades Barna saying: go up and conquer the land which I have given you, ye disobeyed the mouth of the Lord your God, and neither believed him nor hearkened unto his voice. Thus ye have been disobedient unto the Lord, since the day that I knew you.

And I fell before the Lord forty days and forty nights which I lay there, for the Lord was minded to have destroyed you. But I made intercession unto the Lord and said: O' Lord God, destroy not thy people and thine inheritance which thou hast delivered through thy greatness and which thou hast brought out of Egypt with a mighty hand. Remember thy servants Abraham, Isaac and Jacob and look not unto the stubbornness of this people nor unto their wickedness and sin: lest the land whence thou broughtest them say: Because the Lord was not able to bring them into the land which he promised them and because he hated them, therefore he carried them out to destroy them in the wilderness. Moreover they are thy people and thine inheritance, which thou broughtest out with thy mighty power and with thy stretched out arm.

[Chpt 10] In the same season the Lord said unto me: hew thee two tables of stone like unto the first and come up unto me into the mount and make thee an Ark of wood, and I will write in the tables, the words that were in the first tables which thou brakest, and thou shalt put them in the ark. And I made an ark of sethim wood and hewed two tables of stone like unto the first, and went up into the mountain and the two tables in mine hand.

And he wrote in the tables, according to the first writing (the ten verses which the Lord spake unto you in the mount out of the fire in the day when the people were gathered together) and gave them unto me. And I departed and came down from the hill and put the tables in the ark which I had made: and there they remained, as the Lord commanded me.

And the children of Israel took their journey from Beroth of the children of Jakan to Mosera, where Aaron died and where he was buried, and Eleazer his son became priest in his stead. And from thence they departed unto Galaad: and from Galaad to Jathbath, a land of rivers of water. And the same season the Lord separated the tribe of Levi to bear the ark of the appointment of the Lord

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and to stand before the Lord, and to minister unto him and to bless in his name unto this day. Wherefore the Levites have no part nor inheritance with their brethren. The Lord he is their inheritance, as the Lord thy God hath promised them.

And I tarried in the mount, even as at the first time forty days and forty nights, and the Lord hearkened unto me at that time also, so that the Lord would not destroy thee. And the Lord said unto me: up and go forth in the journey before the people and let them go in and conquer the land which I sware unto their fathers to give unto them.

And now Israel what is it that the Lord thy God requireth of thee, but to fear the Lord thy God and to walk in all his ways and to love him and to serve the Lord thy God with all thine heart and with all thy soul, that thou keep the commandments of the Lord and his ordinances which I command thee this day, for thy wealth. Behold, heaven and the heaven of heavens is the Lords thy God, and the earth with all that therein is: only the Lord had a lust unto thy fathers to love them, and therefore chose you their seed after them of all nations, as it is come to pass this day.

Circumcise therefore the foreskin of your hearts, and be no longer stiffnecked. For the Lord your God, he is God of gods and Lord of lords, a great God, a mighty and a terrible which regardeth no mans person nor taketh gifts: but doeth right unto the fatherless and widow and loveth the stranger, to give him food and raiment. Love therefore the stranger, for ye were strangers yourselves in the land of Egypt. Thou shalt fear the Lord thy God and serve him and cleave unto him and swear by his name, for he is thy praise and he is thy God that hath done these great and terrible things for thee, which thine eyes have seen. Thy fathers went down into Egypt with seventy souls, and now the Lord thy God hath made thee as the stars of heaven in multitude.

[Chpt 11] Love the Lord thy God and keep his observances, his ordinances, his laws and his commandments always. And call to mind this day that which your children have neither known nor seen: even the nurture of the Lord your God, his greatness, his mighty hand and his stretched out arm: his miracles and his acts which he did among the Egyptians, even unto Pharao the king of Egypt and unto all his land: and what he did unto the host of the Egyptians, unto their horses and chariots, how he brought the water of the red sea upon them as they chased you, and how the Lord hath brought them to nought unto this day: and what he did unto you in the wilderness, until ye came unto this place: and what

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he did unto Dathan and Abiram the sons of Eliab the son of Ruben, how the earth opened her mouth and swallowed them with their households and their tents, and all their substance that was in their possession, in the midst of Israel.

For your eyes have seen all the great deeds of the Lord which he did. Keep therefore all the commandments which I command thee this day that ye may be strong and go and conquer the land whither ye go to possess it, and that ye may prolong your days in the land which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey. For the land whither thou goest to possess it, is not as the land of Egypt whence thou camest out, where thou sowed thy seed and watered it with thy labour as a garden of herbs: but the land whither ye go over to possess it, is a land of hills and valleys and drinketh water of the rain of heaven, and a land which the Lord thy God careth for. The eyes of the Lord thy God are always upon it, from the beginning of the year unto the latter end of the year.

If thou shalt hearken therefore unto my commandments which I command you this day, that ye love the Lord your God and serve him with all your hearts and with all your souls: then he will give rain unto your land in due season, both the first rain and the latter, and thou shalt gather in thy corn, thy wine and thine oil. And he will send grass in thy fields for thy cattle: and thou shalt eat and fill thyself. But beware that your hearts deceive you not that ye turn aside and serve strange gods and worship them, and then the wrath of the Lord wax hot upon you and shut up the heaven that there be no rain and that your land yield not her fruit, and that ye perish quickly from off the good land which the Lord giveth you.

Put up therefore these my words in your hearts and in your souls, and bind them for a sign unto your hands, and let them be as papers of remembrance between your eyes, and teach them your children: so that thou talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up: yea and write them upon the doorposts of thine house and upon thy gates, that your days may be multiplied and the days of your children upon the earth which the Lord sware unto your fathers to give them, as long as the days of heaven last upon the earth. For if ye shall keep all these commandments which I command you, so that ye do them and love the Lord your God and walk in all his ways and cleave unto him. Then will the Lord cast out all these nations and ye shall conquer them which are both greater and mightier than yourselves. All the places whereon the soles of your feet shall

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tread, shall be yours: even from the wilderness and from Libanon and from the river Euphrates, even unto the uttermost sea shall your coasts be. There shall no man be able to stand before you: the Lord your God shall cast the fear and dread of you upon all lands whither ye shall come, as he hath said unto you.

Behold, I set before you this day, a blessing and a curse: a blessing: if ye hearken unto the commandments of the Lord your God which I command you this day: And a curse: if ye will not hearken unto the commandments of the Lord your God: but turn out of the way which I command you this day to go after strange gods which ye have not known.

When the Lord thy God hath brought thee into the land whither thou goest to possess it, then put the blessing upon mount Garizim and the curse upon mount Ebal, which are on the other side Jordan on the back side of the way toward the going down of the *son in the land of the Cananites which dwell in the fields over against Galgal beside the grove of Moreh. For ye shall go over to go and possess the land which the Lord your God giveth you, and shall conquer it and dwell therein. Take heed therefore that ye do all the commandments and laws, which I set before you this day.

**exact spelling elsewhere in the text is sun spelled sunne, here was spelled sonne as is son.*

[Chpt 12] These are the ordinances and laws which ye shall observe to do in the land which the Lord God of thy fathers giveth thee to possess it, as long as ye live upon the earth. See that ye destroy all places where the nations which ye conquer serve their gods, upon high mountains and on high hills and under every green tree. Overthrow their altars and break their pillars and burn their groves with fire and hew down the images of their gods, and bring the names of them to nought out of that place. See ye do not so unto the Lord your God but ye shall enquire the place which the Lord your God shall have chosen out of all your tribes to put his name there and there to dwell. And thither thou shalt come, and thither ye shall bring your burnt sacrifices and your offerings, your tithes and heave offerings of your hands, your vows and free will offerings and thy first born of your oxen and of your sheep. And there ye shall eat before the Lord your God, and ye shall rejoice in all that ye lay your hands on, both ye and your households, because the Lord thy God hath blessed thee.

Ye shall do after nothing that we do here this day, every man what seemeth him good in his own eyes. For ye are not yet come to rest nor unto the inheritance which the Lord your God giveth you. But ye shall go over Jordan

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and dwell in the land which the Lord your God giveth you to inherit, and he shall give you rest from all your enemies round about: and ye shall dwell in safety.

Therefore when the Lord your God hath chosen a place to make his name dwell there, thither ye shall bring all that I command you, your burnt sacrifices and your offerings, your tithes and the heave offerings of your hands and all your Godly vows which ye vow unto the Lord. And ye shall rejoice before the Lord your God, both ye, your sons and your daughters, your servants and your maids and the Levite that is within your gates for he hath neither part nor inheritance with you.

Take heed that thou offer not thy burnt offerings in whatsoever place thou seest: but in the place which the Lord shall have chosen among one of thy tribes, there thou shalt offer thy burnt offerings and there thou shalt do all that I command thee. Notwithstanding thou mayst kill and eat flesh in all thy cities, whatsoever thy soul lusteth after according to the blessing of the Lord thy God which he hath given thee both the unclean and the clean mayst thou eat, even as the roe and the hart: only eat not the blood, but pour it upon the earth as water. Thou mayst not eat within thy gates the tithe of thy corn, of thy wine and of thy oil, either the first born of thine oxen or of thy sheep, neither any of thy vows which thou vowest, nor thy freewill offerings or heave offerings of thine hands: but thou must eat them before the Lord thy God, in the place which the Lord thy God hath chosen: both thou thy son and thy daughter, thy servant and thy maid and the Levite that is within thy gates: and thou shalt rejoice before the Lord thy God, in all that thou puttest thine hand to. And beware that thou forsake not the Levite as long as thou livest upon the earth. If (when the Lord thy God hath enlarged thy coasts as he hath promised thee) thou say: I will eat flesh, because thy soul longeth to eat flesh: then thou shalt eat flesh, whatsoever thy soul lusteth. If the place which the Lord thy God hath chosen to put his name there be too far from thee, then thou mayst kill of thy oxen and of thy sheep which the Lord hath given thee as I have commanded thee, and thou mayst eat in thine own city whatsoever thy soul lusteth. Neverthelater, as the roe and the hart is eaten, even so thou shalt eat it: the unclean and the clean indifferently thou shalt eat. But be strong that thou eat not the blood. For the blood, that is the life and thou mayst not eat the life with the flesh: thou mayst not eat it: but must pour it upon the earth as water. See thou eat it not therefore that it may go well with thee and with thy children after thee, when thou shalt have done that which is

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right in the sight of the Lord.

But thy holy things which thou hast and thy vows, thou shalt take and go unto the place which the Lord hath chosen, and thou shalt offer thy burnt offerings, both flesh and blood upon the altar of the Lord thy God, and the blood of thine offerings thou shalt pour out upon the altar of the Lord thy God, and shalt eat the flesh. Take heed and hear all these words which I command thee that it may go well with thee and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

When the Lord thy God hath destroyed the nations before thee, whither thou goest to conquer them, and when thou hast conquered them, and dwelt in their lands: Beware that thou be not taken in a snare after them, after that they be destroyed before thee, and that thou ask not after their gods saying: how did these nations serve their gods, that I may do so likewise? Nay, thou shalt not do so unto the Lord thy God: for all abominations which the Lord hated did they unto their gods. For they burnt both their sons and their daughters with fire unto their gods. But whatsoever I command you that take heed ye do: and put nought thereto, nor take ought therefrom.

[Chpt 13] If there arise among you a prophet or a dreamer of dreams and give thee a sign or a wonder, and that sign or wonder which he hath said come to pass, and then say: let us go after strange Gods which thou hast not known, and let us serve them: hearken not unto the words of that prophet or dreamer of dreams. For the Lord thy God tempteth you to *wete whether ye love the Lord your God with all your hearts and with all your souls. For ye must walk after the Lord your God and fear him and keep his commandments and hearken unto his voice and serve him and cleave unto him. And that prophet or dreamer of dreams shall die for it, because he hath spoken to turn you away from the Lord your God which brought you out of the land of Egypt and delivered you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in: and so thou shalt put evil away from thee.

If thy brother the son of thy mother or thine own son or thy daughter or the wife that lieth in thy bosom or thy friend which is as thine own soul unto thee, entice thee secretly saying: let us go and serve strange Gods which thou hast not known nor yet thy fathers, of the Gods of the people which are round about thee, whether they be nigh unto thee or far off from thee, from the one end of the land unto the other. See thou consent not unto him nor hearken unto him: no, let not thine eye pity him nor have compassion on him, nor keep him secret, but

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cause him to be slain: Thine hand shall be first upon him to kill him: and then the hands of all the people. And thou shalt stone him with stones that he die, because he hath gone about to thrust thee away from the Lord thy God which brought thee out of Egypt the house of bondage. And all Israel shall hear and fear and shall do no more and such wickedness as this is, among them.

If thou shalt hear say of one of thy cities which the Lord thy God hath given thee to dwell in, that certain being the children of Belial are gone out from among you and have moved the inhabitors of their city saying: let us go and serve strange Gods which ye have not known. Then seek and make search and enquire diligently. If it be true and the thing of a surety that such abomination is wrought among you: then thou shalt smite the dwellers of that city with the edge of the sword, and destroy it merciless and all that is therein, and even the very cattle thereof with the edge of the sword. And gather all the spoil of it into the midst of the streets thereof, and burn with fire both the city and all the spoil thereof every whit unto the Lord thy God. And it shall be an heap for ever and shall not be built again. And see that there cleave nought of the damned thing in thine hand, that the Lord may turn from his fierce wrath and shew thee mercy and have compassion on thee and multiply thee, as he hath sworn unto thy fathers: when thou hast hearkened unto the voice of the Lord thy God, to keep all his commandments which I command thee this day so that thou do that which is right in the eyes of the Lord thy God.

**wete (to know sharply: might be like unto a "wet stone" which of iron and steel is sharpened)*

[Chpt 14] Ye are the children of the Lord your God, cut not yourselves nor make you any baldness between the eyes for any mans death. For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a several people unto himself, of all the nations that are upon the earth. Ye shall eat no manner of abomination. These are the beasts which ye shall eat of: oxen, sheep and goats, *hart, *roe and *bugle, wild goat, *unicorn, *origen and *Camelion. And all beasts that cleave the hoof, and slit it into two claws and chew the cud, them ye shall eat. Nevertheless, these ye shall not eat of them that chew cud and of them that divide and cleave the hoof: the camel, the hare and the coney. For they chew cud, but divide not the hoof: and therefore are unclean unto you: and also the swine, for though he divide the hoof, yet he cheweth not cud, and therefore is unclean unto you: Ye shall not eat of the flesh of them nor

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touch the dead carcasses of them.

These ye shall eat of all that are in the waters: All that have fins and scales. And whatsoever hath not fins and scales, of that ye may not eat, for that is unclean unto you.

Of all clean birds ye shall eat, but these are they of which ye may not eat: the eagle, the goshawk, the cormorant, the *ixion, the vulture, the kite and her kind, and all kind of ravens, the Ostrich, the nightcrow, the cuckoo, the sparrowhawk and all her kind, the little owl, the great owl, the back, the bittern, the *pye, the stork, the heron, the Jay in his kind, the lapwing, the swallow. And all creeping fowls are unclean unto you and may not be eaten of: but of all clean fowls ye may well eat.

Ye shall eat of nothing that dieth alone. But thou mayest give it unto the stranger that is in thy city that he eat it, or mayst sell it unto an Alien. For thou art an holy people unto the Lord thy God. Thou shalt not see the kid in his mothers milk.

Thou shalt tithe all the increase of thy seed that cometh out of the field year by year. And thou shalt eat before the Lord thy God in the place, which he hath chosen to make his name dwell there the tithe of thy corn, of thy wine and of thine oil, and the first born of thine oxen and of thy flock that thou mayst learn to fear the Lord thy God always.

If the way be too long for thee, so that thou art not able to carry it, because the place is too far from the which the Lord thy God hath chosen to set his name there (for the Lord thy God hath blessed thee) then make it in money and take the money in thine hand, and go unto the place which the Lord thy God hath chosen, and bestow that money on whatsoever thy soul lusteth after: on oxen, sheep, wine and good drink, and on whatsoever thy soul desireth, and eat there before the Lord thy God and be merry: both thou and thine household and the Levite that is in thy city. See thou forsake not the Levite, for he hath neither part nor inheritance with thee.

At the end of three years, thou shalt bring forth all the tithes of thine increase the same year and lay it up within thine own city, and the Levite shall come because he hath neither part nor inheritance with thee, and the stranger and the fatherless and the widow which are within thy city and shall eat and fill themselves: that the Lord thy God may bless thee in all the works of thine hand which thou doest.

**hart: African antelopes deer *roe: roe buck, deer *bugle: steer /buffalo *unicorn:*

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*apparently a very real animal mentioned else where in the text, though it has been mystified by the imaginations of men. *origen: perhaps an oryx; perhaps an African antelope
*Camelion: perhaps camel+lion, and identified with camelo-pard] A Camelopard or Giraffe. *ixion: unknown /not found in sources *pye: perhaps magpie*

[Chpt 15] At the end of seven years thou shalt make a free year. And this is the manner of the free year, whosoever lendeth ought with his hand unto his neighbor, may not ask again that which he hath lent, of his neighbor or of his brother: because it is called the Lords free year, yet of a stranger thou mayst call it home again. But that which thou hast with thy brother thine hand shall remit, and that in any wise, that there be no beggar among you. For the Lord shall bless the land which the Lord thy God giveth thee, an inheritance to possess it: so that thou hearken unto the voice of the Lord thy God, to observe and do all these commandments which I command you this day: yea and then the Lord thy God shall bless thee as he hath promised thee, and thou shalt lend unto many nations, and shalt borrow of no man, and shalt reign over many nations, but none shall reign over thee.

When one of thy brethren among you is waxed poor in any of thy cities within thy land which the Lord thy God giveth thee, see that thou harden not thine heart nor shut to thine hand from thy poor brother: But open thine hand unto him and lend him sufficient for his need which he hath. And beware that there be not a point of Belial in thine heart that thou wouldest say: The seventh year, the year of freedom is at hand, and therefore it grieve thee to look on thy poor brother and givest him nought and he then cry unto the Lord against thee and it be sin unto thee: But give him, and let it not grieve thine heart to give. Because that for that thing, the Lord thy God shall bless thee in all thy works and in all that thou puttest thine hand to. For the land shall never be without poor. Wherefore I command thee saying: open thine hand unto thy brother that is needy and poor in thy land.

If thy brother an Hebrew sell himself to thee, or an Hebrewess, he shall serve thee six years and the seventh year thou shalt let him go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty: but shalt give him of thy sheep and of thy corn and of thy wine, and give him of that wherewith the Lord thy God hath blessed thee. And remember that thou wast a servant in the land of Egypt, and the Lord thy God delivered thee thence: wherefore I command thee this thing today.

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But and if he say unto thee, I will not go away from thee, because he loveth thee and thine house and is well at ease with thee. Then take an awl and nail his ear to the door therewith and let him be thy servant forever, and unto thy maidservant thou shalt do likewise. And let it not grieve thine eyes to let him go out from thee, for he hath been worth a double hired servant to thee in his service six years. And the Lord thy God shall bless thee in all that thou doest.

All the first born that come of thine oxen and of thy sheep that are males, thou shalt hallow unto the Lord thy God. Thou shalt do no service with the first born of thy sheep: but shalt eat them before the Lord thy God year by year in the place which the Lord hath chosen both thou and thine household. If there be any deformity therein, whether it be lame or blind or whatsoever evil favorness it hath, thou shalt not offer it unto the Lord thy God: But shalt eat it in thine own city, the unclean and the clean indifferently, as the roe and the hart. Only eat not the blood thereof, but pour it upon the ground as water.

[Chpt 16] Observe the month of Abib, and offer passover unto the Lord thy God. For in the month of Abib, the Lord thy God brought thee out of Egypt by night: Thou shalt therefore offer passover unto the Lord thy God, and sheep and oxen in the place which the Lord shall choose to make his name dwell there. Thou shalt eat no leavened bread therewith: but shalt eat therewith the bread of tribulation seven days long. For thou camest out of the land of Egypt in haste, that thou mayst remember the day when thou camest out of the land of Egypt, all days of thy life. And see that there be no leavened bread seen in all thy coasts. Seven days long, and that there remain nothing of the flesh which thou hast offered the first day at evening, until the morning.

Thou mayst not offer passover in any of thy cities which the Lord thy God giveth thee: But in the place which the Lord thy God shall choose to make his name dwell in, there thou shalt offer Passover at evening about the going down of the *son, even in the season that thou camest out of Egypt. And thou shalt seethe and eat it in the place which the Lord thy God hath chosen, and depart on the morrow and get thee unto thy tent. Six days thou shalt eat sweet bread, and the seventh day is for the people to come together to the Lord thy God, that thou mayst do no work.

Then reckon the seven weeks, and begin to reckon the seven weeks when the sickle beginneth in the corn, and keep the feast of weeks unto the Lord thy God, that thou give a freewilloffering of thine hand unto the Lord thy God according as the Lord thy God hath blessed thee. And rejoice before the Lord thy God

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both thou, thy son, thy daughter, thy servant and thy maid, and the Levite that is within thy gates, and the stranger, the fatherless and the widow that are among you, in the place which the Lord thy God hath chosen to make his name dwell there. And remember that thou was a servant in Egypt, that thou observe and do these ordinances.

Thou shalt observe the feast of tabernacles seven days long, after that thou has gathered in thy corn and thy wine. And thou shalt rejoice in that thy feast, both thou and thy son, thy daughter, thy servant, thy maid, the Levite, the stranger, the fatherless and the widow that are in thy cities. Seven days thou shalt keep holy day unto the Lord thy God, in the place which the Lord shall choose: for the Lord thy God shall bless thee in all thy fruits and in all the works of thine hands, and therefore shalt thou be glad. Three times in the year shall all your males appear before the Lord thy God in the place which he shall choose: In the feast of sweet bread, in the feast of weeks and in the feast of the tabernacles. And they shall not appear before the Lord empty: but every man with the gift of his hand, according to the blessing of the Lord thy God which he hath given thee.

Judges and officers thou shalt make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes: And let them judge the people righteously. Wrest not the law nor know any person neither take any reward: for gifts blind the wise and pervert the words of the righteous. But in all things follow righteousness, that thou mayst live and enjoy the land which the Lord thy God giveth thee.

Thou shalt plant no grove of whatsoever trees it be, nigh unto the altar of the Lord thy God which thou shalt make thee. Thou shalt set thee up no pillar, which the Lord thy God hateth.

**son: again, this is recorded as son as in the original text it is written sonne;elsewhere is sun recorded sunne in the old -middle English.*

[Chpt 17] Thou shalt offer unto the Lord thy God no ox or sheep wherein is any deformity, whatsoever evil favouredness it be: for that is an abomination unto the Lord thy God.

If there be found among you in any of thy cities which the Lord thy God giveth thee man or woman that hath wrought wickedness in the sight of the Lord thy God, that they have gone beyond his appointment, so that they have gone and served strange gods and worshipped them, whether it be the son or moon or

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anything contained in heaven which I forbade, and it was told thee and thou hast heard of it: Then thou shalt enquire diligently. And if it be true and the thing of a surety that such abomination is wrought in Israel, then thou shalt bring forth that man or that woman which have committed that wicked thing, unto thy gates and shalt stone them with stones and they shall die. At the mouth of two or three witnesses shall he that is worthy of death, die: but at the mouth of one witness he shall not die. And the hands of the witnesses shall be first upon him to kill him, and afterward the hands of all the people: so shalt thou put wickedness away from thee.

If a matter be too hard for thee in judgement between blood and blood, plea and plea, *plage and plage in matters of strife within thy cities. Then arise and get thee up unto the place which the Lord thy God hath chosen, and go unto the priests the Levites, and unto the judge that shall be in those days, and ask, and they shall shew thee how to judge. And see that thou do according to that which they of that place (which the Lord hath chosen) shew thee, and see that thou observe to do according to all that they inform thee. According to the law which they teach thee and manner of judgement which they tell thee, see that thou do and that thou bow not from that which they show thee, neither to the right hand nor to the left.

And that man that will do presumptuously, so that he will not hearken unto the priest that standeth there to minister unto the Lord thy God or unto the judge, shall die: and so thou shalt put away evil from Israel. And all the people shall hear and shall fear, and shall do no more presumptuously.

When thou art come unto the land which the Lord thy God giveth thee and enjoyest it and dwellest therein: If thou shalt say, I will set a king over me: like unto all the nations that are about me: Then thou shalt make him king over thee, whom the Lord thy God shall choose. One of thy brethren must thou make king over thee, and mayst not set a stranger over thee which is not of thy brethren. But in any wise let him not hold too many horses, that he bring not the people again to Egypt through the multitude of horses, forasmuch as the Lord hath said unto you: ye shall henceforth go no more again that way. Also he shall not have too many wives, lest his heart turn away, neither shall he gather him silver and gold too much.

And when he is sitten upon the seat of his kingdom, he shall write him out this second law in a book taking a copy of the priests the Levites. And it shall be with him and he shall read there in all days of his life that he may learn to fear

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the Lord his God for to keep all the words of this law and these ordinances for to do them: that his heart arise not above his brethren and that he turn not from the commandment: either to the right hand or to the left: that both he and his children may prolong their days in his kingdom in Israel.

**plage: that is to look at the matter from every angle and into pledges made between peoples.*

[Chpt 18] The priests the Levites, all the tribe of Levi shall have no part nor inheritance with Israel. The offerings of the Lord and his inheritance they shall eat, but shall have no inheritance among their brethren: the Lord he is their inheritance, as he hath said unto them. And this is the duty of the priests of the people and of them that offer, whether it be ox or sheep: They must give unto the priest, the shoulder and the two cheeks and the *mawe, the first fruits of thy corn, wine and oil, and the first of thy sheep shearing must thou give him. For the Lord thy God hath chosen him out of all thy tribes to stand and to minister in the name of the Lord: both him and his sons for ever. If a Levite come out of any of thy cities or any place of Israel, where he is a sojourner, and come with all the lust of his heart unto the place which the Lord hath chosen: he shall there minister in the name of the Lord his God as all his brethren the Levites do which stand there before the Lord. And they shall have like portions to eat, beside that which cometh to him of the patrimony of his elders.

When thou art come into the land which the Lord thy God giveth thee, see that thou learn not to do after the abominations of these nations. Let there not be found among you that maketh his son or his daughter go through fire, or that useth *withcraft, or a chooser out of days or that regardeth the *flyeng of souls, or a sorcerer, or a charmer, or that counseleth with spirits, or a *prophecjar or that asketh the advise of the dead. For all that do such things are abomination unto the Lord: and because of these abominations the Lord thy God doth cast them out before thee, be pure therefore with the Lord thy God. For these nations which thou shalt conquer, hearken unto choosers out of days and prophecyars. But the Lord thy God permitteth not that to thee.

The Lord thy God will stir up a Prophet among you: even of thy brethren like unto me: and unto him ye shall hearken according to all that thou desiredest of the Lord thy God in Horeb in the day when the people were gathered saying: Let me hear the voice of my Lord God no more, nor see this great fire any more,

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that I die not. And the Lord said unto me: they have well spoken, I will raise them up a prophet from among their brethren like unto thee and will put my words into his mouth and he shall speak unto them all that I shall command him. And whosoever will not hearken unto the words which he shall speak in my name, I will require it of him.

But the prophet which shall presume to speak ought in my name which I commanded him not to speak, and he that speaketh in the name of strange Gods, the same prophet shall die. And if thou say in thine heart, how shall I know that which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken. But the prophet hath spoken it presumptuously: be not afear'd therefore of him.

**mawe: The mouth, stomach, jaws, or gullet of a voracious animal, especially a carnivore. The opening into something insatiable. *withcraft: with craft /witchcraft *propheciar: prophesiers, false prophets of nations, diviners. *If flyeng (flaying)of souls: to remove the covering, as we are covered by the blood of Christ only, these would say that his blood is not sufficient, that we must also have the covering of mens doctrine and vain imaginations. Also see Christ removes the covering from the earth. Isaiah 30, Ezek 28, If flying: the movement of souls. between heaven and earth or earth and heaven. RN*

[Chpt 19] When the Lord thy God hath destroyed the nations whose land the Lord thy God giveth thee, and thou hast conquered them and dwellest in their cities and in their houses: thou shalt appoint three cities in the land which the Lord thy God giveth thee to possess it: thou shalt prepare the way and divide the coasts of thy land which the Lord thy God giveth thee to possess it: thou shalt prepare the way and divide the coasts of thy land which the Lord thy God giveth thee to inherit, into three parts that whosoever committeth murder may flee there. And this is the cause of the slayer that shall flee there and be saved: If he smite his neighbor ignorantly and hated him not in time past: As when a man goeth unto the wood with his neighbor to hew wood, and as his hand fetcheth a stroke with the axe, the head slippeth from the helve and smiteth his neighbor that he die: the same shall flee unto one of the same cities and be saved. Lest the executer of blood follow after the slayer while his heart is hot and overtake him, because the way is long, and slay him, and yet there is no cause worthy of death in him, inasmuch as he hated not his neighbor in time past. Wherefore I command thee saying: see that thou appoint out three cities.

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And if the Lord thy God enlarge thy coasts as he hath sworn unto thy fathers and give thee all the land which he said he would give unto thy fathers (so that thou keep all these commandments to do them, which I command thee this day, that thou love the Lord thy God and walk in his ways ever) then thou shalt add three cities more unto those three, that innocent blood be not shed in thy land which the Lord thy God giveth thee to inherit, and so blood come upon thee. But and if there be any man that hateth his neighbor and layeth await for him and riseth against him and smiteth him that he die, and fleeth unto any of these cities. Then let the elders of his city send and fetch him thence and deliver him into the hands of the justice of blood, and he shall die. Let thine eye have no pity on him, and so thou shalt put away innocent blood from Israel, and happy art thou. Thou shalt not remove thy neighbors mark which they of old time have set in thine inheritance that thou inheritest in the land which the Lord thy God giveth thee to enjoy it.

One witness shall not rise against a man in any manner trespass or sin, whatsoever sin a man sinneth: But at the mouth of two witnesses or of three witnesses shall all matters be tried.

If an unrighteous witness rise up against a man to accuse him of trespass: then let both the men which strive together stand before the Lord, before the priests and the judges which shall be in those days, and let the judges enquire a good. And if the witness be found false and that he hath given false witness against his brother then shall ye do unto him as he had thought to do unto his brother, and so thou shalt put evil away from thee. And other shall hear and fear and shall henceforth commit no more any such wickedness among you. And let thine eye have no compassion, but life for life, eye for eye, tooth for tooth, hand for hand, and foot for foot.

[Chpt 20] When thou goest out to battle against thine enemies, and seest horses and chariots and people more than thou, be not afeared of them, for the Lord thy God is with thee which brought thee out of the land of Egypt. And when ye are come nigh unto battle, let the priest come forth and speak unto the people and say unto them: Hear Israel, ye are come unto battle against your enemies, let not your hearts faint, neither fear nor be amazed nor a dread of them. For the Lord thy God goeth with you to fight for you against your enemies and to save you.

And let the officers speak unto the people saying: If any man have built a new house and have not dedicate it, let him go and return to his house lest he die in

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the battle, and another dedicate it. And if any man have planted a vineyard and have not made it common, let him go and return again unto his house, lest he die in the battle and another make it common. And if any man be betrothed unto a wife and have not taken her, let him go and return again unto his house, lest he die in the battle and another take her.

And let the officers speak further unto the people and say. If any man fear and be fainthearted, let him go and return unto his house, lest his brothers heart be made faint as well as his. And when the officers have made an end of speaking unto the people, let them make captains of war over them.

When thou comest nigh unto a city to fight against it, offer them peace. And if they answer thee again peaceably, and open unto thee, then let all the people that is found therein be tributaries unto thee and serve thee. But and if they will make no peace with thee, then make war against the city and besiege it. And when the Lord thy God hath delivered it into thine hands, smite all the males thereof with the edge of the sword, save the women and the children and the cattle and all that is in the city and all the spoil thereof take unto thyself and eat the spoil of thine enemies which the Lord thy God giveth thee. Thus thou shalt do unto all the cities which are a great way off from thee and not of the cities of these nations.

But in the cities of these nations which the Lord thy God giveth thee to inherit, thou shalt save alive nothing that breatheth. But shalt destroy them without redemption, both the Hethites, the Amorites, the Cananites, the Pherezites, the Hevites and the Jebusites, as the Lord thy God hath commanded thee, that they teach you not to do after all their abominations which they do unto their gods, and so should sin against the Lord your God.

When thou hast besieged a city long time in making war against it to take it, destroy not the trees thereof, that thou wouldest thrust an axe unto them. For thou mayst eat of them, and therefore destroy them not. For the trees of the fields are no men that they might come against thee to besiege thee. Neverthelater those trees which thou knowest that men eat not of them, thou mayst destroy and cut them down and make bulwarks against the city that maketh war with thee, until it be overthrown.

[Chpt 21] If one be found slain in the land which the Lord thy God giveth thee to possess it, and lieth in the fields, and not known who hath slain him: Then let thine elders and thy judges come forth and meet unto the cities that are round about the slain. And let the elders of that city which is next unto the slain

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man, take an heifer that is not labored with nor hath drawn in the yoke, and let them bring her unto a valley where is neither earing nor sowing, and strike off her head there in the valley.

Then let the priests the sons of Levi come forth, for the Lord thy God hath chosen them to minister and to bless in the name of the Lord and therefore at their mouth shall all strife and plague be tried. And all the elders of the city that is next to the slain man shall wash their hands over the heifer that is beheaded in the plain, and shall answer and say: our hands have not shed this blood neither have our eyes seen it. Be merciful Lord unto thy people Israel which thou hast delivered and put not innocent blood unto thy people Israel: and the blood shall be forgiven them. And so shalt thou put innocent blood from thee, when thou shalt have done that which is right in the sight of the Lord.

When thou goest to war against thine enemies and the Lord thy God hath delivered them into thine hands and thou hast take them captive, and seest among the captives a beautiful woman and hast a fantasy unto her that thou wouldest have her to thy wife. Then bring her home to thine house and let her shave her head and pare her nails and put her raiment that she was taken in from her, and let her remain in thine house and beweepe her father and her mother a month long and after that go in unto her and marry her and let her be thy wife. And if thou have no favour unto her, then let her go whither she lusteth: for thou mayst not sell her for money nor make *chevesauce of her, because thou hast humbled her. If a man have two wives, one loved and another hated, and they have borne him children, both the loved and also the hated. If the firstborn be the son of the hated: then when he dealeth his goods among his children, he may not make the son of the beloved firstborn before the son of the hated which is indeed the firstborn: But he shall know the son of the hated for his firstborn, that he give him double of all that he hath. For he is the first of his strength, and to him belongeth the right of the firstbornship.

If any man have a son that is stubborn, and disobedient, that he will not hearken unto the voice of his father and voice of his mother, and they have taught him nurture, but he would not hearken unto them: Then let his father and his mother take him and bring him out unto the elders of that city and unto the gate of that same place, and say unto the elders of the city. This our son is stubborn and disobedient and will not hearken unto our voice, he is a rioter and a drunkard. Then let all the men of that city stone him with stones unto death. And so thou shalt put evil away from thee, and all Israel shall hear and fear. If a

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man have committed a trespass worthy of death and is put to death for it and hanged on tree: let not his body remain all night upon the tree, but bury him the same day. For the curse of God is on him that is hanged. Defile not thy land therefore, which the Lord thy God giveth thee to inherit.

**chevissance: may be from chivied, seek means to secure gradually, harass, vex with pettiness.*

[Chpt 22] If thou see thy brothers ox or sheep go astray, thou shalt not withdraw thyself from them: But shalt bring them home again unto thy brother. If thy brother be not nigh unto thee or if thou know him not, then bring them unto thine own house and let them be with thee, until thy brother ask after them, and then deliver him them again. In like manner shalt thou do with his ass, with his raiment and with all lost things of thy brother which he hath lost and thou hast found, and thou mayst not withdraw thyself.

If thou see that thy brothers ass or ox is fallen down by the way, thou shalt not withdraw thyself from them: but shalt help him to heave them up again.

The woman shall not wear that which pertaineth unto the man, neither shall a man put on womans raiment. For all that do so, are abomination unto the Lord thy God.

If thou chance upon a birds nest by the way, in whatsoever tree it be or on the ground, whether they be young or eggs, and the dam sitting upon the young or upon the eggs: thou shalt not take the mother with the young. But shalt in any wise let the dam go and take the young, that thou mayst prosper and prolong thy days.

When thou buildest a new house, thou shalt make a battlement unto the roof, that thou lade not blood upon thine house, if any man fall thereof.

Thou shalt not sow thy vineyard with diverse seed: lest thou hallow the seed which thou hast sown with the fruit of thy vineyard.

Thou shalt not plough with an ox and an ass together. Thou shalt not wear a garment made of wool and flax together.

Thou shalt put ribbons upon the four quarters of thy vesture wherewith thou coverest thyself.

If a man take a wife and when he hath layen with her hate her and lay shameful things unto her charge and bring up an evil name upon her and say: I took this wife, and when I came to her, I found her not a maid: Then let the father of the damsel and the mother bring forth the tokens of the damsels

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virginity, unto the elders of the city, even unto the gate. And let the damsels father say unto the elders, I gave my daughter unto this man to wife and he hateth her: and lo, he layeth shameful things unto her charge saying, I found not thy daughter a maid. And yet these are the tokens of my daughters virginity. And let them spread the vesture before the elders of the city. Then let the elders of that city take that man and chastise him and *mearce him in an hundred sickles of silver and give them unto the father of the damsel, because he hath brought up an evil name upon a maid in Israel. And she shall be his wife, and he may not put her away all his days. But and if the thing be of a surety that the damsel be not found a virgin, let them bring her unto the door of her fathers house, and let the men of that city stone her with stones to death, because she hath wrought folly in Israel, to play the whore in her fathers house. And so thou shalt put evil away from thee.

If a man be found lying with a woman, that hath a wedded husband, then let them die either other of them: both the man that lie with the wife and also the wife: so shalt thou put away evil from Israel.

If a maid be handfasted unto an husband, and then a man find her in the town and lay with her, then ye shall bring them both out unto the gates of that same city and shall stone them with stones to death: The damsel because she cried not being in the city: And the man, because he hath humbled his neighbors wife, and thou shalt put away evil from thee.

But if a man find a betrothed damsel in the field and force her and lie with her: Then the man that lay with her shall die alone, and unto the damsel thou shalt do no harm: because there is in the damsel no cause of death. For as when a man riseth against his neighbor and slayeth him, even so is this matter. For he found her in the fields and the betrothed damsel cried: but there was no man to succour her. If a man find a maid that is not betrothed and take her and lie with her and be found: Then the man that lay with her shall give unto the damsels father fifty sickles of silver. And she shall be his wife, because he hath humbled her, and he may not put her away all his days.

No man shall take his fathers wife, nor unhele his fathers covering.

**mearce: may be mercy him; make him pay; that is to show a finish to the matter.*

[Chpt 23] None that is gelded or hath his privy members cut off, shall come into the congregation of the Lord. And he that is born of a common woman shall not come in the congregation of the Lord, no in the tenth generation he

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shall not enter into the congregation of the Lord. The Ammonites and the Moabites shall not come into the congregation of the Lord, no not in the tenth generation, no they shall never come in to the congregation of the Lord, because they met you not with bread and water in the way when ye came out of Egypt, and because they hired against thee Balaam the son of Beor the interpreter of Mesopotamia, to curse thee. Nevertheless the Lord thy God would not hearken unto Balam, but turned the curse to a blessing unto thee, because the Lord thy God loved thee. Thou shalt never therefore seek that which is prosperous or good for them all thy days for ever. Thou shalt not abhor an Edomite, for he is thy brother: neither shalt thou abhor an Egyptian, because thou wast a stranger in his land. The children that are begotten of them shall come into the congregation of the Lord in the third generation.

When thou goest out with the host against thine enemies, keep thee from all wickedness for the Lord is among you. If there be any man that is unclean by the reason of uncleanness that chanceth him by night, let him go out of the host and not come in again until he have washed himself with water before the evening: and then when the *son is down, let him come into the host again. Thou shalt have a place without the host whither thou shalt resort to and thou shalt have a sharp point at the end of thy weapon: and when thou wilt ease thyself, dig therewith and turn and cover that which is departed from thee. For the Lord thy God walketh in thine host, to rid thee and to set thine enemies before thee. Let thine host be pure, that he see no unclean thing among you and turn from you.

Thou shalt not deliver unto his master the servant which is escaped from his master unto thee. Let him dwell with thee, even among you in what place he himself liketh best, in one of thy cities where it is good for him, and vex him not. There shall be no whore of the daughters of Israel, nor whorekeeper of the sons of Israel. Thou shalt neither bring the hire of an whore nor the price of a dog into the house of the Lord thy God, in no manner of vow: for even both of them are abomination unto the Lord thy God.

Thou shalt be no usurer unto thy brother, neither in money nor in food, nor in any manner thing that is lent upon usury. Unto a stranger thou mayst lend upon usury, but not unto thy brother, that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to conquer it.

When thou hast vowed a vow unto the Lord thy God, see thou be not slack to pay it. For he will surely require it of thee, and it shall be sin unto thee. If thou

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shalt leave vowing, it shall be no sin unto thee: but that which is once gone out of thy lips, thou must keep and do, according as thou hast vowed unto the Lord thy God a freewill offering which thou hast spoken with thy mouth.

When thou comest into thy neighbors vineyard, thou mayst eat grapes thy bellyful at thine own pleasure: but thou shalt put none in thy bag.

When thou goest into thy neighbors corn, thou mayst pluck the ears with thine hand, but thou mayst not move a sickle unto thy neighbors corn.

**son: this is exactly as it appears;*

[Chpt 24] When a man hath taken a wife and married her, if she find no favour in his eyes, because he hath spied some uncleanness in her: Then let him write her a bill of divorcement and put it in her hand and send her out of his house.

If when she is departed out of his house, she go and be another mans wife and the second husband hate her and write her a letter of divorcement and put it in her hand and send her out of his house: or if the second man die which took her to wife, her first man which sent her away may not take her again to be his wife, inasmuch as she is defiled. For that is abomination in the sight of the Lord: that thou defile not the land with sin, which the Lord thy God giveth thee to inherit.

When a man taketh a new wife, he shall not go a warfare neither shall be charged with any business: but shall be free at home one year and rejoice with his wife which he hath taken. No man shall take the nether or the upper millstone to pledge, for then he taketh a mans life to pledge. If any man be found stealing any of his brethren the children of Israel, and maketh chevesaunce of him or selleth him, the thief shall die. And thou shalt put evil away from thee. Take heed to thyself as concerning the plague of leprosy, that thou observe diligently to do according to all that the priests the Levites shall teach thee, as I commanded them so ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come out of Egypt.

If thou lend thy brother any manner succour, thou shalt not go into his house to fetch a pledge: but shalt stand without and the man to whom thou lendest, shall bring thee the pledge out at the door. Furthermore if it be a poor body, go not to sleep with his pledge: but deliver him the pledge again by that the *son go down, and let him sleep in his own raiment and bless thee.

And it shall be righteousness unto thee, before the Lord thy God. Thou shalt

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not defraud an hired servant that is needy and poor, whether he be of thy brethren or a stranger that is in thy land within thy cities. Give him his hire the same day, and let not the *son go down thereon. For he is needy and therewith sustaineth his life, lest he cry against thee unto the Lord and it be sin unto thee. The fathers shall not die for the children nor the children for the fathers: but every man shall die for his own sin.

Hinder not the right of the stranger nor of the fatherless, nor take widows raiment to pledge. But remember that thou wast a servant in Egypt, and how the Lord thy God delivered thee thence. Wherefore I command thee to do this thing.

When thou cuttest down thine harvest in the field and hast forgotten a sheaf in the field, thou shalt not go again and fetch it: But it shall be for the stranger, the fatherless and the widow, that the Lord thy God may bless thee in all the work of thine hand. When thou beatest down thine olive trees thou shalt not make clean riddance after thee: but it shall be for the stranger, the fatherless and the widow. And when thou gatherest thy vineyard, thou shalt not gather clean after thee: but it shall be for the stranger, the fatherless and the widow. And remember that thou wast a servant in the land of Egypt: wherefore I command thee to do this thing.

**son: this is exactly as it appears; also in both PP*

[Chpt 25] If there is strife between men, let them come unto the law, and let the judges justify the righteous and condemn the trespasser. And if the trespasser be worthy of stripes, then let the judge cause to take him down and to beat him before his face according to his trespass, unto a certain number. Forty stripes he shall give him and not pass: lest if he should exceed and beat him above that with many stripes, thy brother should appear ungoodly before thine eyes.

Thou shalt not muzzle the ox that treadeth out the corn.

When brethren dwell together and one of them die and have no child, the wife of the dead shall not be given out unto a stranger: but her brother in law shall go in unto her and take her to wife and marry her. And the eldest son which she beareth, shall stand up in the name of his brother which is dead, that his name be not put out in Israel.

But and if the man will not take his sister in law, then let her go to the gate unto the elders and say: My brother in law refuseth to stir up unto his brother a name in Israel, he will not marry me. Then let the elders of his city call unto him

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and commune with him. If he stand and say: I will not take her, then let his sister in law go unto him in the presence of the elders and loose his shoe off his foot and spit in his face and answer and say: So shall it be done unto that man that will not build his brothers house. And his name shall be called in Israel, the unshoed house.

If when men strive together, one with another, the wife of the one run to, for to rid her husband out of the hands of him that smiteth him and put forth her hand and take him by the secrets: cut off her hand, and let not thine eye pity her.

Thou shalt not have in thy bag two manner weights, a great and a small: neither shalt thou have in thine house diverse measures, a great and a small. But thou shalt have a perfect and a just measure: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things and all that do unright, are abomination unto the Lord thy God. Remember what Amalech did unto thee by the way after thou camest out of Egypt, he met thee by the way and smote the hindmost of you, all that were over labored and dragged behind, when thou wast fainted and weary, and he feared not God. Therefore when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee to inherit and possess: see that thou put out the name of Amalech from under heaven, and forget not.

[Chpt 26] When thou art come into the land which the Lord thy God giveth thee to inherit and hast enjoyed it and dwellest therein: take of the first of all the fruit of the earth, which thou hast brought in out of the land that the Lord thy God giveth thee and put it in a *maund and go unto the place which the Lord thy God shall choose to make his name dwell there. And thou shalt come unto the priest that shall be in those days and say unto him: I knowledge this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

And the priest shall take the maund out of thine hand, and set it down before the altar of the Lord thy God. And thou shalt answer and say before the Lord thy God: The Sirians would have destroyed my father, and he went down into Egypt and sojourned there with a few folk and grew there unto a nation great, mighty and full of people. And the Egyptians vexed us and troubled us, and laded us with cruel bondage. And we cried unto the Lord God of our fathers, and the Lord heard our voice and looked on our adversity, labor and oppression. And the Lord brought us out of Egypt with a mighty hand and a stretched out

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arm and with great terribleness and with signs and wonders. And he hath brought us into this place and hath given us this land that floweth with milk and honey. And now lo, I have brought the first fruits of the land which the Lord hath given me. And set it before the Lord thy God and worship before the Lord thy God and rejoice over all the good thing which the Lord thy God hath given unto thee and unto thine house, both thou the Levite and the stranger that is among you.

When thou hast made an end of tithing all the tithes of thine increase the third year, the year of tithing: and hast given to the Levite, the stranger, the fatherless and the widow, and they have eaten in thy gates and filled themselves. Then say before the Lord thy God: I have brought thee hallowed things out of mine house, and have given them unto the Levite, the stranger, the fatherless and the widow according to all the commandments which thou commandest me: I have not overskipped thy commandments, nor forgotten them. I have not eaten thereof in my mourning nor taken away thereof unto any uncleanness, nor spent thereof about any dead corpse: but have hearkened unto the voice of the Lord my God, and have done after all that he commanded me, look down from thy holy habitation heaven and bless thy people Israel and the land which thou hast given us (as thou swearest unto our fathers) a land that floweth with milk and honey.

This day the Lord thy God hath commanded thee to do these ordinances and laws. Keep them therefore and do them with all thine heart and all thy soul. Thou hast set up the Lord this day to be thy God and to walk in his ways and to keep his ordinances, his commandments and his laws, and to hearken unto his voice. And the Lord hath set thee up this day, to be a several people unto him (as he hath promised thee) and that thou keep his commandments, and to make thee high above all nations which he hath made, in praise, in name and honor: that thou mayst be an holy people unto the Lord thy God, as he hath said.

**maund: vessel, used later in the washing of the feet ; perhaps a basket lined with baked clay.*

[Chpt 27] And Moses with the elders of Israel commanded the people saying: keep all the commandments which I command you this day. And when ye be come over Jordan unto the land which the Lord thy God giveth thee, set up great stones and plaster them with plaster, and write upon them all the words

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of this law, when thou art come over: that thou mayst come into the land which the Lord thy God giveth thee: a land that floweth with milk and honey, as the Lord God of thy fathers hath promised thee. When ye be come over Jordan, see that ye set up these stones which I command you this day in mount Ebal, and plaster them with plaster. And there build unto the Lord thy God an altar of stones and see thou lift up no iron upon them: But thou shalt make the altar of the Lord thy God of rough stones and offer burntofferings thereon unto the Lord thy God. And thou shalt offer peaceofferings and shalt eat there and rejoice before the Lord thy God. And thou shalt write upon the stones all the words of this law, manifestly and well.

And Moses with the priests the Levites spake unto all Israel saying: take heed and hear Israel, this day thou art become the people of the Lord thy God. Harken therefore unto the voice of the Lord thy God and do his commandments and his ordinances which I command you this day. And Moses charged the people the same day saying. These shall stand upon mount Garizim to bless the people, when ye are come over Jordan: Simeon, Levi, Juda, Isachar, Joseph and BenJamin. And these shall stand upon mount Ebal to curse: Ruben, Gad, Asser, Zabulon, Dan and Nephthali. And the Levites shall begin and say unto all the men of Israel with a loud voice.

Cursed be he that maketh any carved image or image of metal (an abomination unto the Lord, the work of the hands of the craftsman) and putteth it in a secret place: And all the people shall answer and say Amen.

Cursed be he that curseth his father or his mother, and all the people shall say Amen.

Cursed be he that removeth his neighbors mark, and all the people shall say Amen.

Cursed be he that maketh the blind go out of his way, and all the people shall say Amen.

Cursed be he that hindreth the right of the stranger, fatherless and widow, and all the people shall say Amen.

Cursed be he that lieth with his fathers wife because he hath opened his fathers covering, and all the people shall say Amen.

Cursed be he that lieth with any manner beast, and all the people shall say Amen.

Cursed be he that lieth with his sister whether she be the daughter of his father or of his mother, and all the people shall say Amen.

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Cursed be he that lieth with his mother in law, and all the people shall say Amen.

Cursed be he that smiteth his neighbor secretly, and all the people shall say Amen.

Cursed be he that taketh a reward to slay innocent blood, and all the people shall say Amen.

Cursed be he that maintaineth not all the words of this law to do them, and all the people shall say Amen.

[Chpt 28] If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day. The Lord will set thee on high above all nations of the earth. And all these blessings shall come on thee and over take thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the town and blessed in the fields, blessed shall be the fruit of thy body, the fruit of thy ground and the fruit of thy cattle, the fruit of thine oxen, and thy flocks of sheep, blessed shall thine *aulmery be and thy store. Blessed shalt thou be, both when thou goest out, and blessed when thou comest in. The Lord shall smite thine enemies that rise against thee before thy face. They shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing to be with thee in thy store houses and in all that thou settest thine hand to, and will bless the in the land which the Lord thy God giveth thee.

The Lord shall make thee an holy people unto himself, as he hath sworn unto thee: if thou shalt keep the commandments of the Lord thy God and walk in his ways.

And all nations of the earth shall see that thou art called after the name of the Lord, and they shall be afearred of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, in the fruit of thy cattle and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee.

The Lord shall open unto thee his good treasure, even the heaven, to give rain unto thy land in due season and to bless all the labors of thine hand. And thou shalt lend unto many nations, but shalt not need to borrow thyself. And the Lord shall set thee before and not behind, and thou shalt be above only and not beneath: if that thou hearken unto the commandments of the Lord thy God which I command thee this day to keep and to do them. And see that thou bow not from any of these words which I command thee this day either to the right hand or to the left, that thou wouldest go after strange gods to serve them.

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But and if thou wilt not hearken unto the voice of the Lord thy God to keep and to do all his commandments and ordinances which I command thee this day: then all these curses shall come upon thee and overtake thee: Cursed shalt thou be in the town, and cursed in the field, cursed shall thine almetry be and thy store. Cursed shall be the fruit of thy body and the fruit of thy land be and the fruit of thine oxen and the flocks of thy sheep. And cursed shalt thou be when thou goest in, and when thou goest out. And the Lord shall send upon thee cursing, going to nought and complaining in all that thou settest thine hand to, whatsoever thou doest: until thou be destroyed and brought to nought quickly, because of the wickedness of thine inventions in that thou hast forsaken the Lord. And the Lord shall make the pestilence cleave unto thee, until he have consumed thee from the land whither thou goest to enjoy it. And the Lord shall smite thee with swelling, with fevers, heat, burning, weathering, with smiting and blasting. And they shall follow thee, until thou perish.

And the heaven that is over thy head shall be brass, and the earth that is under thee iron. And the Lord shall turn the rain of the land unto powder and dust: even from heaven they shall come down upon thee, until thou be brought to nought. And the Lord shall plague thee before thine enemies: Thou shalt come out one way against them, and flee seven ways before them, and shalt be scattered among all the kingdoms of the earth. And thy carcass shall be meat unto all manner fowls of the air and unto the beasts of the earth, and no man shall *fray them away.

And the Lord will smite thee with the botches of Egypt and the *emerods, scale and manginess, that thou shalt not be healed thereof. And the Lord shall smite thee with madness, blindness and dazing of heart. And thou shalt grope at noonday as the blind gropeth in darkness, and shalt not come to the right way. And thou shalt suffer wrong only and be *polled evermore, and no man shall *succour thee: thou shalt be betrothed unto a wife, and another shall lie with her. Thou shalt build an house and another shall dwell therein. Thou shalt plant a vineyard, and shalt not make it common. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof. Thine ass shall be violently taken away even before thy face, and shall not be restored thee again. Thy sheep shall be given unto thine enemies, and no man shall help thee. Thy sons and thy daughters shall be given unto another nation, and thine eyes shall see and daze upon them all day long, but shalt have no might in thine hand. The fruit of thy land and all thy labors shall a nation which thou knowest not, eat, and thou shalt

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but suffer violence only and be oppressed always: that thou shalt be clean beside thyself for the sight of thine eyes which thou shalt see.

The Lord shall smite thee with a mischievous botch in the knees and legs, so that thou canst not be healed: even from the sole of the foot unto the top of the head.

The Lord shall bring both thee and thy king which thou hast set over thee, unto a nation which neither thou nor thy fathers have known, and there thou shalt serve strange Gods: even wood and stone. And thou shalt go to waste and be made an example and a jesting stock unto all nations whither the Lord shall carry thee. Thou shalt carry much seed out into the field, and shalt gather but little in: for the grasshoppers shall destroy it. Thou shalt plant a vineyard and dress it, but shalt neither drink of the wine neither gather of the grapes, for the worms shall eat it. Thou shalt have olive trees in all thy coasts, but shalt not be anointed with the oil, for thine olive trees shall be rooted out. Thou shalt get sons and daughters, but shalt not have them: for they shall be carried away captive. All thy trees and fruit of thy land shall be marred with blasting.

The strangers that are among you shall climb above thee up on high, and thou shalt come down beneath alow. He shall lend thee and thou shalt not lend him, he shall be before and thou behind.

Moreover all these curses shall come upon thee and shall follow thee and overtake thee, till thou be destroyed: because thou hearkened not unto the voice of the Lord thy God, to keep his commandments and ordinances which he commanded thee, and they shall be upon thee as miracles and wonders and upon thy seed for ever. And because thou served not the Lord thy God with joyfulness and with a good heart for the abundance of all things, therefore thou shalt serve thine enemy which the Lord shall send upon thee: in hunger and thirst, in nakedness and in need of all things: and he shall put a yoke of iron upon thine neck, until he have brought thee to nought.

And the Lord shall bring a nation upon thee from afar, even from the end of the world, as swift as an eagle flieth: a nation whose tongue thou shalt not understand: a hard favored nation which shall not regard the person of the old nor have compassion on the young. And he shall eat the fruit of thy land and the fruit of thy cattle until he have destroyed thee: so that he shall leave thee neither corn, wine, nor oil, neither the increase of thine oxen nor the flocks of thy sheep: until he have brought thee to nought. And he shall keep thee in all thy cities, until thy high and strong walls be come down wherein thou trusted,

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through all thy land. And he shall besiege thee in all thy cities throughout all thy land which the Lord thy God hath given thee.

And thou shalt eat the fruit of thine own body: the flesh of thy sons and of thy daughters which the Lord thy God hath given thee, in that straightness and siege wherewith thine enemy shall besiege thee: so that it shall grieve the man that is tender and exceeding delicate among you, to look on his brother and upon his wife that lieth in his bosom and on the remnant of his children, which he hath yet left, for fear of giving unto any of them of the flesh of his children, which he eateth, because he hath nought left him in that straightness and siege wherewith thine enemy shall besiege thee in all thy cities.

Yea and the woman that is so tender and delicate among you that she dare not adventure to set the sole of her foot upon the ground for softness and tenderness, shall be grieved to look on the husband that lieth in her bosom and on her son and on her daughter: even because of the afterbirth, that is come out from between her legs, and because of her children which she hath borne, because she would eat them for need of all things secretly, in the straightness and siege wherewith thine enemy shall besiege thee in thy cities.

If thou wilt not be diligent to do all the words of this law that are written in this book, for to fear this glorious and fearful name of the Lord thy God: the Lord will smite both thee and thy seed with wonderful plagues and with great plagues and of long continuance, and with evil sicknesses and of long durance. Moreover he will bring upon thee all the diseases of Egypt which thou wast afraid of, and they shall cleave unto thee. Thereto all manner sicknesses and all manner plagues which are not written in the book of this law, will the Lord bring upon thee until thou be come to nought. And ye shall be left few in number, wheretofore ye were as the stars of heaven in multitude: because thou wouldest not hearken unto the voice of the Lord thy God.

And as the Lord rejoiced over you to do you good and to multiply you: even so he will rejoyce over you, to destroy you and to bring you to nought. And ye shall be wasted from off the land whither thou goest to enjoy it. And the Lord shall scatter thee among all nations from the one end of the world unto the other, and there thou shalt serve strange gods, which neither thou nor thy fathers have known: even wood and stone.

And among these nations thou shalt be no small season, and yet shalt have no rest for the sole of thy foot. For the Lord shall give thee there a trembling heart and dazing eyes and sorrow of mind. And thy life shall hang before thee, and

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thou shalt fear both day and night and shalt have no trust in thy life. In the morning thou shalt say, would God it were night. And at night thou shalt say, would God it were morning. For fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see.

And the Lord shall bring thee into Egypt again with ships, by the way which I bade thee that thou shouldst see it no more. And there ye shall be sold unto your enemies, for bondmen and bondwomen: and yet no man shall buy you.

**aulmery: from the root word aul comes awl, a tool used in leather work, aulmery may mean tool house. *polled: from the old tradition: the horns are removed meaning to: lose strength or of a modern definition: questioned continually. *fray (scare) *emerods (boils) *succour (secure)*

[Chpt 29] These are the words of the appointment which the Lord commanded Moses to make with the children of Israel in the land of Moab, beside the appointment which he made with them in Horeb. And Moses called unto all Israel and said unto them: Ye have seen all that the Lord did before your eyes in the land of Egypt, unto Pharaoh and unto all his servants, and unto all his land, and the great temptations which thine eyes have seen and those great miracles and wonders: And yet the Lord hath not given you an heart to perceive, nor eyes to see, nor ears to hear unto this day.

And I have led you forty years in the wilderness: and your clothes are not waxed old upon you, nor are thy shoes waxed old upon thy feet. Ye have eaten no bread nor drunk wine or strong drink: that ye might know, how that he is the Lord your God.

And at the last ye came unto this place, and Sihon the king of Hesbon and Og king of Basan came out against you unto battle, and we smote them and took their land and gave it an inheritance unto the Rubenites and Gadites and to the half tribe of Manasse. Keep therefore the word of this appointment and do them, that ye may understand all that ye ought to do. Ye stand here this day every one of you before the Lord your God: both the heads of your tribes, your elders, your officers and all the men of Israel: your children, your wives and the strangers that are in thine host, from the hewer of thy wood unto the drawer of thy water: that thou shouldst come under the appointment of the Lord thy God, and under his oath which the Lord thy God maketh with thee this day. For to make thee a people unto himself, and that he may be unto thee a God, as he hath

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said unto thee and as he hath sworn unto thy fathers Abraham, Isaac and Jacob.

Also I make not this bond and this oath with you only: but both with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day. For ye know how we have dwelt in the land of Egypt, and how we came through the midst of the nations which we passed by. And ye have seen their abominations and their idols: wood, stone, silver, gold, which they had.

Lest there be among you man or woman kindred or tribe that turneth away in his heart this day from the Lord our God, to go and serve the gods of these nations: and lest there be among you some root that beareth gall and wormwood, so that when he heareth the words of this curse, he bless himself in his heart saying: I shall have peace, I will therefore work after the lust of mine own heart, that the drunken may perish with the thirsty. And so the Lord will not be merciful unto him, but then the wrath of the Lord and his jealousy, smoke against that man, and all the curses that are written in this book light upon him, and the Lord do out his name from under heaven, and separate him unto evil out of all the tribes of Israel according unto all the curses of the appointment that is written in the book of this law.

So that the generation to come of your children that shall rise up after you and the stranger that shall come from a far land, say when they see the plagues of that land, and the diseases wherewith the Lord hath smitten it how all the land is burnt up with brimstone and salt, that it is neither sown nor beareth, nor any grass groweth therein, after the overthrowing of Sodom, Gomor, Adama and Zeboim: which the Lord overthrew in his wrath and anger.

And then all nations also say: wherefore hath the Lord done of this fashion unto this land? O how fierce is this great wrath? And men shall say: because they left the testament of the Lord God of their fathers which he made with them, when he brought them out of the land of Egypt. And they went and served strange gods and worshipped them: gods which they knew not and which had given them nought. And therefore the wrath of the Lord waxed hot upon that land to bring upon it all the curses that are written in this book. And the Lord cast them out of their land in anger, wrath and great furiousness, and cast them into a strange land, as it is come to pass this day. The secrets of the Lord our God are opened unto us and our children for ever, that we do all the words of this law.

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[Chpt 30] When all these words are come upon thee, whether it be the blessing or the curse which I have set before thee, yet if thou turn unto thine heart among all the nations whither the Lord thy God hath thrust thee, and come again unto the Lord thy God and hearken unto his voice according to all that I command thee this day: both thou and thy children with all thine heart and all thy soul: Then the Lord thy God will turn thy captivity and have compassion upon thee and go and fetch thee again from all the nations, among which the Lord thy God shall have scattered thee. Though thou wast cast unto the extreme parts of heaven: even from thence will the Lord thy God gather thee and from thence fetch thee and bring thee into the land which thy fathers possessed, and thou shalt enjoy it. And he will shew thee kindness and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart and the heart of thy seed for to love the Lord thy God with all thine heart and all thy soul, that thou mayst live. And the Lord thy God will put all these curses upon thine enemies and on them that hate thee and persecute thee.

But thou shalt turn and hearken unto the voice of the Lord and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in all the works of thine hand and in the fruit of thy body, in the fruit of thy cattle and fruit of thy land and in riches. For the Lord will turn again and rejoyce over thee to do thee good, as he rejoiced over thy fathers: If thou hearken unto the voice of the Lord thy God, to keep his commandments and ordinances which are written in the book of this law, if thou turn unto the Lord thy God with all thine heart and all thy soul.

For the commandment which I command thee this day, is not separated from thee neither far off. It is not in heaven that thou needest to say: who shall go up for us into heaven, and fetch it us, that we may hear it and do it: Neither is it beyond the sea, that thou shouldest say: who shall go over sea for us and fetch it us that we may hear it and do it. But the word is very nigh unto thee: even in thy mouth and in thine heart, that thou do it.

Behold I have set before you this day life and good, death and evil: in that I command thee this day to love the Lord thy God and to walk in his ways and to keep his commandments, his ordinances and his laws: that thou mayst live and multiply, and that the Lord thy God may bless thee in the land whither thou goest to possess it.

But and if thine heart turn away, so that thou wilt not hear: but shalt go astray and worship strange gods and serve them, I pronounce unto you this day, that ye

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shall surely perish and that ye shall not prolong your days upon the land whither thou passed over Jordan to go and possess it.

I call to record this day unto you, heaven and earth, that I have set before you life and death, blessing and cursing: but choose life, that thou and thy seed may live, in that thou lovest the Lord thy God, hearken unto his voice and cleave unto him. For he is thy life and the length of thy days, that thou mayst dwell upon the earth which the Lord sware unto thy fathers: Abraham, Isaac and Jacob to give them.

[Chpt 31] And Moses went and spake these words unto all Israel and said unto them. I am an hundred and twenty years this day, and can no more go out and in. Also the Lord hath said unto me, thou shalt not go over this Jordan. The Lord your God he will go over before thee and he will destroy these nations before thee, and thou shalt conquer them. And Josua he shall go over before thee, as the Lord hath said. And the Lord shall go unto them, as he did to Sehon and Og kings of the Amorites and unto their lands which kings he destroyed. And when the Lord hath delivered them to thee, see that ye do unto them according unto all the commandments which I have commanded you. Pluck up your hearts and be strong, dread not nor be afeared of them: for the Lord thy God himself will go with thee, and will neither let thee go nor forsake thee.

And Moses called unto Josua and said unto him in the sight of all Israel. Be strong and bold, for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them, and thou shalt give it them to inherit. And the Lord he shall go before thee and he shall be with thee, and will not let thee go nor forsake thee, fear not therefore nor be discomfited. And Moses wrote this law and delivered it unto the priests the sons of Levi which bare the ark of the testament of the Lord, and unto all the elders of Israel, and commanded them saying. At the end of seven years, in the time of the free year, in the feast of the tabernacles, when all Israel is come to appear before the Lord thy God, in the place which he hath chosen: see that thou read this law before all Israel in their ears. Gather the people together: both men, women and children and the strangers that are in thy cities that they may hear, learn and fear the Lord your God, and be diligent to keep all the words of this law, and that their children which know nothing may hear and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

And the Lord said unto Moses. Behold thy days are come, that thou must die. Call Josua and come and stand in the tabernacle of witness, that I may give him

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a charge. And Moses and Josua went and stood in the tabernacle of witness. And the Lord appeared in the tabernacle: even in the pillar of the cloud. And the pillar of the cloud stood over the door of the tabernacle. And the Lord said unto Moses: behold, thou must sleep with thy fathers, and this people will go a whoring after strange Gods of the land whither they go and will forsake me and break the appointment which I have made with them. And then my wrath will wax hot against them, and I will forsake them and will hide my face from them, and they shall be consumed. And when much adversity and tribulation is come upon them, then they will say: because our God is not among us, these tribulations are come upon us. But I will hide my face that same time for all the evils sake which they shall have wrought, in that they are turned unto strange Gods.

Now therefore write ye this song, and teach it the children of Israel and put it in their mouths that this song may be my witness unto the children of Israel. For when I have brought them into the land which I sware unto their fathers that runneth with milk and honey, then they will eat and fill themselves and wax fat and turn unto strange Gods and serve them and rail on me and break my testament. And then when much mischief and tribulation is come upon them, this song shall answer before them, and be a witness. It shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about even now before I have brought them into the land which I sware. And Moses wrote this song the same season, and taught it the children of Israel. And the Lord gave Josua the son of Nun a charge and said: be bold and strong for thou shalt bring the children of Israel into the land which I sware unto them, and I will be with thee.

When Moses had made an end of writing out the words of this law in a book unto the end of them, he commanded the Levites which bare the ark of the testament of the Lord saying: take the book of this law and put it by the side of the ark of the testament of the Lord your God, and let it be there for a witness unto thee. For I know thy stubbornness and thy stiff neck: behold, while I am yet alive with you this day, ye have been disobedient unto the Lord: and how much more after my death.

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears and call heaven and earth to record against them. For I am sure that after my death, they will utterly marr themselves and turn from the way which I commanded you, and tribulation will come upon you in

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the latter days, when ye have wrought wickedness in the sight of the Lord to provoke him with the works of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, unto the end of them.

[Chpt 32] Hear O' heaven, what I shall speak and hear O' earth the words of my mouth. My doctrine drop as doth the rain, and my speech flow as doth the dew, as the mizzling upon the herbs, and as the drops upon the grass. For I will call on the name of the Lord: Magnify the might of our God.

He is a rock and perfect are his deeds, for all his ways are with discretion. God is faithful and without wickedness, both righteous and just is he.

The froward and overthwart generation hath marred themselves to himward, and are not his sons for their deformities sake. Dost thou so reward the Lord? O' foolish nation and unwise. Is not he thy father and thine owner? hath he not made thee and ordained thee? Remember the days that are past: consider the years from time to time. Ask thy father and he will shew thee, thine elders and they will tell thee. When the most highest gave the nations an inheritance, and divided the sons of Adam, he put the borders of the nations, fast by the multitude of the children of Israel.

For the Lords part is his folk, and Israel is the portion of his inheritance.

He found him in a desert land, in a void ground and a roaring wilderness. He led him about and gave him understanding, and kept him as the apple of his eye.

As an eagle that stirreth up her nest and fluttereth over her young, he stretched out his wings and took him up and bare him on his shoulders. The Lord alone was his guide, and there was no strange God with him.

He set him up upon an high land, and he ate the increase of the fields. And he gave him honey to suck out of the rock, and oil out of the hard stone. With butter of the kine and milk of the sheep, with fat of the lambs and fat rams and he goats with fat kidneys and with wheat. And of the blood of grapes thou drunkenest wine.

And Israel waxed fat and kicked. Thou wast fat, thick and smooth. And he let God go that made him and despised the rock that saved him. They angered him with strange Gods and with abominations provoked him. They offered unto field devils and not to God, and to Gods which they knew not and to new Gods that came newly up which their fathers feared not. Of the rock that begat thee thou art unmindful and hast forgot God that made thee. And when the Lord saw it, he was angry because of the provoking of his sons and daughters.

And he said: I will hide my face from them and will see what their end shall

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be. For they are a froward generation and children in whom is no faith. They have angered me with that which is no God, and provoked me with their vanities. And I again will anger them with them which are no people, and will provoke them with a foolish nation. For fire is kindled in my wrath, and shall burn unto the bottom of hell. And shall consume the earth with her increase, and set afire the bottoms of the mountains. I will heap mischiefs upon thee and will spend all mine arrows at them.

Burnt with hunger and consumed with heat and with bitter pestilence. I will also send the teeth of beasts upon them and poison serpents. Without forth, the sword shall rob them of their children: and within in the chamber, fear: both young men and young women and the sucklings with the men of gray heads. I have determined to scatter them throughout the world, and to make away the remembrance of them from among men. Were it not that I feared the railing of their enemies, lest their adversaries would be proud and say: our high hand hath done all these works and not the Lord.

For it is a nation that hath an unhappy forecast, and hath no understanding in them: I would they were wise and understood this and would consider their latter end.

How it cometh that one shall chase a thousand, and two put ten thousand of them to flight: except their rock had sold them, and because the Lord had delivered them.

For our rock is not as their rock, no though our enemies be judge. But their vines are of the vines of Sodom, and of the fields of Gomorra. Their grapes are grapes of gall, and their clusters be bitter.

Their wine is the poison of dragons, and the cruel gall of asps. Are not such things laid in store with me, and sealed up among my treasures? Vengeance is mine and I will reward: their feet shall slide, when the time cometh. For the time of their destruction is at hand, and the time that shall come upon them maketh haste.

For the Lord will do justice unto his people, and have compassion on his servants. For it shall be seen that their power shall fail, and at the last they shall be prisoned and forsaken.

And it shall be said: where are their Gods and their rock wherein they trusted? The fat of whose sacrifices they ate, and drank the wine of their drinkofferings, let them rise up and help you and be your protection.

See now how that I, I am he, and that there is no God but I. I can kill and

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make alive, and what I have smitten that I can heal: neither is there that can deliver any man out of my hand.

For I will lift up my hand to heaven, and will say: I live ever.

If I whet the lightning of my sword, and mine hand take in hand to do justice, I will shew vengeance on mine enemies and will reward them that hate me.

I will make mine arrows drunken with blood, and my sword shall eat flesh of the blood of the slain and of the captive and of the bare head of the enemy.

Praise ye heathen his people, for he will avenge the blood of his servants, and will avenge him of his adversaries, and will be merciful unto the land of his people.

And Moses went and spake all the words of this song in the ears of the people, both he and Josua the son of Nun. And when Moses had spoken all these words unto the end to all Israel, then he said unto them. Set your hearts unto all the words which I testify unto you this day: that ye command them unto your children, to observe and do all the words of this law. For it is not a vain word unto you: but it is your life, and through this word ye shall prolong your days in the land whither ye go over Jordan to conquer it.

And the Lord spake unto Moses the self same day saying: get thee up into this mountain Abarim unto mount Nebo, which is in the land of Moab over against Jericho. And behold the land of Canaan which I give unto the children of Israel to possess. And die in the mount which thou goest upon, and be gathered unto thy people: As Aaron thy brother died in mount Hor and was gathered unto his people. For ye trespassed against me among the children of Israel at the waters of strife, at Cades in the wilderness of Zin: because ye sanctified me not among the children of Israel. Thou shalt see the land before thee, but shall not go thither unto the land which I give the children of Israel.

[Chpt 33] This is the blessing wherewith Moses Gods man blessed the children of Israel before his death saying: The Lord came from Sinai and showed his beams from Seir unto them, and appeared gloriously from mount Pharan, and he came with thousands of saints, and in his right hand a law of fire for them. How loved he the people? All his saints are in his hand. They joined themselves unto thy foot and received thy words. Moses gave us a law which is the inheritance of the congregation of Jacob. And he was in Israel king when he gathered the heads of the people and the tribes of Israel together.

Ruben shall live and shall not die: but his people shall be few in number. This is the blessing of Juda. And he said: hear Lord the voice of Juda and bring him

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unto his people: let his hands fight for him: but be thou his help against his enemies.

And unto Levi he said: thy perfectness and thy light be after thy merciful man whom thou tempted at Masa and with whom thou strived at the waters of strife. He that saith unto his father and mother: I saw him not, and unto his brethren I knew not, and to his son I knew not: for they have observed thy words and kept thy testament. They shall teach Jacob thy judgements and Israel thy laws. They shall put cense before thy nose and whole sacrifices upon thine altar. Bless Lord their power and accept the works of their hands: smite the backs of them that rise against them and of them that hate them: that they rise not again.

Unto BenJamin he said: The Lords darling shall dwell in safety by him and keep himself in the haven by him continually, and shall dwell between his shoulders.

And unto Joseph he said: blessed of the Lord is his land with the goodly fruits of heaven, with dew and with springs that lie beneath: and with fruits of the increase of the *son and with ripe fruit of the months, and with the tops of mountains that were from the beginning and with the dainties of hills that last ever, and with goodly fruit of the earth and of the fullness thereof.

And the goodwill of him that dwelleth in the bush shall come upon the head of Joseph and upon the top of the head of him that was separated from among his brethren, his beauty is as a first born ox and his horns as the horns of an unicorn. And with them he shall push the nations together, even unto the ends of the world. These are the many thousands of Ephraim and the thousands of Manasse.

And unto Zabulon he said: Rejoice Zabulon in thy going out, and thou Isachar in thy tents. They shall call the people unto the hill, and there they shall offer offerings of righteousness. For they shall suck of the abundance of the sea and of treasure hid in the sand.

And unto Gad he said: blessed is the *roommaker Gad. He dwelleth as a lion and caught the arm and also the top of the head. He saw his beginning, that a part of the teacher was hid there and come with the heads of the people, and executed the righteousness of the Lord and his judgements with Israel.

And unto Dan he said: Dan is a lions whelp, he shall flow from Basan.

And unto Naphthali, he said: Naphthali he shall have abundance of pleasure and shall be filled with the blessing of the Lord and shall have his possessions in the southwest.

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And of Asser he said: Asser shall be blessed with children: he shall be acceptable unto his brethren and shall dip his foot in oil: Iron and brass shall hang on thy shoes and thine age shall be as thy youth.

There is none like unto the God of Israel: he that sitteth upon heaven shall be thine help, whose glory is in the clouds, that is the dwelling place of God from the beginning and from under the arms of the world: he hath cast out thine enemies before thee and said: destroy. And Israel shall dwell in safety alone. And the eyes of Jacob shall look upon a land of corn and wine, moreover his heaven shall drop with dew. Happy art thou Israel, who is like unto thee? A people that art saved by the Lord thy shield and helper and sword of thy glory. And thine enemies shall hide themselves from thee, and thou shalt walk upon their high hills.

**son: this is exactly as it appears; in the original text.*

[Chpt 34] And Moses went from the fields of Moab up into mount Nebo which is the top of Phasgah, that is over against Jericho. And the Lord showed him all the land of Galaad even unto Dan, and all Naphthali and the land of Ephraim and Manasse, and all the land of Juda: even unto the utmost sea, and the south and the region of the plain of Jericho the city of palm trees even unto Zoar. And the Lord said unto him. This is the land which I sware unto Abraham, Isaac and Jacob saying: I will give it unto thy seed. I have showed it thee before thine eyes: but thou shalt not go over thither.

So Moses the servant of the Lord died there in the land of Moab at the commandment of the Lord. And he buried him in a valley in the land of Moab beside Beth Pheor: but no man knew of his sepulcher unto this day. And Moses was an hundred and twenty years old when he died, and yet his eyes were not dim nor his cheeks abated. And the children of Israel wept for Moses in the fields of Moab thirty days. And the days of weeping and mourning for Moses were ended.

And Josua the son of Nun was full of the spirit of wisdom: for Moses had put his hand upon him. And all the children of Israel hearkened unto him and did as the Lord commanded Moses. But there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the miracles and wonders which the Lord sent him to do in the land of Egypt, unto Pharao and all his servants and unto all his land: and in all the mighty deeds and great terrible

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things which Moses did in the sight of all Israel.

The end of the fifth book of Moses

[Chpt 1] After the death of Moses the servant of the Lord: the Lord spake unto Josua the son of Nun Moses minister saying: Moses my servant is dead. Now therefore up and go over Jordan, both thou and all this people, unto the land the which I give unto the children of Israel. All the places that the soles of your feet shall tread upon, have I given you, as I said unto Moses: from the wilderness and this Libanon unto the great river Euphrates: and all the land of the Hethites, even unto the great sea toward the going down of the *son, shall be your coasts. There shall not a man be able to withstand thee all the days of thy life. For as I was with Moses, so will I be with thee and will neither leave thee, nor forsake thee. Be strong and bold: for unto this people shalt thou divide the land which I swear unto their fathers to give them.

Above all thing be strong and harden thyself, to observe and to do, according to all the laws which Moses my servant commanded thee. Turn therefrom neither to the right hand, nor to the left: that thou mayest have understanding in all thou takest in hand. Let not the book of this law depart out of thy mouth: but record therein day and night that thou mayest be circumspect to do according to all that is written therein. For then shalt thou make thy way prosperous, and then thou shalt have understanding. Behold, I have said unto thee, be strong and bold: neither fear, nor dread. For the Lord thy God is with thee whither so ever thou goest.

Then Josua commanded the officers of the people saying, Go through the midst of the host, and command the people saying, prepare you victuals: for after three days ye shall pass over this Jordan, to go and enjoy the land which the Lord your God giveth you, to possess it.

And unto the Rubenites, Gadites, and half the tribe of Manasses spake Josua saying: Remember that which Moses the servant of the Lord commanded you saying: the Lord your God hath given you rest, and hath given you this land. Let your wives, your children and your cattle remain in the land which Moses gave you on this side Jordan: But go ye before your brethren Armed, all that be men of war, and help them until the Lord hath given your brethren rest, as he hath you, and until they also have obtained, the land which the Lord your God giveth them. And then return unto the land of your possession and enjoy it, which land Moses the Lords servant gave you on this side Jordan toward the *son rising. And they answered Josua saying: All that thou biddest us, we will do, and whither so ever thou sendest us, we will go. According as we obeyed Moses in all things, so we will obey thee, only the Lord thy God be with thee as he was with Moses. And whosoever disobey thy mouth, and will not hearken unto thy

words in all that thou commandest him, let him die: Only be strong and of good courage.

**son exact spelling sonne, elsewhere in the text sun is spelled sunne.*

[Chpt 2] Then Josua the son of Nun sent out of Settim two spies secretly saying: go and view the land and also Jericho. And they went, and came unto a harlots house named Rahab, and lodged there. And it was told the King of Jericho saying: Behold there came men in hither tonight, of the children of Israel, to spy out the country. And the King of Jericho sent unto Rahab saying: bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the land.

And the woman took the two men and hid them. And said, indeed there came men unto me but I know not whence they were. And about the time of the shutting of the gate when it was dark, they went out, whither they went I know not: but follow after them quickly and ye shall take them. And she brought them up upon the roof of the house, and hid them under flax (yet in the stalks) which she had lying abroad upon the roof. And the men pursued after them, the way to Jordan even unto the passage, and as soon as they which pursued after them were gone out, they shut the gates immediately.

And or ever they were asleep, she came up unto them upon the roof, and said unto the men: I know that the Lord hath given you the land, both because that the fear of you is fallen upon us, and because that the inhabitors of the land faint at your coming. For we have heard how the Lord dried up the water of the *redd sea before you, when you came out of Egypt, and what you did unto the two kings of the Amorites on the other side Jordan Sehon, and Og, which ye utterly destroyed. And as soon as we had heard these things, our hearts did faint. And there remained no more courage in any man for fear of your coming. For the Lord your God, he is the God in heaven above: and on the earth beneath.

Now therefore swear unto me by the Lord because I have showed you mercy, that ye shall also show mercy unto my fathers house and give me a true token. And that ye shall save alive, both my father, and my mother, my brethren and my sisters, and all that pertain unto them. And that ye shall deliver our souls from death.

And the men answered her, our lives for you to die, if you utter not this our communication. And so when the Lord hath given us the land, we will deal Mercifully and truly with thee. And then she let them down with a cord through the window. For her house stood in the town wall. And she dwelt in the town

wall. And she said unto them, get you into the mountains, lest the followers meet you, and hide yourselves there three days, until the pursuers be returned, and then may ye go your ways.

And the men said unto her, we will be blameless of thy oath, which thou hast made us swear. Behold, when we come unto the land, thou shalt bind this purple threaded cord in the window, which thou lettest us down by. And thou shalt bring thy father, thy mother, thy brethren, and all thy fathers household, even into the house to thee. And then whosoever go out at the doors of thy house, into the street, his blood shall be upon his own head, and we guiltless. And whosoever shall be with thee in the house, his blood be upon our heads if any mans hand be upon him: And even so if thou utter these our words, we will be quit of thy oath which thou hast made us swear. And she said according unto your words so be it: and so sent them away, and they departed. And she bound the purple cord in the window.

And they departed and got them into the mountains, and there abode three days until the pursuers were returned. And the pursuers sought throughout all the way and found them not. And the two men returned and descended from the mountain and passed over, and came to Josua the son of Nun, and told him all that had chanced them. And they said unto Josua the Lord hath delivered into our hands all the land, for all the inhabitors of the country faint for fear of us.

**redd: exact spelling ; old English meaning to clean up, clear out , rescue to save, save from burning, to free from or out of , to put in order, to bring out from disorder.*

[Chpt 3] And Josua rose early: And they removed from Settim, and came to Jordan, both he and all the children of Israel, and sojourned there before they went over. And after three days the officers went throughout the host, and commanded the people saying: when ye see the ark of the testament Lord your God, and the priests that are Levites bearing it: then depart ye from your places and follow after it. So yet that there be a space between you and it, about a *two thousand cubits by measure. And come not nigh unto it, that ye may know the way by which ye must go: for ye have not gone by it in times past. And Josua said unto the people, purify yourselves, for tomorrow the Lord shall show wonders among you.

Then Josua spake unto the priests saying: Take up the ark of the testament, and go before the people. And they took up the ark of the testament, and went before the people.

And the Lord said unto Josua: this day will I begin to magnify thee, in the

sight of all Israel, that they may know how that as I was with Moses, so will I be with thee. And command thou the priests that bear the ark of the testament, saying: when ye are entered a little into the water of Jordan then stand still in it.

Then spake Josua to the children of Israel, saying: come hither and hear the words of the Lord your God. And Josua said: Hereby ye shall know, that the living God is among you, and that he will without fail cast out before you, the Cananites, the Hethites, the Hevites, the Pheresites, the Gergesites, the Amorites, and the Jebusites. Behold, the ark of the appointment of the Lord of all the world shall go before you into Jordan. And now take you twelve men of the children of Israel, of every tribe a man. And as soon as the soles of the feet of the priests that bear the ark of Jehovah (the Lord of all the world) tread in the water of Jordan, the water of Jordan shall divide itself and the waters that cometh from above shall stand still upon an heap. And when the people were departed from their tents to go over Jordan, (the priests bearing the ark of the appointment before the people) as soon as they that bare the ark came unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water. Jordan being full over all his banks all the time of harvest: the water that came down from above did stop and stood upon an heap, a great way from Adam, a city beside Zarethan. And the water that went down vanished into the sea of the wilderness called the salt sea as soon as it was divided: and the people went right over against Jericho. And the priests that bare the ark of the appointment of the Lord stood still upon dry land, until all the people were clean over Jordan.

(3000'; cubit = about 18") Yet if the cubit was of the measurement of giants it would be much larger; for the measurement is commonly refered to as the length from finger tip to elbow.

[Chpt 4] And as soon as the people were all gone over Jordan, the Lord spake unto Josua saying: Take you twelve men out of the people, of every tribe a man. And command you them saying: take you hence out of the midst of Jordan even out of the place where the priests stood in a readiness, twelve stones. And take ye them away with you and put them in the place where you lodge at night. And Josua called unto the twelve men which he had prepared of the children of Israel, of every tribe a man, and said unto them: get you before the ark of the Lord your God even into the midst of Jordan, and take up every man a stone upon his shoulder, according unto the number of the tribes of the children of Israel, that this may be a sign among you. And when your children

ask their fathers in time to come saying: what mean ye with these stones? then say unto them, how that the water of Jordan divided at the presence of the ark of the appointment of the Lord: even while it went over Jordan, the water of Jordan divided. And these stones shall be a memorial unto the children of Israel for ever.

And the children of Israel did even so as Josua commanded, and took up twelve stones out of the midst of Jordan, as the Lord said unto Josua according to the number of the tribes of the children of Israel, and carried them away with them unto the place where they lodged, and laid them down there. And thereto Josua set up twelve stones in the midst of Jordan in the place where the feet of the priests which bare the ark of the testament stood.

And there they be even unto this day. For the priests that bare the ark stood in the midst of Jordan, until all was finished that the Lord commanded Josua to say unto the people, according to all that Moses charged Josua. And the people hasted and went over. When all the people were clean over, then went over the ark of the Lord, and also the priests before the people. And the children of Ruben, and the children of Gad, and half the tribe of Manasses went before the children of Israel armed, as Moses charged them. Upon a forty thousand trimmed for war, went before the Lord unto battle, even unto the wild fields of Jericho. That day the Lord magnified Josua in the sight of all Israel and they feared him, as they feared Moses all the days of his life.

And the Lord spake unto Josua saying: command the priests that bear the ark of witness to come up out of Jordan. And Josua commanded the priests saying: Ascend up out of Jordan. And when the priests that bare the ark of the appointment of the Lord were ascended out of Jordan: as soon as the soles of the priests feet were brought to dry land, the water of Jordan returned again to his place and went over all his banks as he did before. And the people came up out of Jordan the tenth day of the first month and pitched in Galgall even in the east borders of Jericho.

And the twelve stones which they took out of Jordan, Josua pitched in Galgall. And he spake unto the children of Israel saying: when your children ask you in time to come saying: what mean these stones? show your children and say: Israel came over this Jordan on dry land. For the Lord your God dried up the water of Jordan before you, until ye were over, as the Lord your God did unto the red sea, which he dried up before us till we were over, that all the people of the world may know the hand of the Lord how mighty it is, and that ye might fear the Lord your God for ever.

[Chpt 5] And when all the kings of the Amorites which are on this side Jordan to the seaward, and all the kings of the Cananites which lie on the sea heard, how the Lord had dried up the water of Jordan before the children of Israel, until they were over, their hearts fainted in them. And there was no spirit in them any more, for fear of the coming of the children of Israel. That same time the Lord said unto Josua: Make thee knives of stone, and go to again and circumcise the children of Israel the second time. And Josua made him knives of stone and circumcised the children of Israel in the hill of foreskins. And this is the cause why Josua circumcised. All the people that came out of Egypt that were males, all that were men of war, died in the wilderness by the way after they came out of Egypt. Now all the people that came out were circumcised. But all the people that were born in the wilderness by the way after they came out of Egypt, they circumcised not. For the children of Israel walked forty years in the wilderness, till all the people of men of war that came out of Egypt were consumed, which hearkened not unto the voice of God, so that the Lord sware, that he would not show them the land which the Lord sware unto their fathers, that he would give us, even a land that floweth with milk and honey. And their children he set up in their stead: them Josua circumcised: for they were uncircumcised, because they circumcised them not by the way.

And when all the people were full circumcised, they abode still in their places in the host till they were whole. And the Lord said unto Josua, this day I have taken away the shame of Egypt from you: and called the name of the same place Galgall unto this day. And the children of Israel pitched their tents in Galgall, and held the feast of passover the fourteenth day of the month at even in the fields of Jericho. And they ate of the corn of the land on the morrow after passover, sweet cakes and parched corn in the selfsame day. And Manna ceased on the morrow, after they had eaten of the corn of the land, neither had the children of Israel Manna any more, but did eat of the fruits of the land of Canaan that year.

And when Josua was come to Jericho, he lift up his eyes and looked: and behold there stood a man before him with his sword drawn in his hand. And Josua went unto him and said unto him, art thou on our side or on our adversaries? And he answered, Nay, but I am the captain of the host of the Lord and am now come. And Josua fell on his face to the earth and did reverence, and said unto him, what saith my Lord unto his servant. And the captain of the Lords host said unto Josua: do thy shoes off thy feet, for the place whereon thou standest is holy. And Josua did so.

[Chpt 6] And Jericho shut in her people, and was shut for fear of the children of Israel, so that no man went out or in. And the Lord said into Josua: behold, I have given into thine hand, Jericho and her king and the men of war. And ye shall compass the city, all that be men of war, and go round about it once: and so shall you do six days. And seven priests shall bear seven trumpets of rams horns before the ark. And the seventh day, ye shall compass the city seven times and the priests shall blow with their trumpets. And when there is a long blast blown with the rams horn, as soon as ye hear the sound of the horn, let all the people shout a mighty shout. And then shall the walls of the city fall down, and the people shall ascend up, every man straight before him. And Josua the son of Nun, called unto the priests and said unto them: take up the ark of the appointment, and let seven priests bear seven trumpets of rams horns before the ark of the Lord. And he said unto the people, go and compass the city: And let the men of arms go before the ark of the Lord. And when Josua had spoken unto the people, the seven priests that bare the seven trumpets of rams horns before the ark of the Lord, went forth and blew with the horns, and the ark of the testament of the Lord followed after them. And the men of arms went before the priests that blew with the horns, and the common people came after the ark: and as they went, they blew with the horns. And Josua commanded the people saying, shout not nor let your voice be heard, or any word proceed out of your mouths, until the day I bid you shout: and then shout.

And so the ark of the Lord compassed the city and went about it once: and then they returned unto the host and lodged there. And Josua rose early in the morning, and the priests took up the ark of the Lord, and seven priests bare seven trumpets of rams horns before the ark of the Lord, and as they went, blew with the horns. And the men of arms went before them, and the common people came after the ark of the Lord: and as they went, they blew with the horns. And the second day they compassed the city once, and returned again into the host, and so they did six days long.

And the seventh day they rose early: even with the dawning of the day, and compassed the city after the same manner seven times: only that they compassed the city seven times.

And at the seventh time, the priests blew with the horns, and Josua said unto the people, shout for the Lord hath given you the city. But the city shall be excommunicate, both it and all that is therein, unto the Lord: only Rahab the harlot shall live, both she and all that is with her in the house, because she hid the messengers that we sent. And in any wise beware of the excommunicate

things, lest ye make yourselves excommunicate. For if you take of the excommunicate things, so shall you make the host of Israel excommunicate and shall trouble it. But of the silver, gold, vessels of brass and iron shall be holy unto the Lord and shall go into his treasury.

And the people cried, and blew with horns: for when the people heard the sound of the horns, they shouted a great shout: and the walls fell down, and the people went up into the city, every man straight before him, and took the city. And they utterly destroyed all that was in the city, both man and woman, young and old, ox, sheep and Ass, with the edge of the sword.

Then Josua said to the two men that went to spy out the country: go into the harlots house, and bring out thence, both the woman and all that pertaineth to her, as ye sware to her. And the young men that were spies went in and brought out Rahab, and her father, and mother, and all the brethren and all that she had. And they brought out all her household and put them without the host of Israel.

And they burnt the city with fire, and all that was therein. Only the silver, the gold, and the things of brass and iron they put unto the treasure of the house of the Lord. And Josua saved Rahab the harlot, and her fathers household and all that pertained unto her, and she dwelt in Israel, even unto this day, because she hid the messengers which Josua sent to spy out Jericho.

And Josua cursed at that time, saying, cursed be the man before the Lord, that riseth up and buildeth this city Jericho: so that he lay the foundation with the death of his eldest son, and with the death of his youngest set up the gates. And the Lord was with Josua, and his fame was heard, throughout all lands.

[Chpt 7] But yet the children of Israel trespassed in the excommunicate things: for Acan the son of Carmi, the son of Zabdi, the son of Zareh of the tribe of Juda, took of the excommunicate things. And the wrath of the Lord waxed hot against the children of Israel.

Then Josua sent men from Jericho to Ai which is beside Bethaven, on the east side of Bethel, and spake unto them saying, get you up and view the country. And the men went up and spied out Ai. And returned unto Josua and said unto him, let not all the people go up, but let as it were a two or three thousand men go up and destroy Ai, and make not all the people to labor thither, for they are but few.

And so there went up thither about a three thousand men, which fled before the men of Ai. And the men of Ai smote of them upon a thirty and six men, and chased them before the gates even unto Gabarim, and smote them in the going down. And the hearts of the people were discouraged and melted like water.

And Josua rent his clothes and fell to the earth upon his face before the ark of the Lord until the eventide, both he and the elders of Israel, and put earth upon their heads.

And Josua said, Ah, Lord Jehovah, wherefore hast thou brought this people over Jordan to deliver us into the hands of the Amorites to destroy us: would to God we had adventured and dwelt on the other side Jordan. Oh Lord what shall I say, when Israel turneth their backs before their enemies: Moreover the Cananites, and all the inhabitants of the land shall hear of it, and shall come about us and destroy the name of us out of the world. And then what wilt thou do unto thy mighty name?

And the Lord said unto Josua, get thee up, wherefore liest thou thus upon thy face? Israel hath sinned and also transgressed mine appointment, which I commanded them, and have taken of the excommunicate things, and have stolen and hid them, and also put them unto their own stuff: And therefore the children of Israel cannot stand before their enemies. They shall turn their backs before their enemies, because they be excommunicate. Neither will I be with you any more, except ye destroy the excommunicate from among you.

Up and sanctify the people and bid them to sanctify themselves against the morrow: for so saith the Lord God of Israel, the excommunication is among you Israel, and therefore ye cannot stand before your enemies, until ye have put the excommunication from among you. Tomorrow morning ye shall come by your tribes. And the tribe which the Lord shall find guilty, shall come by kindreds. And the kindred which the Lord shall find guilty, shall come by households. And the household which the Lord shall find faulty, shall come man by man. And he that is found in the excommunication shall be burnt with fire, both he and all that pertaineth unto him, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

And so Josua rose up early in the morning and brought Israel by their tribes: and the tribe of Juda was caught. Then he brought the kindreds of Juda, and found the kindred of the Zarehites guilty. And he brought the kindred of the Zarehites by householders, and Zabdi was caught. And he brought his household man by man, and Acan the son of Carmi, the son of Zabdi, the son of Zareh in the tribe of Judah was caught.

And Josua said unto Acan: my son, give glory to the Lord God of Israel, and give him praise, and shew me what thou hast done, and hide it not from me. And Acan answered Josua and said: of a truth I have sinned against the Lord God of Israel, and so and so have I done. I saw among the spoil a goodly Babylonish

garment, and two hundred sickles of silver, and a tongue of gold of fifty sickles weight: and I coveted them, and I took them. And behold they lie hid in the earth in my tent and the silver thereunder.

And then Josua sent messengers which ran unto the tent. And behold, it was hid in his tent, and the silver thereunder. And they took them out of the midst of his tent and brought them unto Josua and unto all the children of Israel, and poured them out before the Lord.

And Josua took Acan the son of Zareh, and the silver, and the garment, and the tongue of gold, and his sons and his daughters, his oxen, asses, sheep, his tent and all that he had, and all Israel with him, and brought them unto the valley of Acor.

And Josua said: Inasmuch as thou hast troubled us: the Lord shall trouble thee this day. And all Israel stoned him with stones, and burnt them with fire, and overwhelmed them with stones. And they cast upon him a great heap of stones that remaineth unto this day. And so the Lord turned from his fierce wrath. Wherefore the name of the place is called the valley of Acor unto this day.

[Chpt 8] And the Lord said unto Josua: fear not, nor dread: but take all the men of war with thee, and up and get thee to Ai. Behold I have given into thy hand, the king of Ai, and his people, his city and his land. And thou shalt do to Ai and her king, as thou didst unto Jericho and her king. Nevertheless the spoil and cattle thereof, ye shall take unto yourselves. But lay a watch unto the town on the backside thereof.

And then Josua arose and all the men of war, to go up unto Ai. And Josua chose out thirty thousand men of war, and sent them by night. And he commanded them saying: See that ye lie await unto the town on the backside thereof. Go not very far from the city, and see that ye be all ready. And I and all the people that are with me, will approach unto the city. And when they come out against us, as at the first time, then will we flee before them. And they will come out after us, until we have plucked them away from the city. For they will say, they flee before us, as at the first time: for we will flee before them. Then shall ye rise up from lying await and destroy the city: For the Lord your God will deliver it into your hands. As soon therefore as ye have taken the city, see that ye set it on fire. According to the commandment of the Lord see that ye do, behold, I have charged you.

And Josua sent them forth, and they went to lie await, and lay between Bethel and Ai, on the west side of Ai. But Josua lodged that night among the people. And he rose up early in the morning and numbered the people and went up, both

he and the elders of Israel before the people, unto Ai. And all the men of war that were with him, went up and drew nigh, and came before the city, and pitched on the north side of Ai, a valley being between them and Ai, and he took upon a five thousand men and put them to lie await, between Bethel and Ai, on the west side of the city. And he put the people even all the host, on the north side of the city, and the layers await on the west. And Josua went the same night into the midst of the valley.

And when the king of Ai saw that they hasted and rose up early, then the people of the city went out against Israel, to battle, both the King and all his people, at a time appointed, even before the plain, and knew not that there were layers await on the backside of the city.

And Josua and Israel were put to the worse before them, and fled toward the wilderness. And all the people of the town cried to follow after them. And they followed after Josua till they were drawn away from the city: So that there was not a man left in Ai, or in Bethel, that went not out after Israel. And they left the city open and followed after Israel.

Then the Lord said unto Josua stretch out the buckler that is in thine hand toward Ai, for I have given thee it. And Josua stretched out the buckler that was in his hand, toward the city. And the layers await rose quickly out of their places, and ran, as soon as Josua had stretched out his hand, and they entered into the city, and took it, and hasted and set it on fire. And when the men of Ai looked back after them and saw. Behold, the smoke of the city ascended up to heaven. And they had no place to flee either this way or that, for the people that fled to the wilderness turned back again upon the followers.

And when Josua and all Israel saw that the layers await had taken the city and that the smoke of it ascended. They turned again and laid on the men of Ai. And the other issued out of the city against them. And so were they in the midst of Israel, these being on the one side of them, and the rest on the other. And they laid upon them, so that they let none either remain or escape. And the King of Ai they took alive and brought him to Josua. And when Israel had made an end of slaying all the inhabitors of Ai in the fields and in the wilderness by which they chased them, and when they were all fallen on the Edge of the sword, until they were wasted. Then all Israel returned unto Ai and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai.

For Josua plucked not his hand back again which he stretched out with the buckler, until they had utterly destroyed all the inhabitants of Ai. Only the cattle

and the spoil of the said city, Israel took unto themselves, according unto the word of the Lord, which he commanded Josua. And Josua set Ai on fire and made it an heap for ever and a wilderness, even unto this day. And the king of Ai he hanged on tree, until evening. And as soon as the *son was down, Josua commanded and they took the carcass down off the tree, and cast it in the entering of the gate of the city, and cast thereon a great heap of stones, that remaineth unto this day.

Then Josua built an altar unto the Lord God of Israel, in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, according as it is written in the book of the law of Moses: an altar of rough stone over which no tool of iron was lifted. And they sacrificed thereon burnt sacrifice, and offered peaceofferings. And he wrote there upon the stones the second law of Moses which he wrote in the presence of the children of Israel.

And all Israel and the elders thereof, and their officers and Judges stood, part on this side the ark, and part on that side, before the priests: that were Levites which bare the ark of the appointment of the Lord: as well the stranger, as they that were born among them: half of them on the forefront of the Mount of Garizim, and half of them on the forefront of mount Ebal: as Moses the servant of the Lord commanded, first to bless the people of Israel. And after that he read all the words of the law, both the blessing and cursing, according to all that is written in the book of the law: so that there was not one word of all that Moses commanded, which Josua read not, before all the congregation of Israel, with women and children and the strangers that were among them.

**son exact spelling sonne, elsewhere in the text sun is spelled sunne.*

[Chpt 9] And when all the kings that dwell on this side Jordan, in the hills and valleys, and along by all the coasts of the great sea, even unto Libanon, the Hethites, the Amorites, the Cananites, the Pheresites, the Hevites, and the Jebusites heard: they gathered themselves together to fight against Josua and Israel with one accord.

But when the *Enhabiters of Gabaon heard what Josua had done unto Jericho, and Ai, they played wilely, and went and sent ambassadors, and took old sacks upon their Asses, and wine bottles old and rent and knit together again, and old clouted shoes upon their feet, and old raiment upon them and all their provision of bread was dried up and hoared. And they came unto Josua unto the host, to Galgall and said unto him and unto the men of Israel: we be come from a far

country, now therefore make agreement with us. And the men of Israel said unto the Hevites, peradventure you dwell among us, and then how should we make peace with you.

And they said unto Josua, we are thy servants. And Josua said unto them, what are ye: and whence come ye? And they answered him. From a very far country thy servants are come in the name of the Lord thy God: for we have heard the fame of him, and all that he did in Egypt, and all that he did to the two kings of the Amorites beyond Jordan, Sehon king of Hesbon and Og king of Basan which dwelt at Astharoth. Wherefore our elders and all the *Enhabiters of our country spake to us saying: take victuals with you to serve by the way, and go against them, and say unto them we are your servants. Now therefore make a covenant of peace with us. This our provision of bread, we took with us out of our houses, hot, the day we departed to come unto you. And now behold it is dried up and hoared. And these bottles of wine which we filled were new: and see, they be rent. And these our garments and shoes are waxen old by reason of the exceeding long *Journey.

And the men took of their victuals, and counselled not with the mouth of the Lord. And Josua made peace with them, and made a covenant with them, to save their lives: and the lords of the congregation sware unto them. But three days after they had made peace with them, they heard that they were neighbors unto them, and that they dwelt among them. For the children of Israel took their Journey and came unto their cities the third day: and their cities were Gabaon, Caphira, Beeroth and kariath Jarim. And the children of Israel slew them not, because the lords of the congregation had sworn unto them by the Lord God of Israel. And therefore all the multitude murmured against the Lords. But all the lords said unto all the congregation: we have sworn unto them by the Lord God of Israel, and therefore we may not hurt them. But this we will do to them and let them live: and so shall no wrath be upon us because of the oath which we sware unto them. And the Lords said unto them, that they should live: and they were made hewers of wood and drawers of water unto all the congregation, as the Lords said unto them. Then Josua sent for them, and talked with them, and said: wherefore have ye beguiled us and yet ye dwell among us? and now therefore cursed be you, and there shall not cease to be of you, bondmen and hewers of wood and drawers of water unto the house of my God.

And they answered Josua and said: it was told thy servants, how that the Lord thy God had commanded his servant Moses to give you all the land, and to destroy all the Enhabiters thereof out of your sight, and therefore we were

exceeding sore afraid of our lives because of you, and now behold, we are in thine hand, as it seemeth good and right in thine eyes to do unto us, so do.

And he dealt as it is said, with them, and rid them out of the hands of the children of Israel, that they slew them not. And Josua made them that same day hewers of wood and drawers of water unto the congregation and unto the altar of God unto this day, in the place which God should choose.

**Enhabiters: exact spelling, with the capital E, *Journey: exact spelling, with the capital J.*

[Chpt 10] And when Adonizedec King of Jerusalem had heard how Josua had taken Ai, and had destroyed it, and how that as he had done to Jericho and her king, even so he had done to Ai and her king, and how the *Enhabiters of Gabaon had made peace with Israel and did remain among them: then they feared exceedingly, for Gabaon was a great city, as any city of the kingdom, and thereto greater than Ai, and all her men were mighty. Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Pharam king of Jerimoth, and unto Japhia king of Lachis, and unto Dabir king of Eglon saying. Come up unto me and help me, that we may smite Gabaon: for they have made peace with Josua and the children of Israel. Then the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jerimoth, the king of Lachis, the king of Eglon gathered themselves together, both they and all their hosts and went up and besieged Gabaon, and made war against it.

But the men of Gabaon sent unto Josua unto the host to Galgall, saying: withdraw not thy hands from thy servants, but come up to us: for all the kings of the Amorites which dwell in the mountains are gathered together against us.

And Josua ascended from Galgall, both he and all the people of war with him, and all the men of might, and the Lord said unto Josua, fear them not, for I have delivered them unto thine hand, there shall not a man of them stand before thee. And Josua came unto them suddenly, and journeyed from Galgall all night. And the Lord turmoiled them before Israel and slew of them a great slaughter at Gabaon, and chased them along the way that goeth up to Bethoron and slew them till they came to Esaka and Makeda. And as they fled from Israel, even in the going down to Bethoron, the Lord cast down great stones from heaven upon them, until they came unto Esaka, that they died. And there were more that died with hailstones, than the children of Israel slew with the sword.

Then spake Josua unto the Lord, the day when the Lord delivered the Amorites before the children of Israel, and he said in the sight of all Israel: *Son stand thou still upon Gabaon, and thou Moon, in the valley of Aialon. And the

sun abode, and the moon stood still, until the people had avenged themselves upon their enemies. Is not this written in the book of the righteous, how that the *son abode in the midst of heaven and hasted not to go down by the space of a whole day. And there was no day like that, before it, or after it, that the Lord obeyed the voice of a man: and all because the Lord fought for Israel.

And Josua returned and all Israel with him, unto the host to Galgall: but the five Kings fled and hid themselves in a cave at Makeda. And it was told Josua, saying: the five kings are found hid in a cave at Makeda. And Josua said, roll great stones unto the mouth of the cave and appoint men thereto, for to keep them. And stand ye not still, but follow after your enemies and smite the hindmost of them. And suffer them not to enter into their cities, for the Lord your God hath delivered them into your hands. And when Josua and the children of Israel had made an end of slaying them with a great slaughter till they were wasted, yet there remained a certain of them, which entered into walled cities.

And all the people returned to the host, to Josua at Makeda in peace, so that no man durst move his tongue against the children of Israel. Then said Josua: open the mouth of the cave, and bring out these five Kings unto me out of the cave. And they did so, and brought those five Kings unto him, out of the cave: the King of Jerusalem, the king of Hebron, the King of Jerimoth the King of Lachis, and the King of Eglon.

And when they had brought out those Kings unto Josua: Josua called for all the men of Israel, and said unto the captains of the men of war, which came with him, come near and a put your feet upon the necks of these kings. And they came near and put their feet upon the necks of them. And Josua said unto them fear not nor dread: But be strong and pluck up your hearts, for so shall the Lord serve all your enemies against which ye fight.

And then Josua smote them and slew them and hanged them on five trees till evening. And at the going down of the son, Josua gave commandment, and they took them down off the trees and cast them into the cave, where they hid themselves, and laid great stones on the caves mouth, which remain unto this day. And that same day Josua took Makeda, and smote it with the edge of the sword, and the king thereof also, and utterly destroyed them and all the souls that were therein, and let nought remain. And he did to the King of Makeda, as he did to the king of Jericho. Then Josua went from Makeda, and all Israel with him unto Libna, and fought against Libna. And the Lord delivered it also into their hands, with the King also and smote it with the edge of the sword and all

the souls that were therein, and let nought remain in it, and did unto the King thereof as he did unto the king of Jericho.

After that Josua departed from Libna, and all Israel with him, unto Lachis, and besieged it, and assaulted it. And the Lord delivered into the hands of Israel Lachis, that they took it the *Second day, and smote it with the edge of the sword, and all the souls that were therein, according to all that he did to Libna.

Then Horam King of Geser came up to help Lachis: But Josua smote him and his people, until he left him nought remaining.

And from Lachis Josua departed, unto Eglon, and all Israel with him, and there besieged it, and assaulted it, and took it the same day, and smote it with the edge of the sword and all the souls that were therein: and utterly destroyed them the same day, according to all that he did to Lachis.

Then Josua departed up from Eglon and all Israel with him, unto Hebron. And they fought against it, and took it, and smote it with the edge of the sword, and the king thereof, and all the towns that pertained to it, and all the souls that were therein, so that they left nought remaining: but in all things as they did to Eglon, so they destroyed it utterly, and all the souls that were therein.

Then Josua returned and all Israel with him to Dabir, and they fought against it, and took it, and the king thereof and all the towns that pertained thereto. And smote them with the edge of the sword, and utterly destroyed all the souls that were therein, and let nought remain. And as he did to Hebron, so he did to Dabir, and the King thereof, and as he did to Libna and her King.

And Josua smote all the hill countries and the south countries, and the valleys, and the springs of water, with all their kings and let nought remain, but utterly destroyed all that breathed, as the Lord God of Israel commanded. And Josua smote them from Cades barne, unto Asah, and all the coasts of Gosan, even unto Gabaon. And all those kings and their land, Josua took at one time: because the Lord God of Israel fought for Israel. And then Josua returned and all Israel with him unto the host to Galgall.

**Enhabiters: exact spelling, with the capital E. *son exact spelling sonne, elsewhere in the text sun is spelled sunne. *S cap S as it was written.*

[Chpt 11] And when Jabin King of Hazer had heard that: he sent to Jobab king of Madon, and to the king of Someron, and to the King of Acsaph. And unto the Kings that are by north in the mountains, and plains, on the south side of Ceneroth, and in the low countries, and in the regions of Dor upon the sea,

and unto the Cananites both by East and west: and unto the Amorites, Hethites, Pheresites, and Jebusites in the mountains: and unto the Hevites under Hermon in the land of Mazpah: which came out and all their hosts with them a multitude of folk even as the sands of the sea in number with horses and chariots exceeding many. And all these Kings met together, and came and pitched together upon the water of Merom, for to fight with Israel.

And the Lord said unto Josua: be not afraid of them: for tomorrow about this time I will deliver them all slain, before all Israel: and thou shalt *hough their horses, and burn their chariots with fire. And Josua came and all the men of war with him against them, unto the water of Merom, suddenly, and fell upon them. And the Lord delivered them into the hands of Israel: and they smote them and chased them, into great Sidon, and unto the hot waters, and unto the valley of Mazpah Eastward: and smote them until they had none remaining of them. And Josua served them as the Lord bade him, *houghed their horses and burnt their chariots with fire.

Then Josua at that time turned back and took Hazer and smote her King with the sword. For Hazer before time was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them, that no breath was let remain. And burnt Hazer with fire and all the cities of those Kings, with all the kings of them, Josua took and smote them with the edge of the sword, and utterly destroyed them as Moses the servant of the Lord commanded.

But Israel burnt none of the cities that stood upon hills, save Hazer only, that Josua burnt: but all the spoil of the said cities and the cattle, the children of Israel caught unto themselves: But the men only they smote with the edge of the sword until they had destroyed them, and had left no breath remaining. As the Lord commanded Josua, and even so did Josua and minished no word of all that the Lord commanded Moses.

And so Josua took all the land, the hills and all the south country, and all the land of Gosan, and the low country, and the plains, and the mountain of Israel, with the low country of the same, even from mount Halak that goeth up to Seir, unto Baal Gad in the valley of Libanon, under mount Hermon. And all the kings of the same, he took and smote them, and slew them.

Josua made war long time with those kings: for there was no city that made peace with the children of Israel, save those Hethites that inhabited Gabaon: All other they took with battle: for it came of the Lord to harden their hearts: that they should come against Israel in battle: even to destroy them utterly, that they

should have no mercy, but to bring them to naught. As the Lord commanded Moses.

And that same season, Josua went and destroyed the Enakites out of the mountains, and out of Hebron, Dabir, and Anab, and out of all the mountains of Juda, and out of all the mountains of Israel. And Josua destroyed them utterly with their cities. So that there was not one Enakite left in the land of the children of Israel: only in Asah, Geth, and Asdod, there remained of them.

And Josua took the whole land according to all that the Lord said unto Moses, and gave it a possession unto Israel every man his part in their tribes: and the land rested from war.

**houghed: cut to disable the tendons hamstring.*

[Chpt 12] These are the kings of the land which the children of Israel smote and conquered their lands, on the other side Jordan eastward, from the river Arnon, unto mount Hermon, and all the plain eastward: Sehon King of the Amorites that dwelt in Hesbon, and ruled from Aroer, which lieth on the brim of the river of Arnon, and to the middle of the river, and half Galaad unto the river Jabock, the border of the children of Ammon: And in the plain unto the sea of Ceneroth eastward, and unto the sea in the plain called the salt sea *Eastward, the way to Beth, Jesimoth and by south under the springs of phasgah.

And the coasts of Og, king of Basan which was of the remnant of the Raphaïtes and dwelt at Astharoth, and Edrai: and reigned in mount Hermon, and in Salecah, and throughout all Basan, unto the borders, of the Gesurites, and the Macathites and half Galaad, unto the borders of Sehon King of Hesbon. Moses the servant of the Lord and the children of Israel smote them, and Moses the servant of the Lord, gave their lands a possession, unto the Rubenites, Gaddites, and half the tribe of Manasses.

These are the Kings of the country which Josua and the children of Israel smote on this side Jordan, westward, from Baal Gad in the valley of Libanon, even unto mount Halak that goeth up to Seir. And Josua gave the land unto the tribes of Israel to possess, to every man his part: in the upper land, and nether land, in plains, and springs of water, in the wilderness, and south country the Hethites, the Amorites, the Cananites, the Pheresites, the Hevites and the Jebusites.

The King of Jericho: The King of Ai beside Bethel: The King of Jerusalem: The King of Hebron: The King of Jerimoth: the King of Lachis: The King of

Eglon: The King of Gazer: The King of Dabir: The King of Gader: The King of Horma: The King of Ered: The King of Libna: The King of Odolam: The King of Makeda: The King of Bethel: The King of Thaphuah: The King of Hopher: The King of Aphek: The King of Lasaron: The King of Madan: The King of Haser: The King Someronmeron: The King of Acsaph: The King Thenach: The King of Magedo: The King of Cades: The King of Jakanam in Carmel: The King of the country of Dor: The King of the nations in Galgall: and King Therzah: All the Kings together thirty and one.

** cap E; as written*

[Chpt 13] When Josua was waxen old, and stricken in years, the Lord said unto him: thou art old and stricken in years, and there remaineth yet exceeding much land to be possessed. This is the land that remaineth: all the coasts of the Philistines: and all the Gesurites: from Nile in Egypt unto the borders of Akaron northward, which land was counted to pertain unto the Cananites, even to the five Lords of the Philistines: the Asathites, Asdadites, Ascalonites, Gethites, Akaronites, with the Evites, from the south. All the land of the Cananites, and Maara that pertaineth to the Sidons, even unto Aphek, and to the borders of the Amorites. And the land of the Giblites, and all Libanon toward the *son rising, from Baal Gad under mount Hermon until thou come to Hemath, all the inhabitants of the hill country, from Libanon unto the hot waters even all the Sidones. I will cast them out from before the children of Israel, and see that thou in any wise divide it by lot unto the children of Israel to inherit, as I have commanded thee. Now therefore divide this land to inherit, unto the nine tribes and the half tribe of Manasses. For the other half with the Rubenites and the Gaddites have received their inheritance already which Moses gave them beyond Jordan Eastward: even as Moses the servant of the Lord gave them: from Aroer that lieth on the brim of the river Arnon: with the city in the midst of the river. And all the plain of Midba unto Dibon: and all the cities of Sehon, King of the Amorites which reigned in Hesbon, even unto the borders of the children of Ammon: and Galaad, and the lands that border upon the Gesurites and the Machathites, and all mount Hermon and all Basan unto Selecah: even all the kingdom of Og in Basan which reigned in Astharoth and Edrai which same remained yet of the *Rest of the Raphaites. But Moses smote them and destroyed them.

Nevertheless the children of Israel expelled not the Gesurites nor the Machathites: But the Gesurites and the Machathites dwelt among the Israelites

even unto this day. Only unto the tribe of Levi, he gave none inheritance: for the offering of the Lord God of Israel is their inheritance as he said unto them.

And Moses gave unto the tribe of the children of Ruben by their kindreds. And their coasts were from Aroer that lieth on the bank of the river Arnon, and the city that lieth in the river, and all the plain about Madba, Hesbon, and all her towns that lie in the plain: Dibon Bamothbaal and Bethbaalmeon: Jahazah, Kedemoth and Nephaath Kiriathaim, Sabamah and Zarath Zahar in mount Emak: and Beth Pheor and the springs of Phasgah, and Bethiesimoth: and all the cities in the plain. And all the kingdom of Sehon King of the Amorites which reigned in Hesbon, whom Moses smote with the Lords of Madian, Evi, Rekem, Zur, Hur and Reba, the Lords of Sehon, and the *Enhabiters of the country. And Balam also the son of Beor the soothsayer, the children of Israel slew with the sword, among other that were slain. And the borders of the children of Ruben was Jordan with the country that lieth theron. This is the inheritance of the children of Ruben in their kindreds, with the cities and villages pertaining thereto.

And Moses gave unto the tribe of Gad, even unto the children of Gad he gave by kindreds. And their coasts were Jazer, and all the cities of Galaad, and half the land of the children of Ammon, unto Aroer that lieth before Rabah: And from Hesbon unto Ramoth mazpah, and Betonim: and from Mahanaim unto the borders of Dabir. And in the valley they had Betharam, Bethnimra, Socoth, and Zaphon, the rest of the kingdom of Sehon King of Hesbon, and Jordan and the coasts that lie theron, even unto the edge of the sea of Ceneroth, on the other side Jordan *Eastward. This is the inheritance of the children of Gad in their kindreds, the cities with their villages.

And Moses gave unto the half tribe of Manasses. And the half tribe of Manasses had their part by their kindreds. And their coasts were from Mahanaim, even all Basan, the kingdom of Og, King of Basan, and all the towns of Jair which lie in Basan, even three score cities, and half Galaad and Astaroth, and Edrai, cities of the kingdom of Og in Basan, which pertain unto the children of Machir the son of Manasses, and that unto half the children of Machir by their kindreds.

These are they to which Moses gave inheritance in the fields of Moab, on the other side Jordan by Jericho Eastward. But unto the tribe of Levi Moses gave none inheritance, for the Lord God of Israel he is their inheritance, as he said unto them.

**son exact spelling sonne, elsewhere in the text sun is spelled sunne. *R cap R as it was*

*written. *E cap E as recorded*

[Chpt 14] And these are the countries which the children inherited in the land of Canaan, unto which Eleazar the priest, and Josua the son of Nun and the ancient heads of the tribes of the children of Israel, gave them their inheritance by lot, as the Lord commanded by the hand of Moses, to give unto the nine tribes, and unto the half tribe of Manasses. For Moses had given inheritance unto two tribes and an half on the other side Jordan. But unto the Levites he gave none inheritance among them. For the children of Joseph were two tribes, Manasses and Ephraim. And therefore they gave no part unto the Levites in the land, save cities to dwell in and the suburbs of the same, for their beasts and cattle. As the Lord commanded Moses: even so the children of Israel did when they divided the land.

And the children of Juda came unto Josua in Galgall. And Caleb the son of Jephune the Kenesite said unto him: thou wettest what the Lord said unto Moses the man of God, about me and thee in Cades Barne. Forty years old was I when Moses the servant of the Lord sent me from Cades Barne to spy out the land. And I brought them word again even as I thought in mine heart. Nevertheless my brethren that went up with me discouraged the hearts of the people. But I followed the Lord my God even unto the end.

And Moses sware the same season saying the land whereon thy feet have trodden, shall be thine inheritance and thy children for ever because thou hast followed the Lord my God continually. And now behold, the Lord hath kept me lusty (as he said) this forty and five years, even since the Lord spake unto Moses, while the children of Israel wandered in the wilderness. And now see I am this day four score and five years: and yet am as strong at this time, as I was when Moses sent me: look how strong I was then, so strong I am now, to war and to do all manner of things.

Now therefore give me this mountain which the Lord at that time promised, for thou heardest at the time, how the Enakims were there, and how the cities were great and walled. I trust the Lord will be with me, and I shall drive them out as the Lord said. And Josua blessed Caleb the son of Jephune and gave him Hebron to inherit. And Hebron became the inheritance of Caleb the son of Jephune the Kenesite, unto this day: because he followed the Lord God of Israel perpetually. And the name of Hebron was called in old time, Kariath arbe, which was a huge man among the Enakims. And the land ceased from war.

[Chpt 15] And the lot of the tribe of the children of Juda in their kindreds was the wilderness of Zin that stretched to the coasts of Edom southward, and is the utmost part of the south coasts. And their south coasts were from the brink of the salt sea and from a certain point of the sea that leaneth southward. And it went out on the south side of the going up to Acrabim, and went along to Zimma, and ascended up on the south side of Cedec Barne, and went along the Hezron and went up to Adar, and set a compass to Karca and went along to Azmon, and it went out to the river of Egypt: so that the end of the coast is the sea. And these are their south coasts.

And their east coasts are the salt sea even unto the edge of Jordan. And their borders in the north quarter were from another point of the sea where Jordan endeth. And went up to Bethhagla and went along by the north side of Betharabah and went to the stone of Bohen the son of Ruben. And then went up to Dabir from the valley of Acor, and so northward, turning toward Galgall that lieth before the going up to Adonim, which is of the south side of the River. And then went along to the water of Ensemes, and ended at the well of Rogell. And then went up to the valley of the son of Hennom, even unto the south side of the Jebusites the inhabitants of Jerusalem. And then went up to the top of the hill that lieth before the valley of Hennom westward, and by the edge of the valley of Raphaim northward: And then it draweth from the sand hill unto the fountain of water called Nephthoah, and goeth out at the cities of mount Ephron: and draweth to Balah, otherwise called kariathiarim: and then it compasses from Balah westward, unto Eyr, and then goeth along unto the side of mount Jarim, otherwise called Chesalon, on the north side thereof. And cometh down to Bethsames and goeth to Thamnah, and goeth out on the side of Akaron northward: And then draweth to Secron and goeth along to mount Balah, and goeth out at Jabnel: and the end of the coasts is the sea. And the west borders are the great sea and the coasts that lie thereon. And these are the coasts of the children of Juda round about in their kindreds.

And unto Caleb the son of Jephune was there a part given among the children of Juda, by the mouth of the Lord to Josua, even the city of Kariatharbe father of Enack which city is called Hebron. And Caleb drove thence the three sons of Enack, Sefai, Ahman, and Thalmai, the sons begotten of Enack. And he went up thence, to the inhabitants of Dabir, whose name in the old time was kariath sepher. And Caleb said: he that smiteth kariath sepher and taketh it: to him will I give Acsah my daughter to wife. And Othinel, the son of Kenes, the brother of Caleb took it. And he gave him Acsah his daughter to wife. And as she went she

moved him, to ask of her father a field. And she alighted off her ass. And Caleb said unto her, what aileth thee. And she said, give me a blessing: for thou hast given me a southward and dry land: give me also springs of water. Then he gave her springs of water, both above and beneath. This is the inheritance of the tribe of the children of Juda in their kindreds.

And the cities of the tribe of the children of Juda in all quarters, toward the coasts of Edom southward, were: Kabzel, Eder, and Jagur: Kinah, Dimonah, and Adada: Kedes Hazer, and Jethnan: Ziph, Telem, and Baloth, Hazer Hadathah, and Karioth, Hezron, otherwise called Hazor: Eman, Sami, and Moladah: Hazargadah, Hasmon, and Bethpheleth: Hazarsual, Bersabe, and Baziothiah: Baalah, Jim, and Azen: Eltholad, Cesill, and Horma: Zikelag, Medemenah, and Sensenah: Labaoth, Selhim, Ain, and Kemon: all these cities are twenty and nine with their villages. And in the low country they had Esthaol, Zareah, and Asenah: Zoneah, Enganim, Thaphuah and Enam: Jerimoth, Adulam, Socoh, and Askah: Saarem, Adithaim, Gederah, and Geberothaim: fourteen cities with their villages.

Zenan, Hadazah, and Magdalgad: Delean Mazphah, and Jektheel: Lachis, Bazcath, and Eglon: Cabon, Lahamam, and Cethlis: Gaderoth, Bethdagon, Maamah and Makedah: sixteen cities with their villages.

Lebnah, Ether, and Asan: Jephthah, Asnah, and Nezib: Keilah, Kahezip, and Maresah: nine cities with their villages.

Akron with their towns and villages. And from Akron out to the sea, all that lieth about Asdod with their villages. Asdod with her towns and villages. Asah with her towns and villages, even unto the river of Egypt: and the great sea with the coasts that lie thereon.

And in the mountains, they had Samir Jathir, and Socoh: Danah: and Kariath senath, which is Dabir: Anab, Esthemoh, and Anim: Gozen, Holon, and Giloh: eleven cities with their villages. Arab, Dumah, and Esean: Janim, Beththapuah and Aphcah: Humatah and kariath arbe: which is Hebron and Zior: nine cities with their villages. Maon, Carmel, Siph, and Jutah: Jesraell, Jukadan, and Sanoeh: Cain, Gabaah, and Thamnah: ten cities with their villages. Halhull Bethzur, and Gedor: Maarath, Bethanoth, and Elthecon: Six cities with their villages. Kariath Baal which is kariath Jarim, and Harabba two cities with their villages.

And in the wilderness they had Betharabah, Meddin and Sacacah: Nebson, the city of salt, and Engadi: Six cities with their villages. But the Jebusites that were the inhabitants of Jerusalem: the children of Juda could not cast out. Wherefore

the Jebusites dwell among the children of Juda unto this day.

[Chpt 16] And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho eastward, and the wilderness that goeth up from Jericho throughout mount Bethel: and then goeth out from Bethel to Lus, and runneth along unto the borders of Arciataroth: and goeth down westward, even unto the coasts of Japhlethi, and unto the coasts of Bethhoron the nether, and so to Gasor, and the ends of their coasts came to the sea. And so the children of Joseph, Manasses and Ephraim took their inheritance.

And the children of Ephraim took their coasts by kindreds. And the coasts of their inheritance *Eastward were, Ataroth Ador, even unto Bethhoron the upper, and went out westward to Machmathah on the *North side, and compassed *Eastward unto Thaanath Silo, and past it on the East side unto Janoah, and went down from Janoah to Ataroth and Naarath, and met at Jericho, and went out at Jordan. And their borders went from Thaphuah westward unto the river Kanah, and the ends were the sea. This is the inheritance of the tribe of the children of Ephraim in their kindreds, and the bordering cities of the children of Ephraim, lie among the inheritance of the children of Manasses: even all the cities with their villages. Notwithstanding they drove not out the Cananites that dwelt in Gasor: but the Cananites dwelt among the Ephraites unto this day, and pay tribute.

** all capitals as recorded from the original.*

[Chpt 17] And the tribe of Manasses which was the eldest son of Joseph received a lot. And Machir the eldest son of Manasses which was the father of Galaad (and a man of war) had Galaad and Basan. And the rest of the children of Manasses received by their kindreds: which were the children of Abiezer: the children of Nelek: the children of Asriel: the children of Sichen, the children of Nepher: the children of Semida. These are the male children of Manasses the son of Joseph in their kindreds. But Zelaphead the son of Hopher the son of Galaad, the son of Machir, the son of Manasses, had no sons save daughters. And these are the names of his daughters: Mahela, Nea, Hagla, Melcha, and Thirza: which came before Eleazar the priest, and before Josua the son of Nun, and before the Lords saying: the Lord commanded Moses to give us an inheritance among our brethren. And he gave them at the mouth of the Lord, an inheritance among the brethren of their fathers. And there fell ten portions to Manasses beside the land of Galaad and Basan which are on the other side Jordan: because the daughters of Manasses did inherit among his sons. And

Manasses other sons had the land of Galaad.

And the coasts of Manasses reached from Aser to Machmathah that lieth before Sichem and went along on the right hand, even unto the inhabitants of Enthaphuah, and the land of Thaphuah belonged to Manasses, which Thaphuah lay in the borders between Manasses and the children of Ephraim. And the coasts descended unto the river Canah on whose south side Ephraim hath cities among the cities of Manasses. For the coasts of Manasses were on the north side of the river and the ends of them was the sea: so that the south pertained to Ephraim, and the north to Manasses, and the sea is his border. And they met together in Aser northward, and in Isacar *Eastward. And Manasses had in Isacar and in Aser, Bethsean, and her towns: and the inhabitants of Dor, with the towns pertaining to the same: and the inhabitants of Endor with the towns of the same: and the inhabitants of Thaanath with her towns and the inhabitants of Magedo with the towns of the same, even three countries: yet the children of Manasses could not overcome those cities: But the Cananites began to dwell in the same land. Nevertheless as soon as the children of Israel were waxed strong, they put the Cananites to tribute, but expelled them not.

And the children of Joseph spake unto Josua saying: why hast thou given us but one lot and one portion to inherit, seeing we be much people, and for as much as the Lord hath blessed us so: and Josua answered them: if ye be much people, then get you up to the wood country, and prepare for yourselves there in the land of the Pheresites and of the Raphaites, if mount Ephraim be too narrow for you. Then the children of Joseph said again the hill will not be gotten of us: for all the Cananites that dwell in the low country have chariots of iron, and so have they that inhabit Bethsean, and the towns of the same, and they also that dwell in the valley of Jezreel. And Josua answered the house of Joseph, Ephraim and Manasses saying: ye be much people and have great power and shall not therefore have one lot. But the hill shall be yours, for it is a wood country and ye shall bring it to fashion, and it shall be yours even unto the ends of it, for ye shall be able to cast out the Cananites for all their iron chariots and for all they be so strong.

**Eastward: cap E as recorded.*

[Chpt 18] And the whole congregation of the children of Israel came together at Siloh, and set up the tabernacle of witness there, and the land was in subjection before them. But there remained among the children of Israel seven tribes which had not their inheritance divided out. And Josua said unto the

children of Israel, how long are ye so slack to go and possess the land which the Lord God of your fathers hath given you? Bring of every tribe three men that I may send them. And that they may rise and walk through the land and distribute it by their inheritances and come again to me. Divide it into seven parts. For Juda shall abide by their coasts in the south, and the house of Joseph shall stand to their coasts in the north. Describe ye the land therefore into seven parts, and bring the description to me hither, that I may cast lots for you here before the Lord our God. The Levites have no part among you for the priesthood of the Lord is their inheritance. And Gad, Ruben, and half the tribe of Manasses have received their inheritance beyond Jordan *Eastward, which Moses the servant of the Lord gave them.

And the men arose and went their way. And Josua charged them that went to describe the land saying: hence and go through the land and describe it, and come again to me hither: and I will cast lots for you before the Lord in Siloh. And the men departed, and walked through the land and described it by cities into seven parts in a book, and returned to Josua unto the host at Siloh. And Josua cast lots for them in Siloh before the Lord, and there he divided the land unto the children of Israel, to each their portion. And the lot of the tribe of the children of Benjamin came up according to their kindreds. And the coasts of their lot came out between the children of Juda and the children of Joseph. And their north coasts were from Jordan and went up to the side of Jericho on the north side, and went up through the mountains westward, and they ended at the wilderness of Bethaven: and went from thence to the south side of Lus, otherwise called Bethel: and descended to Ataroth Adar upon the hill that lieth on the south side of the nether Bethhoron. And the west coast draweth and compasses southward, even from the hill that lieth before Bethhoron, and goeth out at Kariathbaal which is Kariath Jarim, a city of the children of Juda: and this is the west quarter: and the south coast goeth from the edge of Kariathjarim westward, and goeth out to the water well, of Nephthoah and cometh down to the edge of the hill that lieth before the valley of the son of Hennom which is in the valley of Raphaim northward, and descendeth through the valley of Hennom unto the side of Jebusi southward and goeth down to the well of Rogell. And compasses from the north and goeth forth to Ensames and to the coasts that lie before the going up unto Adomim: and goeth down to the stone of Bohan the son of Ruben: and then goeth along toward the side of the plain, northward: and goeth down into the plain: and goeth along to the side of Bethhaglah northward, and endeth and the point of the salt sea north therefrom, and at the end of

Jordan south therefrom. This is the south coast.

And Jordan is their east coast, this is the inheritance of the children of Benjamin with their coasts round about and by their kindreds. And these are the cities of the tribes of the children of Benjamin in their kindreds: Jericho, Bethhaglah, and the valley of Kaziz: Betharabah, Zamarim, and Bethel: Auim, Pharah, and Ophrah; Chepar Ammonai, Ophni, and Gabai, twelve cities with their villages.

Gabaon, Ramah, and Beroth: Mazpah, Caphairah and Mozah: Rekem, Jarephel and Tharelah, Zela, Eleph, and the city of the Jebusites which is Jerusalem, Gabaath, and Kariath, fourteen cities with their villages. This is the inheritance of the children of Benjamin in their kindreds.

**capital E*

[Chpt 19] And the second lot came out unto the tribe of the children of Simeon by their kindreds. And their inheritance fell in the midst of the inheritance of the children of Juda. And their inheritance was Bersabe, Sabe, and Moladah, Hazorsual, Balah, and Azem, Eltholad, Bethul and Hormah Zikelag, Bethmarcaboth and Hazetsusah, Bethlebaoth, and Saruhen thirteen cities with their villages. Aim, Remon, Ether and Asan, four cities with their villages: and thereto all the villages that lie round about these cities, even unto Balasath, Beor and Ramath, southward. This is the inheritance of the tribe of the children of Simeon in their kindreds out of the portion of the children of Juda, came the inheritance of the children of Simeon. For the part of the children of Juda was too much for them: and therefore the children of Simeon had their inheritance in the inheritance of them.

And the third lot came unto the children of Zabulon according unto their kindreds. And the coasts of their inheritance came to Sarid, and went up to the Sea and to Martalah, and touched at Dabaseth, and met at the river that lieth before Jokneven: and turned from Sarid eastward toward the sun rising unto the border of Chisloth in mount Thabor: and then goeth out to Dabereth and goeth up to Japhia: and from thence goeth along eastward toward the sun rising, to Sethah, Hepher Ithah, and Jazim, and goeth to Remon, Methoar, and Neah. And compasses it on the north side and goeth to Nathan, and endeth in the valley of Jephthahel. And Jatath, Nathalol, Semron, Jedalah, and Bethlehem: twelve cities with their villages. This is the inheritance of the Children of Zabulon, in their kindreds. The said cities with their villages.

And the fourth lot came out to the children of Isacar by their kindreds. And

their coasts were Jesraelah, Casuloth, Sunem, Napharaim, Silom, Anaharath: Harabith, Kision and Abez: Rameth, Enganim, Enhadah, and Bethphazez. And his coasts met at Thabor Sahazimah and at Bethsames and endeth at Jordan, Sixteen cities with their villages. This is the inheritance of the tribe of the children of Isacar by their kindreds, the cities and their villages.

And the fifth lot came out unto the tribe of the children of Aser by their kindreds.

And their coasts were Helkath, Hali, Beten and Achsaph: Alamelech, Amaad, and Miseal: and met at Carmel on the sea, and at Sihor and at Labanath and turneth toward the sun rising to Bethdagon, and met at Zabulon and in the valley of Jehthah, and toward the northside of Bethemek and Negel, and goeth out on the left side of Cabul: and Hebron, Rohob, Hamon, and Kanah even unto great Sidon. And then the coast turneth to Ramah and to the strong city of Azor and turneth to Hozah and endeth at the sea: by the possession of Achzibah: Ama, Aphek, and Rohob: twenty and two cities with their villages. This is the inheritance of the tribe of the children of Aser by their kindreds: these cities with their villages.

And the sixth lot came out unto the children of Nephthali by their kindreds. And their coasts were from Heleph and from Eloim Zaananim, and Adami, Nekeb and Jabneel even to Lakum, and go out at Jordan. And then the coast turneth westward to Asanath in mount Thabor, and then goeth out from thence to Hukokah and meeteth with Zabulon on the south side, and with Aser on the west, and at Juda upon Jordan toward the sun rising. And their strong cities are Zidim, Ber, Hamath, Racath and Cenereth Adamah, Hermah and Hazor: Kedes, Edrai, and Enhazor: Ieron, Magdelel: Horem, Bethanah and Bethsames: nineteen cities with their villages. This is the inheritance of the tribe of the children of Nephthali by their kindreds: these cities and their villages.

And the seventh lot fell to the tribe of Dan by their kindreds. And the coasts of their inheritance was zaraah, Esthaol, Irsames, Saelabin, Aialon and Jethlah: Eglon, Themnathah and Akaron: Elthekeh Gibethon and Baalath: Jehud, Banerarak and Gathermon, Neiericon and Harcon with the country that lieth before Japho. And the coasts of the children of Dan went out from beyond them. For the children of Dan went up and fought against Lesen and took it, and smote it with the edge of the sword, and conquered it, and dwelt therein and called it Dan, after the name of Dan their father.

This is the inheritance of the tribe of the children of Dan in their kindreds: these cities with their villages. When they had made an end of dividing the land

by her coasts then the children of Israel gave an inheritance unto Josua the son of Nun among them: at the mouth of the Lord they gave him the city which he asked, even Thamnah serah in mount Ephraim. And he built the city and dwelt therein. These are the inheritances which Eleazar the priest and Josua the son of Nun, and the ancient fathers of the tribes of the children of Israel divided by lot in Siloh before the Lord, in the door of the tabernacle of witness, and so made an end of dividing the country.

[Chpt 20] Then the Lord spake unto Josua saying: come with the children of Israel and say: Appoint out free cities, of which I spake unto you by Moses, that the slayer that killeth any person unawares and unwittingly, may flee thither. And those cities shall be your refuge from the avenger of blood. And the slayer shall flee unto one of those Cities and shall stand in the entering of the gate of the city and shall show his cause in the ears of the elders of the said city. And they shall take him into the city unto them, and shall give him a place that he may dwell among them.

And when the avenger of blood followeth after him they shall not deliver the slayer unto his hand: because he smote his friend ignorantly, and hated him not before time.

And he shall dwell in the said city until he stand before the congregation in Judgement, and until the death of the high priest that shall be in those days. And then shall the slayer return and come unto his own city and unto his own house, and unto the city from whence he fled. And they appointed Kedesh in Galilee, in mount Nephthali, and Sichem in mount Ephraim, and Cariatharbe which is Hebron, in the mountains of Juda. And on the other side Jordan over against Jericho eastward, they gave Bozrah in the wilderness upon the plain, out of the tribe of Ruben and Ramoth in Galaad out of the tribe of Gad and Golan in Basan out of the tribe of Manasses.

These were the cities appointed for all the children of Israel, and to the strangers that *Sojourned among them that whosoever killed any person ignorantly, the same might flee thither and should not die by the hand of the avenger of blood, until he stood before the congregation.

**cap S as recorded*

[Chpt 21] And then came the principal heads of the Levites unto Eleazar the priest, and unto Josua the son of Nun and unto the ancient heads of the tribes of the children of Israel, and spake unto them at Siloh in the land of Canaan saying: the Lord commanded by Moses, to give us cities to dwell in and

the fields about them, for our cattle. And the children of Israel gave unto the Levites out of their inheritances, at the bidding of the Lord, these cities following with their *Suburbs.

And the lot came out unto the kindreds of the Cahathites: and the children of Aaron the priest which were of the Levites had given them by lot, out of the tribe of Juda, out of the tribe of Simeon, out of the tribe of Benjamin, thirteen cities. And the rest of the children of Cahath had by lot, out of the kindreds of the tribe of Ephraim, out of the tribe of Dan, and out of the half tribe of Manasses ten cities. And the children of Gerson had by lot out of the kindreds of the tribe of Isacar out of the tribe of Aser, out of the tribe of Nephthali and out of the other half tribe of Manasses in Basan, thirteen cities. And the children of Merari by their kindreds, had out of the tribe of Ruben, out of the tribe of Gad, and out of the tribe of Zabulon, twelve cities. And the children of Israel gave by lot unto the Levites these cities with their *Suburbs as the Lord commanded by Moses.

And they gave out of the tribe of the children of Juda, and out of the tribe of the children of Simeon, these cities by name: which the children of Aaron being of the kindreds of the Cahathites, and of the children of Levi, obtained: for theirs was the first lot. And they gave them Kariath Arba of the father of Enack, which is Hebron, in the hill country of Juda, with the *Suburbs of the same round about it. But the country that pertained to the city and the villages thereof, they gave to Caleb the son of Jephune, to be his possession.

And thus they gave to the children of Aaron the priest the franchised cities of the slayer, Hebron with her Suburbs: and Libna with her Suburbs, and Jathir with her Suburbs, and Estimoa with her Suburbs, and Holon with her Suburbs, and Dabir with her Suburbs, and Ain with her Suburbs, and Jutah with her Suburbs, and Bethsames with her Suburbs: nine cities out of those two tribes. And out of the tribe of Benjamin they gave Gabaon with her Suburbs: Gaba with her Suburbs: Anatoth with her Suburbs: Almon with her suburbs: four cities. All these cities of the children of Aaron priests were thirteen cities with their Suburbs. And the kindreds of the children of Cahath that were Levities: that is to say the other children of Cahath had the cities of their lot, out of the tribe of Ephraim. And they gave them the free city of the slayer: Sichem with her Suburbs, in mount Ephraim: and Gazer with her Suburbs: and Kabzaim with her Suburbs: Bethhoron with her Suburbs: four cities. And out of the tribe of Dan: Eltheke with her Suburbs: Gibthon with Suburbs: Ailaon with her Suburbs, and Gathremon with her Suburbs: four cities. And out of the half tribe of

Manasses, Thanach with her Suburbs: Gathremon with her Suburbs: two cities. So that all the cities which were given unto the kindreds of the other children of Cahath, were ten with their Suburbs.

And unto the children of Gerson which were of the kindreds of the Levites, they gave out of the other half tribe of Manasses, the city of refuge for the slayer, Golan in Basan with her Suburbs: Beestherah with her Suburbs: two cities. And out of the tribe of Isacar, Kision with her Suburbs: Daberath with Suburbs: Jarimoth with her Suburbs: Enganim with her Suburbs: four cities. And out of the tribe of Aser, Miscal with her Suburbs: Abdon with her Suburbs, Halakath with her Suburbs: Rohob with her Suburbs: four cities. And out of the tribe of Nephthali, the city of refuge for the slayer, Kedes in Galile, with her Suburbs: Halthodmor, with her Suburbs: Carthan with her Suburbs: three cities. So that all the cities of the Gersonites in their kindreds were thirteen with their Suburbs.

And unto the kindreds of the children of Merari, the rest of the Levites, gave out of the tribe of Zabulon: Jeenam with her Suburbs: Carthah with her Suburbs, Damna with her Suburbs, and Nahalal with her Suburbs: four cities. And out of the tribe of Ruben, they gave Bozor with her Suburbs: Jahesah with her Suburbs, Kedmoth with her Suburbs, and Naphaath with her suburbs: four cities. And out of the tribe of Gad, they gave the franchised city of the slayer, Romoth in Galaad with her suburbs, Mahanaim with her suburbs, Hesbon with her suburbs: and Jaser with her suburbs: four cities in all, so that all the cities of the children of Merari in their kindreds, which were the of the kindreds of the Levites, were by their lot, twelve cities. And all the cities that the Levites had in the possession of the children of Israel were forty eight with their Suburbs. And these cities had each their Suburbs round about her throughout all the said cities. And the Lord gave unto Israel all the land which he sware to give unto their fathers. And they conquered it, and dwelt therein. And the Lord gave the rest round about according to all that he sware unto their fathers. So that there stood not a man of all their enemies before them. But the Lord delivered all their enemies into their hands. There escaped nothing of all the good things which the Lord had said unto the house of Israel. But all came to pass.

**cap S as recorded*

[Chpt 22] Then Josua called unto the Rubenites, the Gaddites and to the half tribe of Manasses and said unto them: ye have kept all that Moses the servant of the Lord hath commanded you, and have obeyed my voice in all that

I commanded you: ye have not left your brethren of a long season unto this day but have kept the commandment of the Lord your God. And now the Lord hath given rest unto your brethren as he promised them. Wherefore return and go unto your tents and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But in any wise take exceeding good heed that ye do the commandment and law which Moses the servant of the lord charged you: which is, that ye love the Lord your God, and walk in his ways and keep his commandments, and cleave unto him, and serve him with all your hearts and all your souls. And so Josua blessed them and sent them away. And they went unto their tents.

Unto the one half of the tribe of Manasses Moses gave possession in Basan: and unto the other half thereof gave Josua with their brethren on this side Jordan westward. And also when Josua sent them away unto their tents and blessed them, he said unto them, return with much riches unto your tents, and with very much cattle, with silver, gold, brass, iron, and with raiment above measure, and divide the spoil of your enemies with your brethren.

And the children of Ruben, the children of Gad and half the tribe of Manasses, returned and departed from the children of Israel out of Siloh which is in the land of Canaan, to go unto the country of Galaad, and to the land of their possession, wherein they were possessed at the mouth of the Lord by the hand of Moses. And when they came unto the coasts of Jordan that lie in the land of Canaan: there the children of Ruben, the children of Gad and the half tribe of Manasses, built an altar fast by Jordan and that a great altar to see too. And when the children of Israel heard say: behold the children of Ruben, the children of Gad and the half tribe of Manasses have built an altar in the forefront of the land of Canaan in the borders of Jordan on the side of the children of Israel: the whole congregation of the children of Israel gathered them together to Siloh, to go upon them with battle. And the children of Israel sent unto the children of Ruben, to the children of Gad and unto the half tribe of Manasses into the land of Galaad, Phinehes the son of Eleazar the priest, and with him ten lords of every chief house a lord throughout all the tribes of Israel, which heads of their fathers households were over the thousands of Israel. And they went unto the children of Ruben, of Gad and to the half tribe of Manasses, unto the land of Galaad and spake with them saying:

Thus say the whole congregation of the Lord: what transgression is this that ye have transgressed against the God of Israel, to turn away this day from after the Lord and to build you an altar for to rebel this day against the Lord? Is the

wicked deed of Peor too little for us, whereof we are not cleansed unto this day, and there was a plague in the congregation of the Lord: But that ye also should turn away this day from following the Lord: ye shall rebel today against the Lord, and tomorrow he shall be wroth with all the congregation.

Notwithstanding if the land of your possession be unclean, then come over unto the land of the possession of the Lord, where the Lords tabernacle dwelleth, and be possessed among us. But rebel not against the Lord nor against us, to build you any other altar save the altar of the Lord our God. Did not Acan the son of Zareh trespass in the excommunicate things, and wrath fell on all the congregation of Israel, so that he alone perished not for his wickedness?

Then the children of Ruben and of Gad, and half the tribe of Manasses answered and said unto the heads over the thousands of Israel: The mighty God Jehovah he knoweth, and Israel shall know if it be to rebel or transgress against the Lord, then the Lord save us not this day. Or else if we have built us an altar to turn from following the Lord, or to offer thereon burntofferings or meatofferings, or to offer peaceofferings thereon: let the Lord require it. And have not rather done it for fear of this: lest in time to come your children should say unto ours: what have ye to do with the Lord God of Israel, saying: that the Lord hath made Jordan a border between us and you ye children of Ruben and of Gad: ye have no part therefore in the Lord: and so shall your children make our children cease from fearing the Lord.

And therefore we said: Let us cause an altar to be made, not for burntofferings, nor sacrifices, but it shall be a witness between us and you and our generations after us, that we should serve the Lord, with our offerings, sacrifices and peaceofferings: and that your children should not say to ours in time to come, ye have no part in the Lord.

And we thought if they should so say to us, or to our generations in time to come, that we would say again: Behold the fashion of the altar which our fathers made, neither for burntofferings nor sacrifices, but that it should be a witness between us and you. God forbid that we should rebel against the Lord and that we should turn this day from after him, and build an altar for burntofferings nor sacrifices, save the altar of the Lord, our God that is before his tabernacle.

And when Phinehes the Priest and the Lords of the congregation and heads over the thousands of Israel which were with him, heard the words that the children of Ruben, the children of Gad and the children of Manasses spake, they were well content. And Phinehes the son of Eleazar the priest said unto the children of Ruben, of Gad and of Manasses, this day we perceive that the Lord

is among us, because ye have not done this trespass against the Lord. And now ye have rid children of Israel out of the hands of the Lord.

And Phinehes the son of Eleazar the priest and the lords returned from the children of Ruben and of Gad out of the land of Galaad unto the land of Canaan, to the children of Israel, and brought them word again. And the answer pleased the children of Israel well, and they praised God, and did not intend to go against them in battle, to destroy the land which the children of Ruben and Gad dwelt in. And the children of Ruben and the children of Gad called the altar Ed, because it is a witness between us, that the Lord is God.

[Chpt 23] And it came to pass a long season after that the Lord had given rest unto Israel from all their enemies round about, that Josua waxed old and was stricken in years. Wherefore he sent for all Israel and for their elders, their heads, their Judges and officers, and said unto them: I am old and stricken in years. And ye have seen all that the Lord your God hath done unto all these nations before your faces: for the Lord your God he fought for you. Behold, I have appointed these nations that remain, to be the inheritance of your tribes: even from Jordan, and all the nations that I have destroyed, even unto the great *Sea. And the Lord your God shall expel and cast them out before you, and ye shall conquer their lands, as the lord your God hath said unto you.

Be therefore exceeding strong that ye take heed to do all that is written in the book of the law of Moses, that ye bow not aside therefrom, to the right hand or to the left: and that ye go not unto these nations that remain with you: and that ye neither make mention or swear by the names of their Gods: and that ye neither serve them nor bow yourselves unto them. But that ye stick fast unto the Lord your God, as ye have done unto this day. So shall the Lord cast out before you great nations and mighty, as ye see how no man hath stand before you hitherto. One of you shall chase a thousand: for the Lord your God he fighteth for you, as he hath said unto you. Take good heed therefore unto your souls, that ye love the Lord your God.

But and if ye shall go back and cleave unto the rest of these nations that remain with you and shall make Mariages with them, and shall go to them and they come to you: be sure that the Lord your God will riot cast out all these nations before you. But they shall be snares and traps unto you, and scourges for your sides, and pricks in your eyes, until ye perish from off this good land which the Lord your God hath given you.

Behold I walk this day, by the way of all the world: call ye to mind in all your hearts and in all your souls, that nothing hath failed of all the good things which

the Lord your God promised you. All are come to pass, and nothing hath failed thereof. And as all good things are come upon you, which the Lord your God promised you: so shall the Lord bring upon you all evil until he have destroyed you from off this good land, which the Lord your God hath given you when ye have transgressed the appointment of the Lord your God, which he commanded you: and have gone and served strange Gods, and bowed yourselves to them. Then shall the wrath of the Lord wax hot upon you, and ye shall perish quickly, from off the good land which he hath given you.

**See: capital S as in original.*

[Chpt 24] And Josua gathered all the tribes of Israel to Sichem, and called for elders of Israel, and for their heads, Judges and officers which presented themselves before God. And Josua said unto all the people, thus saith the Lord God of Israel. Your fathers dwelt on the other side of the flood in old time even Thareh the father of Abraham and Nachor, and served strange Gods. But I took your father Abraham from the other side of the flood, and brought him into the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac Jacob and Esau. And I gave unto Esau mount Seir to possess it. But Jacob and his children went down into Egypt.

Then I sent Moses and Aaron. And I plagued Egypt, after the manner as I did among them, and after that I brought you out and I brought your fathers out of Egypt. And ye came unto the sea: and the Egyptians followed after your fathers with chariots and horsemen, unto the red sea. And they cried unto the Lord. And he put darkness between you and the Egyptians and brought the sea upon them and covered them. And your eyes have seen what I have done in Egypt. And ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites which dwelt on the other side Jordan. And they fought with you: and I gave them into your hands. And ye conquered their country. And I destroyed them in your sight.

Then Balak the son of Ziphor, King of Moab arose and warred against Israel, and sent and called Balam the son of Beor for to curse you. But I would not agree to hearken unto Balam, and therefore he blessed you: And so I delivered you out of his hand. And when ye went over Jordan, and came unto Jericho, the citizens of Jericho fought against you: the Amorites, Pheresites, Cananites, Hethites, Girgosites, Hevites, Jebusites which I delivered into your hands.

And I sent hornets before you and ye cast out before you: even the two Kings of the Amorites: but not with your own sword or with your own bow. And I

gave you a land in which ye did not labor, and cities which you built not, and ye dwelt in them. And vines, and Olive trees which ye planted not, and ye ate of them.

And now fear the Lord and serve him in pureness and truth: And put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve the Lord. But if it seem evil unto you to serve the Lord, then choose you this day, whom you will serve: whether the Gods which your fathers served that were on the other side of the flood, either the Gods of the Amorites in whose land, ye dwelt, and I and my house will serve the Lord.

And the people answered and said, God forbid that we should forsake the Lord and serve strange Gods. For the Lord our God he it is that brought us and our fathers out of the land of Egypt, the house of bondage, and which did those miracles in our sight, and preserved us in all the way we went and among all the nations which we came through. And the Lord did cast out before us all the nations with the Amorites which dwelt in the land, wherefore we will serve the Lord for he is our God.

But Josua said unto the people, ye cannot serve the Lord: for he is an holy God and cannot bear your transgression and sin. But when ye have forsaken the Lord and have served strange Gods, he will turn and do you evil and consume you, after that he hath done you good. And the people answered Josua: nay, but we will serve the Lord.

Then Josua said unto the folk, ye are witnesses unto yourselves, that ye have chosen you the Lord, to serve him: and they said we are witnesses. Then put away, said he, the strange Gods which are among you, and bow your hearts unto the Lord God of Israel. And the people answered Josua: the Lord our God we will serve and his voice we will obey. And so Josua made a covenant with the people the same day and set ordinances and laws before them in Sichem.

And Josua wrote these words in the book of the law of God, and took a great stone and pitched it on end in the said place even under an oak that stood in the sanctuary of the Lord. And Josua said unto all the people: behold, this stone shall be a witness unto us for it hath heard all the words of the Lord which he spake with us. It shall be therefore a witness unto you, lest ye lie unto your God. And so Josua let the people depart every man unto his inheritance.

And after these things the time came that Josua the son of Nun and the servant of the Lord died being an hundred and ten years old. Whom they buried in the country of his inheritance, even in Thamnath sareh which is in mount Ephraim, on the north side of the hill of Gaas.

**The Book of Josua
or Joshua**

And Israel served the Lord all the days of Josua, and all the days of the elders that overlived Josua, and which had seen all the works of the Lord that he had done to Israel. And the bones of Joseph, which the children of Israel brought out of Egypt, they buried in Sichem, in a parcel of ground which Jacob bought of the sons of Hemor the father of Sichem, for an hundred pieces of silver, which parcel became the inheritance of the children of Joseph. And Eleazar the son of Aaron died whom they buried in Gabaath that pertained to Phinehes his son and was given him in Mount Ephraim.

The end of the book of Josua

[Chpt 1] After the death of Josua the children of Israel asked the Lord saying: Who shall go up first unto the Cananites to fight against them? And the Lord said: Juda shall go up: behold I have delivered the land into his hands. Then Juda said unto Simeon his brother: come with me into my lot, and let us fight against the Cananites: And I likewise will go with thee into thy lot. And so Simeon went with him.

And Juda went up, and the Lord delivered the Cananites and Pheresites into their hands. And they slew of them in Bezek ten thousand men. And they found Adonibezek in Bezek. And they fought against him, and slew the Cananites and Pherisites. But Adonibezek fled, and they followed after him, and caught him, and cut off his thumbs and his great toes. Then Adonibezek said: three score and ten kings having their thumbs and great toes cut off, gathered their meat under my table wherefore as I have done so God hath done to me again. And they brought him to Jerusalem, and there he died.

The children of Juda fought against Jerusalem and took it, and smote it with the edge of the sword, and set the city on fire. And after that the children of Juda went even to fight against the Cananites that dwelt in the mountain, in the south, and in the low country. And Juda went unto the Cananites that dwelt in Hebron, which before time was called Kariath Arbe. And slew Sesai, Ahiman and Thalmai. And from thence they went to the inhabitants of Dabir, whose name in old time was called Kariathsepher.

And Caleb said: he that smiteth Kariathsepher, and taketh it, to him will I give Acsah my daughter to wife. And Othoniel the son of Kenez Calebs younger brother took it: to whom he gave Acsah his daughter to wife, and as they went she counseled him to ask of her father a field. And then she lighted I off her ass: and Caleb said unto her: What aileth thee? She said unto him: give me a blessing: for thou hast given me a Southward and a dry land, give me also springs of water. And Caleb gave her springs both above and beneath. And the children of the Kenite, Moses father in law, went up out of the city of palm trees, with the children of Juda, into the wilderness of Juda that lieth in the South of Arad, and dwelt among the people.

And Juda went and Simeon with him, and they slew the Cananites that inhabited Zephath, and utterly destroyed it, and called the name of the city Hormah. And Juda took Azah with the coasts thereof, and Askalon with the coasts thereof, and Akaron with the coasts thereof. And the Lord was with Juda that he conquered the mountains, but they could not drive out the inhabitants of the valleys, because they had chariots of iron. And they gave Hebron unto Caleb as Moses said. And he expelled thence the three sons of Enack.

And the children of Benjamin did not cast out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

And in like manner the house of Joseph went up to Bethel and the Lord with them, and the house of Joseph searched out Bethel which before time was called Lus. And the spies saw a man come out of the city and they said unto him shew us the way into the city. And we will shew thee mercy. And he showed them the way into the city, and they smote it with the edge of the sword, but let the man and all his household go free. And the man went into the land of the Hethites, and built a city and called the name thereof Lus which is the name thereof unto this day.

Neither did Manasses expel Bethshean with her towns, neither Thaanach with her towns, neither the inhabitants of Dor with her towns, neither the inhabitants of Jebelam with her towns, neither the inhabitants of Magedo with her towns, and so the Canaanites went to and dwelt in the said land. But as soon as Israel was waxed mighty, they put the Canaanites to tribute: but expelled them not.

In like manner Ephraim expelled not the Canaanites that dwelt in Gazer, but the Canaanites dwelt still in Gazer among them.

Neither did Zabulon expel the inhabitants of Keton, neither the inhabitants of Nahalol: but the Canaanites dwelt among them and became tributaries.

Neither did Aser cast out the inhabitants of Acho, neither the inhabitants of Zidon, of Ahalab, Aczib, Halbah, Aphek, nor of Rohob, but the Aserites dwelt among the Canaanites the inhabitants of the land, and drove them not out.

Neither did Nephthalim drive out the inhabitants of Bethshean, nor the inhabitants of Bethanath, but dwelt amongst the Canaanites the inhabitants of the land. Nevertheless the inhabitants of Bethshean, and of Bethanath became tributaries unto them.

And the Amorites kept the children of Dan in the mountains, and suffered them not to come down to the valleys. And so the Amorites went and dwelt in mount Heres in Hailon and in Galabim. Nevertheless the hand of Joseph waxed heavy upon them, so that they became tributaries. And the coasts of the Amorites was from the going up to Acrabim, and from the rock upward.

[Chpt 2] And the angel of the Lord came up from Galgal to Bocim, and said, I brought you out of Egypt and have brought you unto the land which I swear unto your fathers. And I said that I would never break my appointment with you, but ye should have made no covenant with the inhabitants of this land, ye should have broken down their altars: but ye have not obeyed my voice: why have ye this done? Wherefore I have likewise determined that I will not cast

them out before you: abut they shall be in the sides of you, and their Gods shall be snares unto you. And when the angel of the Lord had spoken these words unto all the children of Israel, the people cried out and wept. And called the name of the said place, Bocim, and offered there unto the Lord.

And when Jonua had sent the people away, the children of Israel went every man into his inheritance to possess the land. And the people served the Lord all the days of Josua, and all the days of the elders that outlived Josua, and had seen all the great works of the Lord that he did to Israel. And Josua the son of Nun the servant of the Lord died when he was an hundred and ten years old: whom they buried in the coasts of his inheritance: even in Thamnath hares in mount Ephraim on the north side of the hill Gaas. And even so all that generation were put unto their fathers, and there arose another generation after them which neither knew the Lord, nor yet the works which he did unto Israel.

And then the children of Israel did wickedly in the sight of the Lord, and served Baalim, and forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed strange Gods, even of the Gods of the nations that were round about them, and bowed themselves unto them, and angered the Lord. And so they forsook the Lord and served Baal and Astharoth. Wherefore the Lord waxed angry with Israel, and delivered them unto the hands of raveners to spoil them and sold them into the hands of their enemies round about them, so that they had no power any longer to stand before their enemies. But unto whatsoever thing they went, the hand of the Lord was upon them with evil luck, even as the Lord promised them, and as he sware unto them. And they were sore vexed.

Nevertheless the Lord raised up Judges, which delivered them out of the hands of their oppressors, and yet for all that they would not hearken unto their Judges: But went a whoring after strange Gods and bowed themselves unto them, and turned quickly out of the way which their fathers walked in obeying the commandments of the Lord, and did not so.

And when the Lord raised them up Judges, he was with the Judge, and delivered them out of the hands of their enemies all the days of the Judge: for the Lord had compassion over their sorrowings which they had by the reason of them that oppressed them and vexed them: yet for all that as soon as the judge was dead they turned and did worse than their fathers in following strange Gods, and in serving them, and ceased not from their inventions nor from their malicious ways.

Wherefore the Lord was angry with Israel and said: because this people hath transgressed mine appointment which I commanded their fathers and have not

obeyed my voice, therefore henceforth I will not cast out one man before them of the nations which Josua left when he died, and that to prove Israel through them whether they will keep the way of the Lord to walk therein as their fathers did or not. And so the Lord left those nations alone, and drove them not out immediately, neither delivered them into the hands of Josua.

[Chpt 3] These are the nations which the Lord left to tempt Israel: even as many of Israel as had not known all the wars of Canaan: Only for the learning of the generation of the children of Israel: which before knew nothing of war, he left the five Lords of the Philistines, and all the Cananites, the Sidonites, the Hevites that dwelt in mount Libanon: even from mount Baal Hermon unto Hemath. Those remained to prove Israel by, to wete whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses.

And as the children of Israel dwell among the Cananites, hethites, Amorites, Pheresites, Hevites, and Jebusites, they took the daughters of them to be their wives, and gave their own daughters to their sons, and served their Gods. And so the children of Israel did wickedly in the sight of the Lord and forgot the Lord their God and served Baalim and Aseroth. Therefore the Lord was angry with Israel and delivered them into the hands of Chusan Rasathaim King of Mesopotamia. So that the children of Israel served Chusan Rasathaim eight years.

And the children of Israel cried unto the Lord. And the Lord stirred them up a saver and saved them: one Othoniel the son of Kenes, Calebs younger brother. And the spirit of the Lord came upon him. And he judged Israel, and went out to war. And the Lord sold Chusan Rasathaim King of Mesopotamia into his hand. So that his hand was mighty over Chusan Rasathaim. And the land had rest forty years. And Othoniel the son of Kenes died. And then the children of Israel went to again, and committed wickedness in the sight of the Lord. And then the Lord hardened Eglon the King of the Moabites, against the children of Israel, because they had committed wickedness before the Lord. And this Eglon gathered unto him the children of Ammon, and the Amalekites, and went and smote the children of Israel, and conquered the city of Palm trees. And the children of Israel served Eglon the King of the Moabites eighteen years. And then they cried unto the Lord. And the Lord stirred them up a saver, Ahud the son of Gera, the son of Jemini, a man that could do nothing handsomely with his right hand.

By whom the children of Israel sent a present unto Eglon the king of the Moabites which Ahud made him a dagger with two edges, of a cubit length, and

he did gird it under his coat upon his right thigh and carried the present unto Eglon the King of the Moabites, which Eglon was a very fat man. And when he had presented the present, he sent the people that bare it away, but he himself turned again from the Idols by Galgal, and said: I have a secret unto thee O King: and the King commanded him to hold his peace until all that stood about him, were gone out from him.

And Ahud came in unto him in a summer parlor, which he had several unto himself alone, and said: I have a message unto thee from God. And he arose out of his seat. And Ahud put forth his left hand and took the dagger from his right thigh and thrust it into his belly, so that the haft went in after the blade. And the haft stopped in the fat, for he drew not the dagger out of his belly. And the dirt came out. But Ahud gat him out at a *postern door and shut the doors of the parlor upon him and locked them.

When he was gone out, his servants came and looked. And behold, the doors of the parlor were locked. And they said, Ah, he is doing of his easement in his summer chamber. And when they had tarried till they were ashamed, for no man did the doors of the parlor open: then they took a key and opened them. And behold their Lord was fallen down dead, unto the earth. But Ahud escaped while they tarried and was gone beyond the Idols and escaped into Seirath.

And when he was come he blew a trumpet in mount Ephraim. And the children of Israel went down with him off the hill and he before them. And he said unto them, follow me: for the Lord hath delivered your enemies, the Moabites into your hands. And they descended after him and took the passages of Jordan from the Moabites, and suffered not a man to pass over. And they slew of the Moabites, the same time upon a ten thousand men, all fat, and men of might: that there escaped not a man, and so the Moabites were subdued that day, under the hands of Israel: and the land had rest eighty years.

And after him came Samgar the son of Anath, which slew of the Philistines six hundred men with an ox *goad, and delivered Israel also.

**postern (back) *goad: pointed stick used to prod animals.*

[Chpt 4] And the children of Israel began again to do wickedly in the sight of the Lord, when Ahud was dead. And the Lord sold them into the hands of Jabin King of Canaan, that reigned in Hazer, whose captain of war was Sisara, which dwelt in Haroseth of the gentiles. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron, he oppressed the children of Israel with power twenty years.

And Debora a Prophetess, the wife of Lapidoth judged Israel the same time,

and dwelt under the palm tree of Debora, between Ramath and Bethell, in mount Ephraim.

And the children of Israel came to her for judgement. And she sent and called Barak the son of Abinoam, out of Kedes Nephthalim, and said unto him.

The Lord God of Israel commandeth thee, that thou go and draw to mount Thabor and take with thee ten thousand men, of the children of Nephthalim and of the children of Zabulon. And I will bring unto the river Kison Sisara, the Captain of war unto Jabin, with his chariots, and his people, and will deliver them into thine hands. And Barak said unto her, if thou wilt go with me, I will go: But and if thou wilt not go with me, then I will not go. And she answered, I will surely go with thee, but then the praise shall not be thine in the way which thou goest, for the Lord shall deliver Sisara into the hands of a woman. And she arose and went with Barak to Kedes. And Barak called Zabulon and Nephthalim to Kedes. And he went up afoot with ten thousand men: and Debora went with him.

But Heber the kenite was removed out of Kin, which was of the children of Hobab the father in law of Moses, and pitched his tent until he was come unto the Oak of Zaanaim, by Kedes.

And then it was showed unto Sisara how that Barak the son of Abinoam was gone up to mount Thabor. And Sisara called for all his chariots, even nine hundred chariots of iron, and for all the people that he had, from Haroseth of the gentiles unto the river of Kison. Then said Debora unto Barak: up, for this is the day in which the Lord hath delivered Sisara into thine hands: for the Lord is gone out before thee. And so Barak went down from mount Thabor, and ten thousand men after him.

But the Lord trounced Sisara and all his chariots and all his host with the edge of the sword, before Barak. And Sisara lighted down off his chariot and fled afoot. But Barak followed after the chariots and after the host, even unto Haroseth of the gentiles. And all the host of Sisara fell upon the edge of the sword, that there was not a man left. Howbeit, Sisara fled afoot to the tent of Jael the wife of Haber the kenite: for there was peace between Jabin the king of Hazor, and the household of Haber the Kenite.

And Jael went out against Sisara and said unto him: turn in my lord, turn into me and fear not. And he turned into her tent: and she covered him with a mantle. And he said unto her, give me a little water to drink, for I am thirsty. And she opened a bottle of milk and gave him drink and covered him. And he said unto her, stand in the door of thy tent, and if any man come and ask thee, or enquire of thee whether there be any man here, say nay.

Then Jael Habers wife took a nail of the tent, and an hammer in her hand, and went softly unto him, and smote the nail through the temples of his head into the ground, as he slumbered being weary: And so he died.

And behold as Barak followed after Sisara, Jael came out against him, and said unto him: come and I will show thee the man whom thou seekest. And when he came into her tent: Behold, Sisara lay dead, and the nail through his temples. And so God brought Jabin the king of Canaan into subjection that day, before the children of Israel. And the hand of the children of Israel prospered and was sore upon Jabin the king of Canaan, until they had brought him to nought.

[Chpt 5] Then Debora and Barak the son of Abinoam sang the same day: saying Praise the Lord in them that were willing while other sat still in Israel. Hear kings and hearken Lords, I will sing, and give praise unto the Lord God, of Israel.

Lord when thou departed out of Seir and camest from the fields of Edom, the earth trembled, and the heaven rained, and the clouds dropped water: the mountains melted before the Lord, even mount Sinai before the Lord God of Israel.

In the days of Samgar the son of Anath and in the days of Jael, the high ways were unoccupied. And they that walked by paths, went by ways that set compasses about. The villages were uninhabited in Israel, were uninhabited: until I Debora arose until I arose a mother in Israel.

God chose new fashions of war, for when they had war at their gates: there was not seen among forty thousand, either shield or spear in Israel. Mine heart loveth the maintainers of the law in Israel, that are willing among the people. Bless the Lord ye that ride on goodly Asses and sit in judgment. And ye that walk by the ways make *ditties.

Now the archers did cry, where men draw water, there shall they tell of the justice of the Lord, and of the justice of his uplandish folk in Israel. And then the people of the Lord went down unto the gates.

Up up Debora, up up and sing a song, up Barak, and take thy prey, thou son of Abinoam. Then they that had escaped, reigned over the proudest of the people. The Lord reigneth over the strong.

Ephraim was the first against Amalek, and after them BenJamin, among the people.

Of Machir came learned men in the law, and of Zabulon that well could draw with the pen of a scribe.

The lords of Isacar were with Debora. And as Barak, even so was Isacar sent

into the valley afoot. But in the divisions of Ruben, were great imaginations of heart.

Wherefore abodest thou among the sheepfolds, to hear the bleatings of the flocks. In the divisions of Ruben, great were the imaginations of heart. Galaad abode on the other side Jordan, and why tarried Dan in ships. And Aser sat in the havens of the sea, and abode still in his own coasts. Zabulon is a people that put their lives in jeopardy of death, and Nephthalim in like manner, even unto the top of the fields. Kings came and fought. Then fought the King of Canaan at Thanach, upon the water of Magedo. But the silver that they coveted, they carried not away.

From heaven came battle: for the stars being in their course, fought against Sisara. The river of Kison caught them away: that ancient river the river Kison.

My soul: tread thou the mighty underfoot. Then they mauled the horses legs, that their mighty coursers left prancing.

Curse Meres bade the angel of the Lord, Curse, Curse the inhabitors thereof because they came not forth to help the Lord, to help the Lord among the mighty.

Blessed be Jael the wife of Haber the Kenite, above other women: above other women blessed be she in the tent.

He asked water, but she gave him milk, and brought butter in a goodly dish. She caught a nail in her left hand, and a working hammer in her right, and nailed Sisara and wounded his head and pierced and went through his temples. Between her feet he bowed himself, fell down and lay still: Between her feet he bowed himself and fell. And whither he bowed himself, thither he fell brought to nought.

Through a window looked Sisaras mother and howled through a lattice, why abideth his chariot so long, that it cometh not, why tarry the wheels of his wagons? The wisest of her ladies answered her: yea and she answered her own words herself, haply, they have found, and divide the spoil. A maid, yea two maids for a piece: a spoil of divers colors for Sisara, a spoil of divers colors with broidered works, divers colored broidered works for the neck for a prey. So, perish all thine enemies Lord: but they that love thee, let them be as the sun rising in his might.

And the land had rest forty years.

**ditties. *simple song.*

[Chpt 6] And the children of Israel committed wickedness in the sight of the Lord. And the Lord delivered them into the hands of the Madianites seven

years. And when the hand of the Madianites was sore upon Israel, the children of Israel made them dens in the mountains and caves and strong holds. For when Israel had sown then came the Madianites the Amalekites and they of the East country upon them and pitched their tents against them and destroyed the increase of the earth even unto Azah, and left no sustenance in Israel, neither sheep, ox or ass, for they came with their cattle and households even as grasshoppers in multitude: so that both they and also their camels were without number. And they entered the land to destroy it. And so was Israel exceedingly impoverished by the Madianites and cried unto the Lord. And when the children of Israel cried unto the Lord because of the Madianites, the Lord sent a prophet unto them, and said unto them: Thus saith the Lord God of Israel: I fetched you from Egypt and brought you out of the house of bondage and I rid you out of the hand of the Egyptians and out of the hands of all that oppressed you, and cast them out before you, and gave you their lands. And I said unto you, I am the Lord your God, and therefore fear not the Gods of the Amorites in whose land you dwell. But you have not obeyed my voice. And the Angel of the Lord came and sat under an Oak in Ephrah, that pertained unto Joas the father of the Eserits. And his son Gedeon pressed out wheat out of the ears in a press, for to flee from the Madianites. And the angel of the Lord appeared unto him, and said: the Lord is with thee, thou man of might. And Gedeon answered him: O' my Lord, if the Lord be with us, why is all this come upon us: yea and where be his miracles which our fathers told us of and said, the Lord brought us out of Egypt. But now the Lord hath forsaken us, and delivered us into the hands of the Madianites. And the Lord looked upon him and said: Go hence in this thy might and deliver Israel out of the hands of the Madianites: Behold I have sent thee: And he answered him: O' Lord wherewith should I save Israel? Behold my kindred is the poorest in Manasses, and I am the least in my fathers house. But then the Lord said unto him: I will be with thee: and thou shalt smite the Madianites, as they were but one man. And he answered him, if I have found grace in thy sight, then show me a sign, that thou art the Lord that talked with me. Depart not hence until I come again unto thee and bring mine offering, and have set it before thee.

And he said I will tarry until thou come again. And Gedeon went and made ready a kid, and sweet cakes of an Epha of flour, and put the flesh in a basket and the broth in a pot, and brought it out unto him under the Oak and presented it. And the angel of God said unto him: take the flesh and the sweet cakes and put them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand and touched the

flesh and the cakes. And there arose up fire out of the rock and consumed the flesh and the cakes. And the angel of the Lord vanished out of his sight. And when Gedeon perceived that it was an angel, he said: Alas my Lord Jehovah, that I have seen an angel of the Lord face to face. And the Lord said unto him, peace be with thee and fear not, for thou shalt not die. Then Gedeon made an altar there unto the Lord and called it Jehovah Salom, which unto this day is yet in Ephrah that pertaineth unto the father of the Eserites. And the same night the Lord said unto him, take an ox of thy fathers and another of seven years old, and destroy the altar of Baal that belongeth unto thy father, and cut down the grove that is about it, and make an altar unto the Lord thy God upon the top of this rock and furnish it. And take the second ox and offer burnt sacrifice with the wood of the grove which thou shalt have cut down. Then Gedeon took ten men of his servants and did as the Lord bade him. But because he durst not do it by day for fear of his fathers household and of the men of the city, he did it by night.

When the men of the city were up early in the morning: Behold the altar of Baal was broken, and the grove that stood about it cut down. And the second ox offered upon the altar that was made. And they said one to another, who hath done this thing, and they enquired and asked. And it was told them that Gedeon the son of Joas had done it. Then the men of the city said unto Joas, bring out thy son that he may die, because he hath broken the altar of Baal, and cut down the grove that was about it. And Joas said unto all that stood by him, will ye fight for Baal, or will ye be his defenders: he that striveth for him shall die this morning. If he be a God let him strive with him that cast down his altar. And he called Gedeon Jerobaal the same time saying: let Baal strive with him because he hath broken down his altar.

When all the Madianites, the Amalekites and they of the East, were gathered together and had gone and pitched in the valley of Jerael: the spirit of the Lord entered into Gedeon. And he blew a trumpet and called Abiezer to follow him, and sent messengers throughout all Manasses and called them up to follow him also. And he sent messengers unto Aser, Zabulon and Nephthalim, which came also to meet him.

And Gedeon said unto God: if thou wilt save Israel by my hand as thou hast said. Behold I will put a fleece of wool in the threshing place. And if the dew be on the fleece only, and dry upon all the earth beside: then I shall be sure that thou wilt save Israel by my hand as thou saidest. And it came to pass. And he rose up early on the morrow, and he thrust the fleece together and wrung the

dew thereout and filled a bowl of water. And Gedeon said unto God, be not angry with me, that I speak once more, let me prove only once again with the fleece. Let it be dry only upon the fleece, and dew upon all the ground about. And God did so that same night: so that it was dry upon the fleece only, and on all the ground about, dew.

[Chpt 7] Then Jerobaal otherwise called Gedeon rose early and all the people that were with him, and pitched beside the well of Harad, so that the host of the Madianites were in a valley on the north side of the hill Hamoreh. And the Lord said unto Gedeon, the people that are with thee are too many for me to give the Madianites into their hands, lest Israel make her *vaunt to my dishonor and say, our own hand hath saved us. Now therefore make a proclamation in the Ears of the people and say: if any man dread or be afraid, let him return and get him soon from mount Galaad. And there departed and returned of the people twenty two thousand, and there abode ten thousand.

And the Lord said unto Gedeon: the people are yet too many, bring them down unto the water, and I will try them unto thee there. And of whom I say unto thee, this shall go with thee, the same shall go with thee. And whosoever I say unto thee, this shall not go with thee, the same shall not go. And when he had brought down the people unto the water, the Lord said unto Gedeon: As many as lap the water with their tongues, as dogs do, them put by themselves, and so do them that kneel down upon their knees to drink. And the number of them that put their hands to their mouths and lapped, were three hundred men. And all the remnant of the people knelt down upon their knees to drink water. And the Lord said unto Gedeon, with the three hundred men that lapped will I save you, and deliver the Madianites into thine hand. And all the other people shall go every man unto his own home.

And they took victuals with them for the folk, and their trumpets. And he sent all the rest of Israel, every man unto his tent, and kept the three hundred with him. And the host of Madian was beneath him in a valley. And the same night the Lord said unto him, up and go down unto the host, for I have delivered it into thine hand. But if thou fear to go down, then go thou down unto the host, and Pharah thy lad, and hearken what they say, and so shall thine hands be strong, and then thou shalt go down unto the host.

Then he went down with Pharah his lad, even hard unto the men of arms that were in the host. And the Madianites, the Amalekites, and all they of the East, lay along in the valley, like unto grasshoppers in multitude, and their camels were without number, even as the sand by the sea side in multitude. And when Gedeon was come: behold, there was a man that told a dream unto his fellow

and said: Behold I dreamed a dream and me thought that a broiled loaf of barley bread tumbled into the host of Madian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along. And his fellow answered and said, this is nothing else save the sword of Gedeon the son of Joas a man of Israel, into whose hand the Lord hath delivered Madian and all the host.

When Gedeon heard the telling of the dream and the interpretation of the same, he bowed himself to the earth and returned unto the host of Israel, and said: up for the Lord hath delivered into your hands the host of the Madianites. And he divided the three hundred men into three companies, and gave every man a trumpet in his hand, with an empty pitcher and lamps therein, and said unto them look on me and do likewise: and behold, when I come to the side of the host, even as I do, so do you. And when I blow with a trumpet and all that are with me, blow ye with trumpets also on every side the host and say, here be the Lord and Gedeon.

And so Gedeon and the three hundred men that were with him, came unto the side of the host in the beginning of the middle watch, and raised up the watch men. And they blew with their trumpets and brake the pitchers that were in their hands. And all three companies blew with trumpets and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right, to blow with all. And they cried the sword of the Lord and of Gedeon. And they stood still, every man in his place round about the host. And all the host ran and cried and fled. And as the three hundred blew with trumpets, the Lord set every mans sword upon his neighbor, throughout all the host. And the host fled until they came to Bethsitah, to Zererath, and to the edge of Abelmeholah beside Tabath. And the men of Israel gathered together of the tribe of Naphthalim, of Aser, and of all Manasses, and followed after the Madianites. For Gedeon had sent messengers throughout all mount Ephraim saying: come down against the Madianites and take from them the waters both Bethbarath and also of Jordan. Then all the men of Ephraim gathered together and came down and took the waters, both of Bethbarath and also of Jordan. And they took two captains of the Madianites, Oreb and Zeb, and slew Oreb upon the rock Oreb, and Zeb at the press Zeb and followed after Madian. And brought the heads of Oreb and Zeb to Gedeon on the other side Jordan.

**vaunt (flaunt, boast, brag)*

[Chpt 8] And the men of Ephraim said unto him. Why hast thou served us thus, that thou called us not, when thou wentest to fight with the Madianites. And they **chode* with him a good. And he said unto them: What deed have I

done like unto yours: are not the clusters of Ephraim better than the wine harvest of Abiezer? God hath delivered into your hands the Lords of Madian, Oreb and Zeb. And what was I able to do like as you have done. And then their spirits abated from off him, when he had said that. And then Gedeon came to Jordan and passed over, both he and the three hundred men that were with him very faint and yet followed the chase. And he said unto the men of Socoth: give I pray you cakes of bread unto the people that follow me: for they be fainty, that I may follow after Zebah and Zalmona kings of Madian. And the Lords of Socoth said: are the hands of Zebah and Zalmona now in thine hands that we should give bread unto thy company. And Gedeon said, therefore when the Lord hath delivered Zebah and Zalmona into mine hand, I will tear the flesh of you with the thorns of the wilderness and with briers. And he went thence to Phanuel, and spake unto them likewise. And the men of Phanuel answered him, as did the men of Socoth. And he said also unto the men of Phanuel, when I come again in peace, I will break down this tower. Zebah and Zalmona were in Arkar and their hosts with them, upon a fifteen thousand, which were all that were left of all the hosts of them of the East. And they that were slain were a hundred and twenty thousand men that drew swords.

And Gedeon went through them that dwell in tabernacles on the east side of Nobah and Jebahah, and smote the host: for the host did cast no perils. Zebah and Zalmona fled. But he followed after them, and took the two kings of the Madianites, Zebah and Zalmona and discomfited all the host.

And Gedeon the son of Joas returned from battle, the *son being yet up, and caught a lad of the men of Socoth, and enquired of him. And he wrote him of the Lords and Elders of Socoth seventy seven men. Then he came unto the men of Socoth and said: Behold Zebah and Zalmona, with which ye cast me in the teeth saying: are the hands of Zebah and Zalmona already in thine hand, that we should give bread unto thy fainty men. And he took the elders of the city, and thorns of the wilderness and briers, and all to tear them therewith. And he brake down the tower of Phanuel and slew the men of the city.

And then said unto Zebah and Zalmona, what manner men were they which ye slew at Thabor? and they answered, the likeness of thee and them is all one, even after the fashion of the children of a king. And he said, they were my brethren, even my mothers children, and as truly as the Lord liveth, if ye had saved their lives, I would not slay you. And he said unto Jether his eldest son, up and slay them: But the lad drew not his sword, for he feared, because he was yet young. Then Zebah and Zalmona said: Rise thou and fall upon us, for as the man is so is his strength. And Gedeon arose and slew them: and he took away

the chains that were on their camels necks.

Then the men of Israel said unto Gedeon, Reign over us, both thou, thy son and thy sons son, for thou hast delivered us out of the hands of the Madianites. And Gedeon said unto them, I will not reign over you, neither shall my children reign over you, but the Lord shall reign over you.

Neverthelater Gedeon said unto them: I would desire a certain request of you, even that you would give me every man the earrings of his prey. For they had golden earrings, because they were Ismaelites. And they said, we will do it. And they spread a mantle and did cast thereinto every man the earrings of his prey. And the weight of the golden earrings was a thousand and seven hundred sickles of gold, beside brooches, ouches and garments of scarlet that were of the kings of Madian, and beside the chains, that were about their camels necks. And Gedeon made an ephod thereof, and put it in his city Ephrah. And all Israel went a whoring after him there, which thing was the ruin of Gedeons house. Thus were the Madianites brought low before the children of Israel, so that they lift up their heads no more. And the country was in quietness forty years in the days of Gedeon.

And Jerobaal the son of Joas went and dwelt in his own house. And Gedeon had seventy sons of his body begotten, for he had many wives. And his concubine that dwelt in Sichem bare him a son also, whose name he called Abimelech. And Gedeon the son of Joas died, when he was of a good age, and was buried in the burial of Joas his father, even in Ephrah that pertained unto the father of the Ezrites.

But as soon as Gedeon was dead, the children of Israel turned away and went a whoring after Baal, and made Baal berith their God, and thought not on the Lord their God which had delivered them out of the hands of all their enemies on every side. Neither showed they mercy on the house of Jerobaal, otherwise called Gedeon, according to all the goodness which he showed them.

**chode (scold/argue) *son as written; sonne, elsewhere see that sun was written sunne.*

[Chpt 9] For Abimelech the son of Jerobaal went to Sichem, unto his mothers brethren, and communed with them and with all his mothers fathers kindred saying: say I pray you, in the ears of all the inhabiters of Sichem: whether is better for you that all the sons of Jerobaal which are seventy persons reign over you, either that one reign over you. And remember thereto, that I am your bones and your flesh. And his mothers brethren rehearsed of him in the audience of all the Citizens of Sichem, all these words, and moved their hearts

to follow Abimelech, in that they said how he was their brother. And they gave him seventy pieces of silver out of the house of Baal Berith, with which Abimelech hired Jehel and *light persons which went with him. And they went unto his fathers house at Ephrah, and slew all his brethren, the sons of Jerobaal, even seventy persons with one stone. Notwithstanding yet Joatham the youngest son of Jerobaal escaped, for he hid himself. And all the citizens of Sichem gathered together with all the house of Mello, and went and made Abimelech King at a certain oak that was by Sichem.

And when it was told Joatham, he went and stood in the top of mount Garizim, and lift up his voice and called, and said unto them: Hearken unto me you citizens of Sichem, that God may hearken unto you. The trees went to anoint a King over them, and said unto the olive tree, reign over us. But the olive tree said unto them: should I leave my fatness which both God and man praiseth in me, and go to be promoted over the trees. Then said the trees to the fig tree, come thou and be king over us. And the fig tree answered them, should I forsake my sweetness and my good fruit, and should go to be promoted over the trees. Then said the trees unto the vine, come thou and be King over us. And the vine answered, should I leave my wine that cheereth both God and man, and go to be promoted over the trees. Then said all the trees unto the fiery bush come thou and reign over us. And the fiery bush said unto the trees: if it will be true that ye will anoint me king over you, then come and rest under my shadow, and ye shall see that a fire shall come out of the fiery bush and waste the cypress trees of Libanon.

And even so now, if ye have done truly and uncorruptly to make Abimelech king. And if ye have dealt well with Jerobaal and his house, and have done unto him according to the deserving of his hands, forasmuch as my father fought for you and adventured his life, and rid you out of the hands of the Madianites. And ye are risen up against my fathers house this day. And have slain his children, even seventy persons with one stone and have made Abimelech the son of his maidservant King over the citizens of Sichem, because he is your brother, if then ye have dealt purely and truly with Jerobaal and with his house this day: then rejoice ye in Abimelech, and let him also rejoice in you. But if ye have not dealt truly, then I pray God a fire may come out of Abimelech and consume the citizens of Sichem and the house of Mello. And that there come a fire out of the citizens of Sichem, and out of the house Mello and consume Abimelech. And Joatham ran away and fled and went to Beer and dwelt there, for fear of Abimelech his brother. When Abimelech had reigned three years God sent an hate between Abimelech and the citizens of Sichem. And the citizens of Sichem

railed upon Abimelech, and wished that the wickedness done to the seventy sons of Jerobaal might come on him, and laid the blood of them unto Abimelech their brother which slew them, and unto the other citizens of Sichem which aided him in the killing of his brethren. And the citizens of Sichem set men to lay await for him in the top of the mountains, which men robbed all that came along the way by them. And it was told Abimelech.

And Gaal the son of Abed and his brethren went and gat them to Sichem. And the men of Sichem put their confidence in him. And they went out into the fields and gathered in their grapes and trod them and made merry: and went into the house of their God, and did eat and drink and cursed Abimelech. And Gaal the son of Abed said: what is Abimelech? and what is Sichem? that we should serve him, is he not the son of Jerobaal? and Zebul is his officer? serve such as come of Hemor the father of Sichem, for what reason is it that we should serve him? would God this people were under my hand, then I would take Abimelech out of the way. And one said unto Abimelech, make thine host greater and go out. And when Zebul the ruler of the city heard the words of Gaal the son of Abed, he was wroth and sent messengers unto Abimelech privily saying: Behold Gaal the son of Abed and his brethren be come to Sichem: and behold they set the city against thee. Now therefore up by night, both thou and all the people that is with thee, and lie in wait in the fields. And rise early in the morning as soon as the *son is up and come upon the city. And when he and the people that is with him come out against thee, do to him what thine hands shall be able. And Abimelech rose up, and all the people that were with him, by night. And they laid await to the city in four companies. And Gaal the son of Abed went out and stood in the entering of the gate of the city. And Abimelech rose up and the folk that were with him, from lying await. And when Gaal saw the people, he said to Zebul: Behold there come people down from the top of the mountains. And Zebul said unto him: the shadow of the hills seem men unto thee. And Gaal answered again and said: see there come folk down by the middle of the land and another company come along by the charmers Oak. Then said Zebul unto him: where is now thy mouth that said, what fellow is Abimelech, that we should serve him. These are the people that thou so despisest. Go out now a fellowship and fight with them. And Gaal went out before the citizens of Sichem, and fought with Abimelech. And Abimelech chased him that he fled before him and many were overthrown and slain, even until they came unto the entering of the gate. And then Abimelech went and dwelt at Arumah. And then Zebul thrust out Gaal and his brethren, and would not suffer them to dwell in Sichem. And on the morrow the people went out into the field. And it was told Abimelech. And he took his

people and divided them into three companies and lay await in the fields. And when he saw that the people were come out of the city, he ran upon them and laid upon them.

And Abimelech and the companies that were with him, ran and stood in the entering of the gate of the city. And the two other companies ran upon all the people that were in the fields and slew them. And then Abimelech fought against the city all that day, and took it, and slew the people that were therein, and destroyed the city and sowed salt in the place. And when all the men of the town of Sichem heard that, they entered into a stronghold of the house of their god Baal Berith. And when it was told Abimelech, that all the men of the tower of Sichem were gathered together, he gat him to mount Zelmon, both he and all that were with him, and took axes with him and cut down an arm of a tree, and took it up, and put it on his shoulder, and said unto the folk that were with him, whatsoever ye see me do: speed yourselves and do likewise. And all the people cut down also every man a bough, and followed Abimelech, and put them into the hold, and set the hold a fire upon them: so that all the men of the tower of Sichem were slain, upon a thousand persons what of men and women together.

Then went Abimelech to Thebes and besieged it and took it. But there was a strong tower in the midst of the city, and thither ran all the men and women and all the citizens of the city and shut it to them, and got them up upon the top of the tower. Then came Abimelech unto the tower and fought against it, and went hard unto the entering of the gate, to set it on fire. But a woman cast a piece of a millstone upon his head and all to brake his brain pan.

Then Abimelech called hastily unto the young man that bare his harness, and said unto him: draw thy sword and slay me, that men say not of me, a woman slew him. And his lad thrust him through and he died.

And when the men of Israel saw that Abimelech was dead, they departed, every man unto his own house. And thus all the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren, and thereto all the wickedness of the men of Sichem, God did bring upon their heads: And upon them came the curse of Joatham the son of Jerobaal.

**light persons: from the Hebrew "pachaz" to be wanton and reckless. *son exactly as original sonne; elsewhere sun is spelled sunne.*

[Chpt 10] After Abimelech there arose, to defend Israel, one Thola, the son of Phuah, the son of Dodo, a man of Isacar, which dwelt in Samir in mount Ephraim. And he judged Israel twenty three years, and then died and was buried

in Samir. And after him arose Jair a Galaadite, which judged Israel twenty two years. And he had thirty sons that rode on thirty Ass colts, and had thirty cities for them, which are called the towns of Jair unto this day, and are in the land of Galaad. And Jair died, and was buried in Kamon.

And the children of Israel wrought wickedness yet again, in the sight of the Lord, and served Baalim and Astharoth, and the Gods of Siria, and the Gods of Sidon, the Gods of Moab, the Gods of the children of Ammon, and the Gods of the Philistines, and forsook the Lord and served him not. And the Lord was wroth with Israel, and sold them into the hands of the Philistines, and into the hands of the children of Ammon: which *pilled and oppressed the children of Israel in those days eighteen years, all that were on the other side Jordan in the land of the Amorites in Galaad. Moreover the children of Ammon went over Jordan to fight against Juda, Benjamin, and the house of Ephraim: so that Israel was sore cumbered. Then the children of Israel cried unto the Lord saying: we have sinned against thee: for we have forsaken our own God, and have served Baalim. And the Lord said unto the children of Israel: did not the Egyptians, the Amorites, the children of Ammon, the Philistines, the Sidonites, the Amalekites and the Maonites oppress you? And ye cried to me, and I delivered you out of their hands. And for all that ye have forsaken me, and serve strange Gods, wherefore I will help you no more. But go and cry unto the Gods which ye have chosen, and let them save you in the time of your tribulation.

But the children of Israel said unto the Lord we have sinned: do thou unto us whatsoever please thee, and deliver us only at this time. And they put away the strange Gods from them and served the Lord. And the misery of Israel grieved his soul.

Then the children of Ammon gathered together and pitched in Galaad. And the children of Israel gathered them together and pitched in Mazphah. And the company of the Lords of Galaad said each to other, whosoever will begin the battle against the children of Ammon, the same shall be head over all the inhabitors of Galaad.

**pilled (charged excessively for things: extortion ie; "what ever the market will bear"*

[Chpt 11] And there was one Jephthah a Galaadite, a strong man, which was the son of an harlot: How be it Galaad begat Jephthah. But Galaads wife bare him sons, which when they were come to age, thrust out of Jephthah, and said unto him: thou shalt not inherit in our fathers house, for thou art the son of a strange woman. Then Jephthah fled from his brethren and dwelt in the land of Tob. And there gathered *Idle people to Jephthah, and went out with him. But it

chanced in process of time, that the children of Ammon made war against Israel, then the elders of Galaad went and fetched Jephthah out of the land of Tob, and said unto him: come and be our captain, and let us fight with the children of Ammon. And Jephthah said unto the elders of Galaad: Did not ye hate me and expel me out of my fathers house? how happeneth it then that you come unto me now in time of your tribulation? And the elders of Galaad answered Jephthah: Therefore we turn again to thee now, that thou go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Galaad. And Jephthah said unto the elders of Galaad: If ye bring me home again, to fight with the children of Ammon, then if the Lord deliver them before me, I shall be your head. And the elders of Galaad said to Jephthah, the Lord be witness between us if we do not according to thy words. Then Jephthah went with the elders of Galaad. And the people made him head and ruler over them. And Jephthah rehearsed all his words in Mazphah.

Then Jephthah sent messengers unto the King of the children of Ammon, saying: what aileth thee with me that thou comest upon me to fight against my land? And the King of the children of Ammon answered unto the messengers of Jephthah, because Israel took away my land, when they came out of Egypt: even from Arnon unto Jabok, and from thence unto Jordan. Now therefore restore those lands again with fair means. And Jephthah sent messengers again unto the children of Ammon, and said unto him: thus saith Jephthah: Israel took not away the land of Moab, nor the land of the children of Ammon. But when Israel came out of Egypt, they walked through the wilderness, even unto the red sea, and came to Cades, and sent messengers unto the king of Edom saying: let us we pray thee go through thy land. But the King of Edom would not agree thereto. And in like manner they sent unto the King of Moab, but he would not consent. And so Israel abode still in Cades. And then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came along by the east side of the land of Moab, and pitched on the other side of the river of Arnon, and came not within the coasts of the Moabites: for Amen was their utmost border. And then Israel sent messengers unto Sehon, King of the Amorites, and King of Hesbon, and said unto him: Let us pass through thy land unto our own country. But Sehon trusted not Israel, to go through his coasts: but gathered all his people together and pitched in Jazah, and fought with Israel. But the Lord God of Israel delivered Sehon and all his folk into the hands of Israel. And so Israel smote them and conquered all the land of the Amorites, the inhabitants of the said country. And they conquered all the coasts of the Amorites, from Arnon unto Jabok, and from the wilderness unto Jordan.

So now seeing the Lord God of Israel hath cast out the Amorites before his people shouldst thou possess the land? Nay, but what people Camos thy god driveth out, that land possess thou. But whatsoever nations the Lord our God expelleth, that land ought we to enjoy. And thereto art thou better than Balack the son of Zephor King of Moab? did he strive with Israel or fight against thee? all the while Israel dwelt in Hesbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why didst thou not recover them in all that space, wherefore I have not sinned against thee. But thou doest me wrong, to war against me. The Lord therefore be judge this day, between the children of Israel, and the children of Ammon. Howbeit the King of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

Then the spirit of the Lord came upon Jephthah. And he passed over Galaad and Manasses, and came to Mazpah that lieth in Galaad, and from thence unto the children of Ammon. And Jephthah vowed a vow unto the Lord and said: If thou shalt deliver the children of Ammon into my hands, then that thing that cometh out of the doors of my house against me, when I come home in peace, from the children of Ammon, shall be the Lords, and I will offer it up a burntoffering. And so Jephthah went unto the children of Ammon to fight with them. And the Lord delivered them into his hands. And he smote them from Aroer unto Menith, twenty cities. And so forth to the plain of the vineyards, and made an exceeding great slaughter. And thus the children of Ammon were brought under, before the children of Israel.

Then Jephthah came to Mazpah unto his house. And see, his daughter came out against him, with timbrels and dances, which was his only child: so that beside her he had neither son nor daughter. And when he saw her, he rent his clothes and said: Alas my daughter, thou hast made me stoop, and art one of them that trouble me. For I have opened my mouth unto the Lord, and cannot go back. And she said unto him: my father, if thou have opened thy mouth unto the Lord, then do with me according to that proceeded out of thy mouth, forasmuch as the Lord hath avenged thee of thine enemies the children of Ammon. And she said unto her father, do this much for me: let me alone two months that I may go down to the mountains and bewail my virginity with my fellows. And he said: go, and so he sent her away two months. And she went with her companions and lamented her maidenhead upon the mountains. And after the two months she turned again unto her father which did with her according to his vow which he had vowed, and so she knew no man. And it became an ordinance in Israel year by year, that the daughters of Israel should go and lament the daughter of

Jephthah the Galaadite, four days in a year.

**Idle: from the Hebrew; "ramiyah": deceitful, deceived or "raphah": weak feeble, dishearten.*

[Chpt 12] And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah: Wherefore wentest thou to fight with the children of Ammon, and didst not call us to go with thee? we will therefore burn thine house upon thee, with fire. And Jephthah said unto them: I and my people were at great strife with the children of Ammon. And I called you. But ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands and went upon the children of Ammon. And the Lord delivered them into my hands. Wherefore then are ye come upon me to fight with me.

And Jephthah gathered together all the men of Galaad, and fought with the Ephraimites. And the men of Galaad smote the Ephraimites, because they said: Ye Galaadites are but renegades of Ephraim among the Ephraimites and the Manassites. Moreover the men of Galaad took the passages of Jordan from the Ephraimites. And when those Ephraimites that were escaped, said let us go over. Then the men of Galaad said unto them: Ye are Ephraimites, and they said nay. Then the other answered: then say: Sciboleth. And they said Siboleth, and could not so pronounce, whereupon the other took them and slew them at the passages of Jordan. And there were overthrown at that time of the Ephraimites forty two thousand. And when Jephthah had judged Israel six years he died, and was buried in one of the cities of Galaad. After this man judged Israel one Abezan of Bethlehem, and he had thirty sons and thirty daughters, and sent also his thirty daughters out, and took thirty other in, for his sons. And when Abezan had judged Israel seven years he died, and was buried at Bethlehem.

And after him Elon a Zabulonite judged Israel ten years, and he died and was buried in Aialon, in the country of Zabulon.

And after him, Abdon the son of Hellel a Pharathonite judged Israel. And he had forty sons, and thirty nephews, that rode on thirty ass colts. And when Abdon the son of Hellel the Pharathonite had judged Israel eight years, he died, and was buried in Pharthon, the land of Ephraim in the mount of the Amalekites.

[Chpt 13] And the children of Israel began again to commit wickedness in the sight of the Lord. And the Lord delivered them into the hands of the Philistines forty years. And there was a man in Zarahah of the kindred of the Dannites, named Manoah, whose wife was barren and bare not. And the Angel

of the Lord appeared unto his wife and said unto her: Behold, thou art barren and bearest not: But thou shalt conceive and bear a son. And now beware, and drink no wine, nor strong drink, neither eat any unclean thing: for see, thou shalt conceive and bear a son. And there may no razor or shearers come on his head: for the lad shall be an abstainer unto God, even from the time of his birth. And he shall begin to deliver Israel out of the hands of the Philistines.

Then the wife went and told her husband saying: a man of God came unto me, and the fashion of him was like the fashion of an Angel of God exceeding fearful. But I asked him not whence he was, neither told he me his name. And he said unto me: behold thou shalt be with child and bear a son, and now drink no wine nor strong drink, neither eat any unclean thing: for the lad shall be an abstainer to God even from his birth to the day of his death.

Then Manoah made intercession to the Lord, and said: I pray thee my Lord let the man of God which thou sendest come once more unto us and teach us what we shall do unto the lad when he is born. And God heard the voice of Manoah, and the angel of God came again unto the wife, as she sat in the fields: But Manoah her husband was not with her. Then the wife made haste and ran and showed her husband and said to him: Behold the man appeared unto me that came the other day unto me.

And Manoah arose and went after his wife and came to the man and said unto him: art thou the man that spakest unto my wife? And he said, yee. Then Manoah said, now when thy saying is come to pass: what shall be the manner of the child, and what shall he do? And the Angel of the Lord said unto Manoah: thy wife must abstain from all that I said unto her: she may eat of nothing that cometh of the vine tree, nor drink wine or strong drink, nor eat any unclean thing: But must observe all that I bade her. Then said Manoah unto the Angel of the Lord, grant us to tarry until we have made ready a kid and have set it before thee. And the angel of the Lord said unto Manoah: though thou make me abide, I will not eat of thy meat. And moreover, if thou wilt prepare a burnt offering, that thou must offer unto the Lord. For Manoah knew not that it was an angel of the Lord. And Manoah said unto the angel of the Lord: what is thy name, that when thy saying is come to pass, we may do thee some worship? And the angel of the Lord said unto him: why askest thou after my name? when it is marvelous

And Manoah took a Kid with a meat offering and offered it upon a rock unto the Lord. And the angel did wonderfully, Manoah and his wife looking upon. For when the flame came up out of the altar, the angel of the Lord ascended up in the flame of the altar. And Manoah and his wife looked upon and fell flat on their faces unto the ground: But the angel of the Lord did no more appear unto

Manoah and his wife. And then Manoah knew that it was an angel of the Lord: and said unto his wife: we shall surely die, because we have seen God. But his wife said unto him: If the Lord would kill us, he would not have received a burnt offering and a meat offering of our hands, neither would he have showed us all these things, nor would have told us as he hath of things to come. And the wife bare a son, and called his name Samson. And the lad grew, and the Lord blessed him. And the spirit of the Lord began first to be with the house of Dan, between Zarah and Esthaol.

[Chpt 14] Samson went down to Thamnath, and saw a woman in Thamnath of the daughters of the Philistines, and came up and told his father and his mother, and said: I have seen a woman in Thamnath of the daughters of the Philistines. And now give her me to wife. Then his father and mother said unto him, is there never a woman of the daughters of thy brethren, among all my people: but that thou must go and fetch a wife of the uncircumcised Philistines? And Samson said unto his father, give me this woman for she pleaseth me well. But his father and mother knew not that it was the Lords doing, and that he sought an occasion of the Philistines, which at that time reigned over Israel.

Then went Samson and his father and his mother down to Thamnath. And when they came to the vineyards of Thamnath: behold a young lion roared upon him. And the spirit of the Lord came upon him. And he tare him, as a man would rent a Kid, and yet had nothing in his hand. Nevertheless he told not his father and mother what he had done. And he went down and talked with the woman, which seemed well favoured in the sight of Samson.

And within a short space after, as he went thither again to take her to wife, he turned out of the way, to see the carcase of the *Lion. And behold there was a swarm of bees in the carcase of the *Lion and honey. And he took of the honey in his hands and went eating, and came to his father and mother, and gave them also. And they did eat. But he told not them, that he had taken the honey out of the carcase of the *Lion.

And when his father was come unto the woman, Samson made there a feast, for so used the young men to do. And when her friends saw him, they brought thirty companions to bear fellowship. And Samson said unto them: I will put forth a riddle unto you. And if you can declare it within seven days of the feast and find it out, I will give you thirty shirts and thirty changes of garments: But and if you cannot declare it me, then shall ye give me thirty shirts and thirty changes of garments. And they answered him, put forth thy riddle and let us hear it. And he said unto them: Out of the eater came meat: and out of the strong came sweetness. And they could not in three days expound the riddle. And

when the seventh day was come, they said unto Samsons wife, Flatter with thine husband, that he may declare us thy riddle, or else we will burn thee and thy fathers house with fire: have ye called us to make us beggars or not? Then Samsons wife wept unto him and said, it cannot be but that thou hatest me and lovest me not: for thou hast put forth a riddle unto the children of my folk and wilt not tell me what it meaneth. And he said: Behold, I have not told it my father, nor my mother, and should I tell it thee?

And she wept unto him seven days, while the feast lasted. And the seventh day he told her, because she lay so sore upon him. And she told it the children of her folk. And the men of the city said unto him the seventh day before the *son went down, What is sweeter than honey, and what is stronger or than a Lion. Then said he unto them: If ye had not ploughed with my calf, ye had not found out my riddle. Then the spirit of the Lord came upon him. And he went down to Askalon, and slew thirty men of them and spoiled them, and gave their garments unto them which expounded the riddle. And he was wroth and went up to his fathers house. But Samsons wife was given to one of his companions that bare him company.

**L all are capitals as recorded. *son as written sonne sun elsewhere is spelled sunne.*

[Chpt 15] But it chanced within a while after, even in the time of wheat harvest, that Samson visited his wife with a Kid. And when he supposed to have gone in unto his wife into the chamber, her father would not suffer him to go in: But said: I thought that thou hadst hated her, and therefore gave I her unto one of thy companions. Howbeit her younger sister is fairer than she. Take her instead of the other. Then said Samson unto them: Now I am blameless concerning the Philistines though I do them evil.

And Samson went out and caught three hundred foxes, and took firebrands, and fastened tail to tail, and put a firebrand in the midst between two tails. And he set the firebrands on fire, and put them into the corn of the Philistines, and burnt up both the reaped corn and also the standing, with vine and olives. Then the Philistines asked, who had done that? And it was told them that Samson the son in law of the Thamnite, because he had taken his wife and given her to one of his companions. And the Philistines came and burnt her and her father with fire.

And Samson said unto them: should ye do so? for I will surely be avenged of you, and then I will cease. And he smote them leg and thigh with a mighty plague. And then he went and dwelt in the cave of the rock Etam.

Then the Philistines came up and pitched against Juda, and lay in Lehi. And the men of Juda said, Why are ye come against us? And they answered to bind Samson are we come, even to do him as he hath done to us. Then three thousand men of Juda went down to the cave of the rock Etam, and said to Samson: wettest thou not that the Philistines are rulers over us? Wherefore then hast thou served us thus? And he answered them, as they served me, so have I served them.

And they said unto him, we are come to bind thee and to deliver thee into the hands of the Philistines. And Samson said unto them: sware unto me, that ye shall not hurt me yourselves. And they said, we will not hurt thee, save only bind thee and deliver thee unto their hands: But we will not kill thee. And so they bound him with two new cords and brought him up from the rock. And when he come to Lehi, the Philistines shouted against him. And the spirit of the Lord came upon him, and the cords that were upon his arms became as flax that was burnt with fire and the bands loosed from his hands. And he found a *Jaw bone of a *ratten ass, and put forth his hand and caught it, and slew a thousand men therewith.

And Samson said: with the Jaw of an ass, have I made heaps: with the Jaw of an ass have I slain a thousand men. And when he had left speaking he cast away the Jaw out of his hand and called the place Ramath Lehi. And he was sore a thirst, and called on the Lord and said. Thou Lord hath given this great victory, through the hand of thy servant. And now I must die for thirst and fall into the hands of the uncircumcised. But God brake a great tooth that was in the Jaw, and there came water thereout. And when he had drunk his spirit came again, and he was refreshed, wherefore the name thereof was called the well of the caller on, which is in Lehi unto this day. And he judged Israel in the days of the Philistines twenty years.

**J capital J as recorded. *ratten (rat eaten or rotten)*

[Chpt 16] Then went Samson to Gaza, and saw there an whore, and went in unto her. And it was told the Gazites, that Samson was come thither. And they went about and laid await for him all night in the gate of the city, but were still all the night saying: Tarry till the morning that it be day, and then let us kill him. And Samson took his rest till midnight, and arose at midnight took the doors of the gate of the city, and the two side posts, and rent them off, bars and all, and put them upon his shoulders, and carried them up to the top of an hill that lieth before Hebron.

And after that he loved a woman, upon the river of Sorek, called Dalilah unto whom came the Lords of the Philistines, and said unto her: Flatter with him and see wherein his great strength lieth, and by what means we may have power over him, that we may bind him, to bring him under, and we will give every man eleven hundred silverlings.

And Dalilah said to Samson. Oh, tell me where thy great strength lieth, and if thou were bound wherewith men might constrain thee. And Samson said unto her: If men bound me with seven green *withies that were never dried, I should be weak and as another man. And then the Lords of the Philistines brought her seven withies that were yet green and never dried and she bound him therewith. Notwithstanding she had men lying in wait with her in the chamber. And she said unto him, the Philistines be upon thee Samson. And he brake the cords as a string of tow breaketh, when it feeleth fire. And so his strength was not known.

Then said Dalilah to Samson: See thou hast mocked me and told me lies. Now yet tell me I pray thee, wherewith thou mightest be bound. And he said: If I were bound with new ropes that never were occupied, then should I be weak, and as another man. And Dalilah took new ropes and bound him therewith, and said unto him, the Philistines be upon thee Samson. And there were layers of wait in the chamber, and he brake them from off his arms, as they had been but a thread. And Dalilah said unto Samson, hitherto thou hast beguiled me and told me lies: I pray thee yet tell me wherewith men may bind thee. And he said unto her: If thou plaitedest the seven locks of my head with an hair lace and fasten them with a nail. And she said unto him, the Philistines be upon thee Samson. And awaked out of his sleep, and plucked and went away with the nail that was in the plaiting and with the hair lace. Then she said unto him: How canst thou say that thou lovest me, when thine heart is not with me: for thou hast mocked me this three times, and hast not told wherein thy great strength lieth. And as she lay upon him with her words continually vexing of him, his soul was encumbered even unto the death. And he told her all his heart, and said unto her: there never came razor nor shears upon mine head, for I have been an abstainer to God even from my mothers womb. If mine hair were cut off, my strength would go from me, and I should wax and be like all other men. And when Dalilah saw that he had told her all his heart, she sent for the Philistines saying, come up yet this once, for he hath showed me all his heart.

Then the Lords of the Philistines came and brought the money in their hands. And she made him sleep upon her lap, and sent for a man, and cut off the seven locks of his head and began to vex him. But his strength was gone from him. And she said the Philistines be upon thee Samson. And he awoke out of his

sleep and thought to go out as at other times before and shake himself, and knew not that the Lord was departed from him. But the Philistines took him and put out his eyes, and brought him down to Gaza, and bound him with fetters. And he was made to grind in the prison house, how be it the hair of his head began to grow again after that he was shorn.

Then the Lords of the Philistines gathered them together, for to offer a solemn offering unto Dagon their God, and to rejoice: for they said, our God hath delivered Samson our enemy into our hands. And when the people saw him, they praised their God: for they said our God hath delivered into our hands our enemy, that destroyed our country and slew many of us. And when their hearts were merry, they said: send for Samson and let him play before us. And they fetched Samson out of the prison house, and he played before them, and they set him between the pillars. And Samson said unto the lad that led him by the hand: set me that I may touch the pillars that the house stands upon, and that I may lean to them. And the house was full of men and women. And there was all the lords of the Philistines. And there were upon the roof a three thousand men and women, that beheld how Samson played.

And Samson called unto the Lord, and said: my Lord Jehovah think upon me, and strengthen me, at this time only O' God, that I may be avenged of the Philistines for my two eyes. And Samson caught the two middle pillars on which the house stood and on which it was borne up, the one in his right hand, and the other in his left, and said: my soul die with the Philistines, and bowed them with might. And the house fell upon the lords and upon all the people that were therein. And so the dead which he slew at his death, were more than they which he slew in his life. And then his brethren and all the house of his father; came down and took him up, and brought him and buried him between Zarahah and Esthaol, in the burying place of Manoah his father. And he judged Israel twenty years.

**withies (willow like branches)*

[Chpt 17] There was a man in mount Ephraim, named Micah which said unto his mother: the eleven hundred silverlings that were taken from thee, about which thou cursed and saidst in mine ears: Behold the silver is with me for I took it away. Then said his mother, blessed be thou my son, in the Lord. And so he restored the eleven hundred silverlings to his mother again. And his mother said: I vowed the silver unto the Lord of mine hand for my son: to make a graven image and an image of metal. Now therefore I give it thee again. And he restored the money again unto his mother. Then his mother took two hundred

silverlings and put them to a goldsmith, to make thereof a graven image and a image of metal, which remained in the house of Micah. And the man Micah had a chapel of Gods, and made an Ephod and images, and filled the hand of one of his sons which became his priest. For in those days there was no king in Israel, but every man did what thought him best.

And there was a young man out of Bethlehem Juda, and out of the kindreds of Juda: which young man was a Levite and sojourned there. And the man departed out of the city of Bethlehem Juda, to go dwell where he could find a place. And he came to mount Ephraim, and to the house of Micah as he journeyed. And Micah said unto him, whence comest thou? and the Levite answered him: I am of Bethlehem Juda, and go to dwell where I may find a place. And Micah said unto him: dwell with me, and be unto me a father and a priest. And I will give thee ten silverlings by year and raiment of all sorts, and thy meat and drink.

And the Levite went and began to dwell with the man, and was unto him as dear as one of his own sons. And Micah filled the hand of the Levite, and the young man became his priest, and continued in the house of Micah. Then said Micah, now I am sure that the Lord will be good unto me, seeing I have a Levite to my priest.

[Chpt 18] In those days there was no King in Israel. And in those days the tribe of Dan sought them an inheritance to dwell in, for unto that time there fell none inheritance unto them among the tribe of Israel. And the children of Dan sent of their kindreds five men of activity, out of their coasts, even out of Zarah and Esthaol, to view the land and search it out, and said unto them: go and search out the land. And they came to mount Ephraim, even to the house of Micah and lodged there. And when they were come unto the house of Micah, they knew the voice of the young man the Levite, and turned in thither, and said unto him: who brought thee hither? and what makest thou in this place? And what hast thou here. And he said unto them, thus and thus dealeth Micah with me and hath hired me to be his priest. And they said unto him: Ask of God I pray thee, that we may know whether the way which we go, shall be prosperous or no. And the priest said unto them: go in peace, for the way which ye go is before the Lord.

Then the five men departed and came to Lais, and saw the people that were therein, how they dwelt careless, and after the manner of the Sidons: still, and without casting of perils, and that no man made any trouble in the land or usurped any dominion, and how they were far from the Sidons and had no business with any nation. And they came unto their brethren, to Zarah, and

Esthaol. And their brethren said unto them: what tidings bring you?

And they said up and let us go unto them, for we have seen the land, that it is very good. Haste therefore and be not slothful to depart and go and conquer the land. When ye be come, ye shall come unto a people that casteth no perils, and unto a large country: for God hath given into your hands a place wherein is no lack of anything that is in the world.

And there departed thence of the kindred of the Danites, out of Zarahah and Esthaol six hundred men appointed with instruments of war. And they went and pitched in Kariath Jarim in Juda. Wherefore the place is called Mahanah Dan unto this day, which is on the back side of Kariath Jarim. And they went thence unto mount Ephraim, and came to the house of Micah. Then answered the five men that went to spy out the country of Lais, and said unto their brethren: know ye not that there is in these houses and Ephod and Images, and a graven Image and an Image of metal? Now therefore consider what ye have to do.

And they turned thitherward and came to the house of the young man the Levite in the house of Micah, and saluted him peaceably. And the six hundred men girded with weapons of war which were of the children of Dan stood in the entering of the gate. And the five men that went to spy out the land, went in thither and took the carved Image, and the Ephod, the carved Image, and the Image of metal. And the priest stood in the entering of the gate with the six hundred men that were armed unto battle, while the other went to Micahs house, and fetched the carved Image, the Ephod, the carved Image and the Image of metal. Then said the priest unto them: what do ye? and they answered him, hold thy peace and put thine hand upon thy mouth, and come with us, and be unto us a father and a priest, whether is it better for thee to be a priest unto the house of one man, or to be priest unto a tribe or a kindred in Israel? And the priest was glad and took the Ephod and the Images, and the graven Image, and went with the people. And they turned and departed, and put the children, the cattle and their costly things before them.

When they were a good way from the house of Micah, the men that were in the houses that were by Micahs house, made an outcry, and followed after the children of Dan and called unto them. And they turned their faces, and said unto Micah, what aileth thee, that thou makest an outcry: And he said, ye have taken away my Gods which I made and also the priest, and go your ways with them: And what have I more, how then say ye unto me, what aileth thee? And the children of Dan said unto him, let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of all thine household too. And so the children of Dan went their ways. And when Micah

saw that they were too strong for him, he turned and went back unto his house again.

And they took the things which Micah had made, and the priest which he had, and went unto Lais, even unto a people that were at rest and without mistrust, and smote them with the edge of the sword and burnt the city with fire. And there was no man to help, because it was far from Sidon, and they had no meddling with any other nation. And the city stood in the valley that lieth by Bethrehob. And they built the city and dwelt therein. And called it Dan, after the name of Dan their father which was born unto Israel. Howbeit in very deed the name of the city was Lais at the beginning.

And the children of Dan set them up the graven Image. And Jonathan the son of Gerson, the son of Manasses and his sons were the priests unto the tribe of the Danites, until they were carried away out of the land captive. And they set them up the carved Image which Micah made, all the while that the house of God was in Siloh.

[Chpt 19] It chanced in those days, when there was no king in Israel, that a certain Levite dwelling on the side of mount Ephraim, took to wife a concubine out of Bethlehem Juda: which concubine played the whore in his house, and went away from him, unto her fathers house to Bethlehem Juda, and there continued four months. And her husband arose and went after her, to speak friendly, unto her, and to bring her home again, and his lad with him and a couple of *Asses. And she brought him unto her fathers house, and when the father of the damsel saw him, he rejoiced of his coming. And his father in law the damsels father kept him that he abode with him three days and so they ate and drank and lodged there.

The fourth day they arose early in the morning, and the man stood up to depart. But the damsels father said unto his son in law, comfort thine heart with a morsel of bread and then go your way. And they sat down and did eat and drink both of them together. Then said the damsels father unto the man, go to I pray thee and tarry all night and let thine heart be merry. How be it the man stood up to depart: but his father in law compelled him to turn again and to tarry all night there. And he rose up early the fifth day to depart. Then said the damsels father comfort thine heart: and so made him tarry until after midday. And they did eat both of them together.

And then the man arose to depart with his concubine and his lad. But his father in law the damsels father said unto him behold the day goeth fast away and draweth toward even, tarry all night: at the least way tarry this day here and let thine heart be merry. And tomorrow get you early upon your way and get

thee to thy tent. Nevertheless the man would not tarry, but arose and departed and came as far as Jebus, which is Jerusalem, and his two asses laden, and his concubine, and his lad with him. And when they were fast by Jebus, the day was sore spent and the young man said unto his master, come I pray thee and let us turn in, into this city of the Jebusites and lodge all night there. But his master said unto him, we will not turn in to a strange city that are not of the children of Israel: we will go forth to Gabaah. And he said unto his lad, go forward, and we shall come to one place or other and shall lodge all night in Gabaah or in Ramah. And they went forward upon their way, and the *son went down upon them when they were fast by Gabaah which is in Benjamin. And they turned thitherward to go and lodge all night in Gabaah. And when they came in, they sat them down in a street of the city, for there was no man took them in to lodge. But behold there came an old man from his work, out of the fields at even which was also of mount Ephraim, and but a stranger in Gabaah, for the men of the place were of the children of Jemini. And when he had lifted up his eyes, and saw a wayfaring man in the streets of the city he said: whither goest thou? And whence comest thou? And the other answered him, we come from Bethlehem Juda toward the side of mount Ephraim: from thence am I, and went to Bethlehem Juda and go now to the house of the Lord. But there is no man that receiveth me to house: and yet I have straw and provender for our Asses, and bread and wine for me and thy handmaid, and thy lad that are with thy servant, and lack nothing.

The old man said, peace be with thee, all that thou lackest shalt thou find with me: only abide not in the streets all night, and he brought him into his house, and gave fodder unto his Asses. And they washed their feet, and did eat and drink. And as they were making their hearts merry, the men of the city which were wicked, set the house round about, and thrust at the door, and spake to the man of the house, the old man saying: bring forth the man that came into thine house, that we may know him.

But the man of the house went out to them and said unto them, Oh, nay my brethren, do not so wickedly seeing that this man is come into mine house: do not this folly. Behold my daughter a maiden and this mans concubine, them I will bring out unto you, and humble them, and do with them what seemeth you good: but unto this man, do not this folly. But the men would not hearken to him. Nevertheless the man took his concubine and brought her out unto them, and they had to do with her, and entreated her shamefully, all the night even unto the morning. And when the day began to spring, they let her go.

And then came the woman in the dawning of the day and fell down at the door

of the mans house, where her Lord was, and there she lay till day. And her Lord arose up in the morning and opened the doors of the house and went out to go his way. And behold, his concubine lay along before the door of the house, and her hand upon the threshold. And he said unto her: up and let us be going. But she answered not. Then he took her up upon an ass and stood up and gat him unto his own home. And when he was come unto his house, he took a dressing knife, and caught his concubine and divided her through the bones into twelve pieces, and sent her into all quarters of Israel. And all that saw it said: there was no such deed done or seen since the children of Israel came out of Egypt unto this day, consider the matter, give counsel and say your minds.

**cap A as recorded. *son as recorded.*

[Chpt 20] Then all the children of Israel went out: and there gathered a congregation together as it had been but one man, even from Dan to Berseba and out of the land of Galaad, unto the land Mazpah and there stood folk out of all quarters of all the tribes of Israel, in the congregation of the people of God, four hundred thousand footmen that drew swords. And the children of Benjamin heard that the children of Israel were gone up to Mazpah.

Then said the children of Israel, tell us how this wickedness happened. And the Levite the womans husband that was slain, answered and said: I came into Gabaah that is in Benjamin with my concubine to lodge all night. And the citizens of Gabaah rose against me, and set the house round about upon me by night, and thought to have slain me: and caught my concubine and forced her, that she died. And I took my concubine and cut her in pieces and sent her throughout all the lands of the inheritance of Israel. For they have committed abomination and folly in Israel. Behold ye are all children of Israel. See therefore and give your advice in the case.

Then all the people arose, as it had been one man saying: there shall not a man of us go to his tent, neither turn into his house. And now this is it that we shall do to Gabaah and cast lots against it. And we will take ten men of the hundred throughout all the tribes of Israel, and an hundred of the thousand, and a thousand out of the ten thousand, to fetch victuals for the people to make that they may go against Gabaah Benjamin, according to all the folly, that they have wrought in Israel. And so all the men of Israel gathered together, unto Gabaah, knit together as it had been but one man. And the tribes of Israel sent men through all the tribe of Benjamin saying: what wickedness is this that is happened among you. Now therefore deliver us the men, those wicked wretches of Gabaah that we may slay them, and put away evil from Israel.

Nevertheless the children of Benjamin would not hearken unto the voice of their brethren the children of Israel: but gathered themselves together out of the cities unto Gabaah, to come out in battle against the children of Israel. And the children of Benjamin were numbered at that time, out of the cities twenty six thousand men that drew swords beside the inhabitants of Gabaah which were numbered seven hundred chosen men. And among all these folk were seven hundred left handed men, which every one could fling stones at an hair breadth, and not miss. And the children of Israel beside the children of Benjamin were numbered four hundred thousand men that drew swords, and all men of war.

And the children of Israel arose and went up to Bethel, and asked of God, who should begin the battle against the children of Benjamin, and the Lord said Juda shall begin. And the children of Israel stood up early and besieged Gabaah. And the men of Israel went out to battle against Benjamin, and put themselves in array against them, to fight against Gabaah. And the children of Benjamin came out of Gabaah and destroyed in Israel that day twenty two thousand men, and brought them to the earth.

And the folk of the children of Israel plucked up their hearts, and went to again and made battle in the same place where they did the first day: but they went first up and wept before the Lord unto evening, and asked of the Lord saying: shall we go again to battle against the children of Benjamin our brethren? And the Lord said: go up unto them and when the children of Israel were come to the children of Benjamin the second day, the children of Benjamin went against them out of Gabaah, the second day, and destroyed to the earth of the children of Israel once again eighteen thousand men that drew swords every man of them.

Then the children of Israel and all the people went up and came unto Bethel, and wept and sat there before the Lord, and fasted the same day unto evening, and offered burntofferings and peaceofferings before the Lord. And they asked the Lord: for there was the ark of the appointment of God, in those days. And Phinehes the son of Eleazar, the son of Aaron waiting upon it at that time: and they said shall we go out any more to battle against the children of Benjamin our brethren, or shall we cease? And the Lord said go: for tomorrow I will deliver them into your hands. And Israel set layers await against Gabaah round about. And the children of Israel went against the children of Benjamin the third time, and put themselves in array against Gabaah, as twice before. Then came the children of Benjamin against the people, till they were drawn a great way from the city. And they began to smite of the people dead (as twice before, by two high ways of which one goeth up to Bethel and the other to Gabaah through

the field) upon a thirty men of Israel. For the children of Benjamin thought that the other had been beaten before them, as at the first time. But the children of Israel said, let us flee and pluck them away from the city, unto the high ways.

And then all the men of Israel rose up out of their standing, and put themselves in array at Baal Thamar. And likewise the layers in wait of Israel came forth out of their places, even out of the meadows of Gabaah, and came before Gabaah: ten thousand chosen men out of all Israel, and there was sore battle. But the other knew not that evil was so nigh them. And the Lord plagued Benjamin before Israel, so that the children of Israel destroyed in Benjamin the same day twenty five thousand and a hundred men, that drew swords every one of them. It seemed the children of Benjamin, that the other had been put to the worse. For the men of Israel gave *Rome to Benjamin, because they trusted unto the layers in wait which they had laid against Gabaah. And the layers in wait hastened and ran upon Gabaah, and went and smote all the city with the edge of the sword. And the appointment of the men of Israel with the layers in wait to run upon Benjamin with the sword, was when they should make the smoke rise up out of the city. And the men of Israel fled in the battle. And Benjamin began to smite dead of the children of Israel, about a thirty persons, for they supposed that the other had been put to the worse before them, as in the first battle. Then began to arise out of the city, a pillar of smoke. And the Benjamites looked back: and behold the wasting of the whole city began to ascend up to heaven.

When the men of Israel turned again, the men of Benjamin were abashed: for they saw that evil approached them. And they turned before the men of Israel into the way that leadeth to the wilderness, the other following them at the hard heels. And beside that they of the city destroyed them in the middle of them. And they compassed Benjamin about, and chased them to Menuah, and overran them before Gabaah on the east side: and there were slain of Benjamin eighteen thousand, and all men of might. And they turned and fled to the wilderness ward and unto the rock of pomegranates. And the other slew by the way of the rest of them, five thousand men, and stucked unto them until they came to Gadaam, and slew two thousand more of them. So that all that were slain that same day of Benjamin were twenty five thousand men that drew swords, and all men of might: only six hundred men turned and fled to the wilderness, unto the *Rock of pomegranates and abode there four months. And then the men of Israel turned back again unto the children of Benjamin, and smote them with the edge of the sword in the cities both man and beast and all that came to hand, and moreover set all the cities they could come by on fire.

**Rome: exactly as recorded; (Yet "room" is given as it is commonly used to give room is to*

*allow, space, consideration.) *Rock: exactly as recorded*

[Chpt 21] And the men of Israel sware in Mazpah saying: there shall none of us give his daughter unto any of Benjamin to wife. And the people came to Bethel and abode there till evening, before God and lifted up their voices and wept sore and said: O' Lord God of Israel, why is this chanced in Israel, that there should be this day one tribe lacking in Israel? And on the morrow the people rose up be time and made there an altar and offered burntofferings and peaceofferings.

And the children of Israel asked, who are they among all the tribes of Israel that came not with the congregation unto the Lord? for they had made a great oath concerning them that came not up to the Lord to Mazpah saying that they should surely die. And the children of Israel had pity on Benjamin their brethren, and said: there is one tribe cut off from Israel this day: what shall we do unto the remnant of them, for to get them wives, forasmuch as we have sworn by the Lord that we will not give them of our daughters to wives. Then they said, what are they of the tribes of Israel that came not up to Mazpah to the Lord. And behold there came none of the inhabitors of Jabes Galaad unto the congregation. And when the people were viewed: behold there were none of the inhabitors of Jabes Galaad there. And the congregation sent thither twelve thousand men of the strongest of them, and commanded them saying: go and smite the inhabitors of Jabes Galaad with the edge of the sword both women and children. And this is that ye shall do: utterly destroy all the males and the women that have lien by men. And they found among the inhabitors of Jabes Galaad four hundred damsels virgins that had known no man by lying with any male. And they brought them unto the host to Siloh which is in the land of Canaan.

And the whole congregation sent and spake with the children of Benjamin that were in the Rock of pomegranates, and called peaceably unto them, and Benjamin came again at that time, and they gave them the women which they had saved alive of the women of Jabes Galaad. But they so sufficed them not. And the people had compassion on Benjamin, because that God had made a gap in the tribes of Israel. And then the elders of the congregation said: what shall we do to the remnant of them, to get them wives seeing all the wives of Benjamin are destroyed? And they said there must be an inheritance for them that be escaped of Benjamin that a tribe be not destroyed out of Israel: how be it we may not give them wives of our daughters. For the children of Israel had made an adjuration saying: accursed be he that giveth a wife to Benjamin.

Then they said: behold, there is a feast of the Lord yearly in Siloh which is on the north side of Bethel, and on the east side of the way that goeth from Bethel to Sichem and south from Libanon. And they commanded the children of Benjamin saying: go and lie in wait in the vineyards. And when ye see that the daughters of Siloh come out to dance in a row, then come ye out of the vineyards, and catch you every man a wife of the daughters of Siloh, and get you unto the land of Benjamin. And if their fathers or brethren come to us to complain, we will say unto them, have pity on them, because we reserved not to each man his wife in time of war, and thereto because that ye gave them none in due time, ye were to blame.

And the children of Benjamin did even so: and took them wives according to the number of them of the dancers which they caught. And then they went and returned unto their inheritance, and built there cities and dwelt in them.

And the children of Israel departed thence at that time and went every man to his tribe, and to his kindred, and went out from thence every man to his inheritance. In those days there was no king in Israel: but every man did what seemed him right.

The end of the book of Judges.

[Chpt 1] In the time when the judges judged, there fell a *dearth in the land. Wherefore a certain man of Bethlehem Juda went for to sojourn in the country of Moab with his wife and two sons. The name of the man was Elimelec, and his wife Noemi, and the names of his two sons were Mahalon and Chilion and they were Ephraites, out of Bethlehem Juda. And when they came into the land of Moab, they continued there. And Elimelec Noemis husband died, and she remained with her two sons which took them wives of the nations of the Moabites: the ones name Orpah and the others Ruth.

And when they had dwelled there about a ten year, Mahalon and Chilion died also even both two of them, so that the wife was left desolate of her two sons and of her husband thereto. Then she stood up with her daughters in law and returned from the country of Moab: for she had heard say, being in the country of Moab: how that the Lord hath visited his people and given them food. Wherefore she departed out of the place where she was and her two daughters with her. And as they went by the way returning unto the land of Juda, Noemi said unto her two daughters in law: go and return each of you unto your mothers house: the Lord deal as kindly with you, as ye have dealt with the dead and with me. And the Lord give you that you may find rest either of you in the house of her husband: and so she kissed them.

Then they cried and wept and said unto her we will go with thee unto thy folk. But Noemi said, turn again my daughters: for what cause would you go with me? think you that there be any more children in my bowels, to be your husbands? Turn again my daughters and go: for I am too old to have a husband. If I said I have hope, also if I took a man this night: yea, and though I had already borne sons? would ye tarry after them, till they were of age? or would ye for them so long refrain from taking of husbands? Not so my daughters: for it grieveth me much for your sakes, that the hand of the Lord is gone out against me.

Therewith they cried and wept again: how be it Orpah kissed her mother in law but Ruth abode still by her, then she said: see, thy sister in law is gone back again unto her people and unto her God: return thou after her. But Ruth said: entreat me not to leave thee, and to return from after thee, for whither thou goest, I will go, and where thou dwellest, there I will dwell: thy people are my people, and thy God is my God. Where thou diest, I will die, and there will be buried. The Lord do so and so to me, except that death only depart thee and me asunder.

When she saw that she would needs go with her, she left speaking unto her. And so they went both together until they came to Bethlehem. And when they

were come to Bethlehem, it was noised through all the city and the women said: is not this Noemi?

But she said unto them, call me not Noemi: call me Mara, for the Almighty hath made me very bitter. I went out full: but the Lord hath brought me home empty. Why should ye then call me Noemi: seeing the Lord hath humbled me, and the Almighty hath brought me unto adversity?

And the time when Noemi with Ruth the Moabitess her daughter in law returned out of the country of Moab and came to Bethlehem, was in the beginning of barley harvest.

**dearth (famine)*

[Chpt 2] And Noemi had a kinsman of her husbands, a man of might, of the kindred of Elimelec, named Booz. And Ruth the Moabitess said unto Noemi, let me go to the field and lease and gather ears, after whomsoever I find grace in his sight.

And she said unto her: go my daughter. And she went and came and gathered after the harvest men, and her chance was that part of the field pertained unto Booz which was of the kindred of Elimelec. And behold, Booz came from Bethlehem and said unto the harvest men, the Lord be with you. And they answered him, the Lord bless thee. Then said Booz unto the young man that had the oversight of the harvest men. Whose damsel is this? And the young man that was set to oversee the harvest men answered and said: it is the Moabitish damsel that came with Noemi out of the country of Moab, and she said, let me I pray thee, lease and gather after the harvest men, the ears that remain. And so she came, and hath continued even from the morning unto now, and tarried not long in the house.

Then said Booz unto Ruth: hearest thou my daughter: go to no other field to gather, neither go from hence: but abide by my maidens. Thine eyes are on a field that shall be reaped: go after the maidens therefore, for I have charged the young men, that they touch thee not. Moreover when thou art a thirst, go unto the vessels and drink of that which the lads have drawn. Then she fell on her face and bowed herself to the ground and said unto him: how is that I have found grace in thine eyes, to know me, seeing I am an alien?

And Booz answered and said unto her: all is told me that thou hast done unto thy mother in law since the death of thine husband, how thou hast left thy father and thy mother, and the land where thou wast born, and art come unto a nation which thou knewest not in time past. The Lord quit thy work, and a full reward be given thee of the Lord God of Israel unto whom thou art come, to trust under

his wings. Then she said unto him, let me find favour in thy sight my Lord, for thou hast comforted me and hast spoken heartily unto thy maid, which yet cannot be like unto one of thy maids. And Booz when the time of *recession was come, said unto her: come hither and eat of the bread, and dip thy sop in the vinegar. And she sat down by the reapers, and he *raught her parched corn. And so she did eat and was sufficed and left part. And when she was risen up to gather, Booz said to the young men saying: let her gather the ears that remain and do her no despite. And thereto pull out of the sheaves for her and let it lie, that she may gather it up, and rebuke her not. And so she gathered until evening and then threshed that she had gathered, and it was upon an Ephah of barley. And she took it up and went to the city, and showed her mother in law what she had gathered. And thereto she plucked out and gave to her that she had reserved when she had eaten enough. Then said her mother in law unto her, where gatheredst thou today? and where wroughtest thou? blessed be he that knew thee. And she showed her mother in law with whom she had wrought and said: the mans name with whom I wrought today is Booz. Then said Noemi unto her daughter in law: blessed be he for he ceaseth not to do the same goodness to the dead, that he did to the living. And Noemi said unto her: the man is nigh unto us, even of our next kin. And Ruth the Moabite said: he bade me also, that I should continue with his young men, until they had ended all that harvest he hath. Then said Noemi unto Ruth her daughter in law, it is best my daughter that thou go out with his maidens, and that no man meet thee in any other field. And so she kept her by the maidens of Booz, to gather unto the end of barley harvest and of wheat harvest also: and dwelt with her mother in law.

**recession exactly as it appears yet another reads reflection. *raught (worked)*

[Chpt 3] Then Noemi her mother in law said unto her: my daughter I will seek rest for thee, that thou mayst be in better case. For now this Booz our kinsman with whose maidens thou wast, winnoweth his barley tonight in the threshing floor: wash thyself therefore and anoint thee and put thy raiment upon thee, and get thee to the threshing floor. But let not the man be ware of thee, until he have left eating and drinking. And when he goeth to sleep, mark the place where he layeth him down, and then go and lift up the clothes that are on his feet, and lay thee down and so he shall tell thee what thou shalt do. And she answered her: all that thou biddest me I will do.

And so she went unto the floor, and did according to all that her mother in law bade her. And when Booz had eaten and drunken and made him merry, he went and lay down by the side of the heap. And she came softly, and lift up the

clothes of his feet, and laid her down. And at midnight the man was afraid and groped. And behold: a woman lay at his feet. Then he said what art thou and she answered, I am Ruth thine handmaid, spread thy mantle over thine handmaid, for thou art the next of the kin. And then he said blessed be thou in the Lord my daughter, for thou hast showed more goodness in the latter end, than at the beginning, in as much as thou followed not young men, whether they were poor or rich. And now my daughter fear not, I will do to thee all that thou require, for all the gates of my people know that thou art a woman of virtue. And it is true that I am of thy next kin: how be it, there is one nigher than I. Tarry all night. And when morning is come if he will marry thee it is good, so let him do. But if he will not have thee, as sure as the Lord liveth I will have thee, lie still until the morning. And so she lay at his feet until the morning. And she arose up before one could know another. And he said: let no man be ware, that there came any woman unto the threshing floor. And he said: bring thy mantle that thou hadst upon thee and hold it up. And she held it up. And he *mette in six measures of barley and laid it on her. And she gat her into the city: and she came in to her mother in law which said: what tidings my daughter? And she told her all that the man had done to her. And said thereto, these six measures of barley gave he me and said: thou shalt not go empty unto thy mother in law. Then said she: my daughter sit still, until thou know how the matter will chance. For the man will not be in rest until he have finished the matter this same day.

**mette (measured)*

[Chpt 4] Then went Booz unto the gate and sat him down there: and behold, the kinsman of which Booz spake came by. Unto whom he said come and sit down here, and called him by his name. And he turned in and sat down. Then he took ten men of the elders of the city and said, sit ye down here. And they sat down. Then he said unto the kinsman: Noemi that is come again out of the country of Moab, will sell a parcel of land, which was our brother Elimelecs. And I thought to do thee to *wete and bid thee buy it before the inhabitors and elders of my people, if thou be disposed to challenge it: but and if thou wilt not purchase it, then tell me that I may *wete it. For there is none to challenge it save thou, and I next thee. And the other answered I will purchase it.

Then said Booz, what day thou buyest the field of the hand of Noemi, thou must take also Ruth the Moabite the wife of the dead, to stir up the name of the dead upon his inheritance. Then said the kinsman, I cannot purchase it for marrying of mine own inheritance: take thou my right to thee, for I cannot purchase it. Now this was the manner of old time in Israel concerning purchase

and changing, for to establish all things: that a man must pluck off his shoe and give it his neighbor, and this was a witness in Israel.

And the kinsman said to Booz, buy it thou: and so drew off his shoe. Then said Booz unto the elders and unto all the people ye are witnesses this day, that I have bought all that was Elimelecs, and all that was Chilions and Mahalons, of the hand of Noemi. And moreover Ruth the Moabite the wife of Mahalon, do I take unto me to wife to stir up the name of the dead upon his inheritance, that his name be not put out from among his brethren, and from the gate of his city: ye are witnesses this day.

And all the people that were in the gate, and the elders said we are witnesses: the Lord make the woman that is come into thine house like Rahel and Lea, which twain did build the house of Israel: that she may do virtuously in Ephrathah, and be famous in Bethlehem, and that thine house be like the house of pharez, whom Tamar bare unto Juda, even of the seed which the Lord shall give thee of this young woman.

And so Booz took Ruth, and she was his wife. And he went in unto her, and the Lord gave that she conceived and bare a son. And the women said unto Noemi: blessed be the Lord the which hath not left thee without an heir this day that shall have a name in Israel, and that shall bring thy life again and cherish thine old age. For thy daughter in law which loveth thee hath borne him that is better to thee than seven sons. And Noemi took the child and laid it in her lap, and became nurse unto it. And her neighbors gave it a name saying: there is a child borne to Noemi, and called it Obed: he is the father of Isai, the father of David. This is the generation of Pharez: Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahason, Nahason begat Salmon, Salmon begat Booz, Booz begat Obed, Obed begat Isai, Isai begat David.

Thus ends the book of Ruth

**wete: to know of it; sharply , make public*

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[Chpt 1] There was a man of Ramathaim Zophim, of mount Ephraim named Elkanah, the son of Jeroham, the son of Elihu, the son of Thohu, the son of Zuph an Ephrathite: which had two wives, the one called Hannah and the other Phenennah. And Phenennah had children, but Hannah had none. And the said man went out of his city every feastful day, to pray and to offer unto the Lord of hosts: where the two sons of Eli (Hophni and Phinehes) were the Lords priests. And it fell on a day as Elkanah had offered that he gave to Phenennah his wife and to all her sons and daughters portions. But unto Hannah he gave a portion with a heavy cheer, for he loved her, nevertheless the Lord had made her barren. And thereto her enemy Phenennah vexed her a good in casting her in the teeth how the Lord had made her barren. And so did she year by year as often as she went up to the house of the Lord. And so chafed her: wherefore Hannah wept and ate not. Then said Elkanah her husband to her: Hannah why weepest thou? and why eatest thou not? and why is thine heart so troubled? am not I better to thee, than ten sons Then Hannah rose up after that they had eaten and drunk in Siloh. And Eli the priest sat upon a stool by one of the side posts of the temple of the Lord. And she was troubled in her spirits, and prayed unto the Lord and wept sore, and vowed a vow and said; Lord of hosts, if thou wilt look on the wretchedness of thine handmaid and shalt remember me and not forget thine handmaid, and shalt give unto thine handmaid a man child I will give him unto the Lord, all the days of his life and there shall neither razor or shears come upon his head. And as she continued praying before the Lord, Eli marked her mouth. For Hannah she spake in her heart, and her lips did but move only, but her voice was not heard. And therefore Eli took her for drunken and said unto her, how long wilt thou be drunken? put away from thee, the wine that thou hast. Hannah answered and said: not so my lord, I am a woman sorrowful in mine heart, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord. Count not thine handmaid to be like a daughter of unthriftiness: for out of the abundance of my meditation and grief have I spoken hitherto.

Eli answered and said: go in peace, the God of Israel shall grant thee thy petition that thou hast asked of him. Then she said, let thine handmaid find grace in thy sight. And so the woman went her way, and did eat and looked no more so sad. And they rose up early and bowed themselves before the Lord, and then returned and went to their house to Ramath. And Elkanah lay by his wife Hannah, and the Lord remembered her. And in process of time she conceived and bare a son and called his name Samuel: because she had asked him of the

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Lord. And Elkanah and all his house went up to offer unto the Lord, both the offerings due for the feast and also his vows: but Hannah went not up for she said unto her husband: I will tarry until the lad be weaned, and then I will bring him, that he may appear before the Lord and there abide for ever. And Elkanah her husband said to her: do what seemeth thee best: tarry until thou hast weaned him, only the Lord make good his saying. And so the woman abode and gave her son suck, until she weaned him. And then she took him with her, when she had weaned him, with three bullocks and an Epha of flour and a bottle of wine, and brought him into the house of the Lord in Siloh, how be it the child was yet young. And they slew the bullocks and brought in the lad to Eli, and then she said: Oh my Lord: as truly as thy soul liveth my Lord: I am the woman that stood by thee here, praying unto the Lord and for this lad I prayed, and the Lord hath given me my desire which I asked of him: and therefore I also lend him the Lord, as long as he may be lent the Lord. And so they prayed there unto the Lord.

[Chpt 2] And Hannah prayed and said: mine heart rejoiceth in the Lord, mine horn is high in the Lord and my mouth is wide open over mine enemies, for I rejoyce in thy saving. There is none so holy as the Lord: no there is none save thou. Neither is there any strength like unto our God. Talk not too much proudly: let old things depart out of your mouths, for the Lord is a God of knowledge, and Judgeth the thoughts. The *bones of the strong are broken: and the weak are endued with strength. They that were full, have hired out themselves for bread, and they that were hungry cease so to be: insomuch that the barren hath borne seven, and she that had many children is waxed feeble.

The Lord killeth and maketh alive, bringeth down to hell and fetcheth up again. The Lord maketh poor, and maketh rich, bringeth low, and heaveth up on high. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill: to set them among princes, and to inherit them with the seat of glory. For the pillars of the earth are the Lords, and he hath set the round world upon them. He will keep the feet of his saints but the wicked shall keep silence in darkness. For in his own might shall no man be strong. The Lords adversaries shall be made to fear him: and out of heaven he shall thunder upon them. The Lord shall judge the ends of the world, and shall give might unto his King, and exalt the horn of his anointed. And Elkanah went to Ramath to his house, and the lad did minister unto the Lord before Eli the priest.

But the sons of Eli were unthriftly children and knew not the Lord. For the manner of the priests with the people was, whensoever any man offered any

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offerings the priests lad came, while the flesh was in seething, and a flesh hook with three teeth in his hand, and thrust it into the pan, kettle, cauldron or pot. And all that the flesh hook brought up the priest took away. And so they did unto all Israel that came thither to Siloh. Yee: and thereto before they had offered the fat, the priests lad came and said to the man that offered: give flesh to roast for the priest, for he will not have *sodden flesh of thee, but raw. And if any man said unto him, let the fat be offered according to the day, and then take as much as thine heart desireth. The lad would answer him, thou shalt give it me now, or else I will take it with violence. And the sin of the young men was very great before the Lord. For they despised the people and also the offering of the Lord.

But the lad Samuel ministered before the Lord girded about with a linen Ephod. Moreover his mother made him a little coat, and brought it to him from feast to feast when she came up with her husband to offer the offering of the said feast. And Eli blessed Elkanah and his wife, and said: the Lord give thee seed of this woman, for that she hath lent the Lord. And they went unto their own home. And the Lord visited Hannah for that she conceived and bare three sons and two daughters. But the boy Samuel grew dwelling still with the Lord.

Eli was very old and heard all that his sons did unto all Israel, and how they slept with the women that waited in the door of the tabernacle of witness, and said unto them: why do ye such things? For I hear your wicked deeds of all these people. Oh, nay my sons: For it is no good report that I hear how that ye make the Lords people to trespass. If one man sin against another, daysmen may make his peace: but if a man sin against the Lord, who can be his daysman? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them. The child Samuel profited and grew, and was in favour both with the Lord and also with men.

And there came a man of God unto Eli and said unto him: thus saith the Lord. I appeared unto the house of thy father, when they were in Egypt in Pharaos house. And I chose thy father out of all the tribes of Israel to be my priest for to offer upon mine altar and to burn incense, and to wear an Ephod before me. And I gave unto the house of thy father all the offerings of the children of Israel. Wherefore kick ye against my sacrifice and against mine offering which I command in the tabernacle, and honourest thy children above me, and make yourselves fat of the first fruits of all the offerings of Israel my people? Wherefore the Lord God of Israel saith: I said that thine house and the house of thy father should have walked before me for ever. But now the Lord saith that

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be far from me: for them that worship me I will worship, and they that despise me, shall be despised, Behold the days will come that I will cut off thine arm and the arm of thy fathers house, that there shall not be an elder in thine house. And thou shalt see thine enemy in the tabernacle, in all that shall please Israel, and there shall not be an elder in thine house while the world standeth. Nevertheless I will not destroy all thy males from my altar, to daze thy sight with all and to make thine heart melt. And all the multitude of thine house shall die young.

And this shall be a sign unto thee, that shall come upon thy two sons, Hophni and Phinehes: even in one day they shall die both of them. And I will stir me up a faithful priest that shall do as it is in mine heart and in my mind. And I will build him a sure house. And he shall walk before mine anointed for ever. And they that are left in thine house, shall come and crouch to him for a little piece of silver and a cake of bread, and shall say: put me I pray thee in one office or other among the priests, that I may eat a morsel of bread.

**bones: other places the Lord breaketh the bows of the mighty. *sodden (boiled)*

[Chpt 3] And the child Samuel ministered unto the Lord before Eli: and the word of the Lord was precious in those days for there was none open vision. And it chanced at that time, that Eli lay in his place, and his eyes began to wax dim that he could not see. And before the lamp of God went out Samuel laid him down to sleep, in the temple of the Lord, where the ark of God was. And the Lord called Samuel: and he said, here am I, and he ran unto Eli and said here am I for thou called me. And he said I called thee not: go again and sleep. And he went and laid him down to sleep. And the Lord called once again: Samuel, and Samuel arose and went to Eli and said: I am here, thou didst call me. And he answered: I called thee not my son. Go again and take thy rest: but it was before Samuel knew the Lord and before the word of the Lord was opened unto him. And the Lord went and called Samuel the third time. And he arose and went to Eli and said: I am here, for thou hast called me. Then Eli perceived that the Lord had called the lad. And said unto him, go and lie down: and if he call thee again then say, speak on Lord, for thy servant heareth. And Samuel went and laid him down in his place. And the Lord came and stood and called as before, Samuel, Samuel. And Samuel said: speak on, for thy servant heareth thee. And the Lord said to Samuel: behold, I will do a thing in Israel, that the ears of as many as heareth it, shall tingle. In that day I will perform to

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Eli, all that I have spoken concerning his house: I will begin it and end it. For I have told him that I will judge his house for ever. For the wickedness which he knoweth, how his sons are ungracious, and he was not wroth therewith. And therefore I have sworn unto the house of Eli, that the wickedness of Elis house, shall not be purged with sacrifice nor offering, while the world standeth. And Samuel lay till morning and then opened the doors of the house of the Lord.

But Samuel feared, to shew Eli the vision. Then Eli called Samuel and said: Samuel my son. And he answered here I am. And he said what is that he said unto thee? See ye hide it not from me. The Lord do so and so to thee, if thou hide anything from me, of all that he said unto thee. And Samuel told him every whit and hid it not from him. And he answered: it is the Lord, let him do what seemeth him best.

And Samuel grew, and the Lord was with him, and left none of his words unperformed. And all Israel from Dan to Bersabe knew that Samuel was truly made the Lords prophet. And the Lord appeared again in Siloh: for the Lord opened himself to Samuel in Siloh, through the word of the Lord.

[Chpt 4] And Samuel spake unto all Israel. And Israel went out against the Philistines to battle, and pitched beside the help stone. And the Philistines pitched in Aphek. And put themselves in array against Israel. And in the end of the battle Israel was put to the worse before the Philistines. And the Philistines slew in array along by the fields, about a four thousand men.

And when the people were come into their tents, the elders of Israel said: wherefore hath the Lord beaten us this day before the Philistines? let us fetch the ark of the appointment of the Lord, out of Siloh unto us, and let it come among us and save us out of the hands of our enemies. And the people sent to Siloh, and fetched from thence the ark of the appointment of the Lord of hosts which dwelleth between the Cherubins. And there were the two sons of Eli, Hophni and Phinehes with the ark of the appointment of God. And when the ark of the appointment of the Lord came into the host, all Israel shouted a mighty shout, so that the earth rang again.

When the Philistines heard the noise of the shout they said: what meaneth the sound of this mighty shout in the host of the Hebrews? And they understood how that the ark of the Lord was come into the host. And the Philistines were afraid, when it was told how that God was come into the host and said: Woe unto us, for it was never so before this. Woe unto us, who shall deliver us out of the hand of this mighty God? This is the God that smote the Egyptians with all manner of plagues in the wilderness. Be strong and quit yourselves like men, ye

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Philistines, that ye be not servants unto the Hebrews, as they have been to you. Be men therefore and fight. And the Philistines fought, and Israel was put to the worse and fled, every man into his tent. And there was a mighty great slaughter, so that there were overthrown of Israel, thirty thousand footmen. And the ark of God was taken, and the two sons of Eli, Hophni and Phinehes were dead. And there ran a man of BenJamin out of the array and came to Siloh the same day, with his clothes rent and earth upon his head. And when the man came in, Eli sat upon a stool by the wayside looking: for his heart feared for the ark of God. And the man came in and told it in the city. And all the city cried.

When Eli heard the noise of the crying, he asked what the noise of that rumor meant. And the man hastened and came in and told Eli. Eli was four score and eighteen year old, and his sight failed him that he could not see. And the man said unto Eli: I am he that came out of the array and fled out of the host this day. And he said how is it fortun'd, my son? And the messenger answered and said: Israel is fled before the Philistines, and there is a great slaughter chanced among the people, and thy two sons, Hophni and Phinehes are dead, and thereto the ark of God is taken. And when he made mention of the ark of God, Eli fell from off his stool backward toward the gate, and his neck brake, and he died: for he was old and unwieldy, and he had judged Israel forty years.

And his daughter in law Phinehes wife was with child and nigh the birth. And when she heard the tidings of the taking of the ark of God, and that her father in law and her husband were dead, she bowed herself and travailed, for her pains came upon her. And about the time of her death, the women that stood about her, said unto her: fear not for thou hast borne a son. But she answered not nor regarded it. And she named the child Ichabod saying: honor is departed from Israel. Because the ark of God was taken, and her father in law and her husband were dead. And therefore she said, honor is gone from Israel, because the ark of God was taken.

[Chpt 5] And the Philistines took the ark of God and carried it from the help stone, unto Asdod, and brought it unto the house of Dagon, and set it by Dagon. And when they of Asdod were up in the morning behold, Dagon lay grovelling upon the earth before the ark of the Lord. And they took Dagon and set him in his place again. And when they were up early in the next morning behold, Dagon lay grovelling upon the ground before the ark of the Lord, and his head and his two hands cut off upon the threshold, that the body only was left on him. Wherefore neither the priests of Dagon, neither any man that cometh into Dagon's house might tread on the threshold of Dagon in Asdod,

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unto this day.

But the hand of the Lord was heavy upon them of Asdod, and he destroyed them, and smote them with *Emerods, both Asdod and all the coasts thereof. And when the men of Asdod saw that it was so, they said: the ark of the God of Israel shall not abide here with us, for his hand is sore upon us and upon Dagon our god. And so they sent and gathered all the Lords of the Philistines unto them and said: what shall we do with the ark of the God of Israel? Then said they of Geth let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about. And when they had carried it about, the hand of the Lord was in the city with a mighty great plague, and he smote the men of the city both small and great: and they were smitten in their secret places, with the *Emerods. Then they sent the ark of God to Akaron. And as soon as the ark of God came to Akaron, the Akaronites cried out saying: they have brought the ark of the God of Israel unto us: to slay us and our people.

Then they sent and fetched all the Lords of the Philistines unto them and said: send away the ark of the God of Israel, and let it go home again unto his own place, that it slay us not with our people. For there was a plague of death throughout all the city, and the hand of God was exceeding sore there, insomuch that they which died not, were smitten with the Emerods: so that the cry of the city went up to heaven.

**Emerods: tumors, boils, burning hemoroids*

[Chpt 6] And so when ark of the Lord had been in the country of the Philistines seven months, the Philistines called for the priests and the soothsayers saying: what shall we do with the ark of the Lord? tell us wherewith we shall send it home again. They answered if you send the ark of the God of Israel home again send it not empty: But reward it with a trespass offering: and then ye shall be whole, and it shall be known to you, why his hand departeth not from you.

Then said they, what shall be the trespass offering which we shall reward him with? And they answered: five golden *arses with Emerods and five golden mice, according to the number of the Lords of the Philistines. For it was one manner of plague that was on you all, and on your Lords too. Wherefore ye shall make images like to your *arses with Emerods and images like to your mice that destroyed your land, and shall give glory unto the God of Israel: that he may take his hand from off you, and from off your Gods, and from off your

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land. Wherefore should ye harden your hearts as the Egyptians and Pharaoh hardened their hearts, which for all that (when he had played his pageants with them) were *fain to let the people go and depart.

Now therefore make a new cart and take two milch *kine, on whose neck never came yoke. And tie the kine in the cart, and bring the calves home from them. Then take the ark of the Lord and put it in the cart, and put the Jewels of gold (which ye reward him with for a trespass offering) in a forcer by the side thereof and send it away and let it go. And mark if he go up by the way that leadeth unto his own coast, to Bethsames, then it is he that did us this great evil. But and if he do not, then it is not his hand that smote us, but it was a chance that happened us. And the men did even so: they took two kine that gave milk and tied them in the cart, and kept the calves at home, and they laid the ark of the Lord upon the cart and the forcer with the mice of gold and the images of their arses with Emerods. And the kine took the straight way to Bethsames, both one way, and as they went, lowed, turning neither to the right hand nor to the left. And the Lords of the Philistines went after them until they came to the borders of Bethsames.

And they of Bethsames were reaping their wheat harvest in the valley. And they lifted up their eyes and spied the ark. And rejoiced when they saw it. And the cart came into the grove of one Jehosua a Bethsamite, and stood still there. There was there also a great stone. And they cleaved the wood of the cart and offered the kine a burnt offering unto the Lord. And the Levites took down the ark of the Lord and the forcer that was thereby, wherein the Jewels of gold were and put them on the great stone. And the men of Bethsames sacrificed burnt sacrifice and offered offerings that same day unto the Lord. And when the five Lords of the Philistines had seen it, they returned to Akaron the same day. These are the golden arses with Emerods which the Philistines gave to amends for a trespass offering to the Lord: for Asdod one: for Gaza one: for Askalon one: for Geth one: and for Akaron one. And the golden mice were according to the number of all the cities of the Philistines through the five lordships: both of walled towns and of towns unwall'd, even unto the great stone, whereon they set down the ark of the Lord: which stone remaineth unto this day in the field of Jehosua the Bethsamite. And he plagued the men of Bethsames, because they had seen the ark of the Lord. And he slew of the people fifty thousand and three score and ten persons. And the people lamented, because the Lord had slain so great a slaughter of them. And the men of Bethsames said who is able to stand before the Lord so holy a God and to whom shall he go from us? And they sent

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messengers to the inhabitants of Kariath Jarim saying: The Philistines have brought home again the Ark of the Lord: come down and fetch it up to you.

**arses: asses that is buttocks. *fain (happy/obliged) *kine (milk cows),*

[Chpt 7] And the men of Kariathjarim came and set up the ark of the Lord, and brought it unto the house of Abinadab in Gabaah and sanctified Eleazar his son to wait upon the ark of the Lord. And while the ark abode in Kariathjarim, the days multiplied, that it was twenty years, and all Israel lamented after the Lord.

And Samuel spake unto all Israel saying: if ye be come again unto the Lord with all your hearts, then put away the strange Gods from among you, and Astharoth, and prepare your hearts unto the Lord and serve him alone, and so shall he rid you out of the hands of the Philistines. And then the children of Israel did put away Baalim and Astharoth, and served the Lord only. Then said Samuel: gather all Israel to Mazpah, that I may pray for you unto the Lord. And they gathered together to Mazpah, and drew water and poured it out before the Lord and fasted the same day and said there: we have sinned against the Lord. And Samuel judged the causes of the children of Israel in Mazpah. When the Philistines heard, that the children of Israel were gathered together to Mazpah, the Lords of the Philistines went up against Israel. And when the children of Israel heard that, they were afraid of the Philistines and said to Samuel: cease not to cry unto the Lord our God for us, that he may save us out of the hands of the Philistines. And Samuel took a sucking lamb and offered it altogether for a burnt offering, unto the Lord and cried unto the Lord for Israel: and the Lord heard him. And as Samuel offered the burnt offering, the Philistines came to fight against Israel. But the Lord thundered a great thunder the same day upon the Philistines, and turmoiled them, that they were beaten before Israel. And the men of Israel issued out of Mazpah and pursued the Philistines and slew them, until they came under Bethcar. And the Samuel took a stone and pitched it between Mazpah and Sen, and called the name thereof the stone of help, saying: thus far hath the Lord help us. And so the Philistines were brought under that they came no more into the coasts of Israel: for the hand of the Lord was upon the Philistines all the days of Samuel. Thereto the cities which the Philistines had taken from Israel came again to Israel, even from Akaron to Geth, with the coasts of the same, which Israel plucked out of the hands of the Philistines. For there was peace between Israel and the Amorites. And Samuel judged Israel all the days of his life, and went about year

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by year, to Bethel Galgal and Mazphah, and judged Israel in all those places, and came again to Ramath: for there was his house, and there he judged Israel, and there he built an altar unto the Lord.

[Chpt 8] When Samuel was old, he made his sons judges over Israel. The name of his eldest son was Joel, and the name of the second Abiath, which were judges in Bersabe. Nevertheless his sons followed not his steps: but turned aside after *lucre and took rewards, and perverted the right. Then all the elders of Israel gathered them together and came to Samuel unto Kamath and said unto him: behold, thou art old and thy sons follow not thy ways. Now therefore make us a king to judge us, as all other nations have. But the thing displeased Samuel, when they said, give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, hear the voice of the people in all that they say unto thee. For they have not cast thee away, but me: that I should not reign over them. And as they have ever done (since I brought them out of Egypt unto this day, and have forsaken me and served other Gods) even so do they unto thee. Now therefore hearken unto their voice: howbeit yet, testify unto them and show them the duty of the king that shall reign over them. And Samuel told all the words of the Lord unto the people that asked a king of him, and he said: this shall be the *duty of the king that shall reign over you: he will take your sons and put them to his chariots and make his horsemen of them and they must run before his chariot, and will make him captains of them over thousands and over fifties, and set them to ear his ground, and to gather in his harvest, and to make instruments of war and apparel for his chariots. And he will take your daughters and make them the dressers of his ointments, and his cooks and bakers. And he shall take the best of your fields, and of your vineyards and of your olive trees, and give them to his servants. And he shall take the tenth of your seed and of your vines, and give it to his lords, and to his servants. And he shall take the best of your menservants and maidservants and young men, and of your asses, and do his work with them. And he shall take the tenth of your sheep, and ye shall be his servants. And when ye cry out at that time upon your king which ye shall have chosen you, the Lord will not hear you at that day.

Nevertheless the people would not hear the voice of Samuel, but did say: nay not so: But there shall be a king over us, and we will be like all other nations. And our king shall judge us, and go out before us and fight our battles. And Samuel heard all the words of the people and rehearsed them in the ears of the Lord. And the Lord said to Samuel: hearken unto their voice and make them a king. Then said Samuel unto the men of Israel: go every man to his city.

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**lucre: unearned profit, shameful gain. *duty: as in burden, tax, what he will require.*

[Chpt 9] Now there was a man of Benjamin named Cis the son of Abiel, the son of Zerob. the son of Bechorath, the son of Aphiah, the son of a man that was a Jeminite, a man of might: the same had a son called Saul, a goodly young man, so that among the children of Israel, there was none goodlier than he, and was thereto from the shoulders upward higher than all the other people. And it chanced that the Asses of this Cis Sauls father were lost. Then said Cis to Saul his son: Take one of the lads with thee and up and go seek the Asses. And they went through mount Ephraim and through the land of Salisa, and found them not. Then they went through the land of Salim, and there they were not. Then they went also through the land of Jemini, and they found them not. Then when they were come to the land of Zuph, Saul said to the young man that was with him: come let us return, lest my father leave caring for the Asses, and take thought for us. And he answered him: behold there is in this city a worshipful man of God, and all that he saith, cometh to pass. Now then let us go thither: peradventure he shall show us what way we may go. Then said Saul to his lad: if we go what shall we bring the man? For our bread is all spent out of our hampers and there is none other present to bring the man of God, what have we? And the young man answered Saul again and said: I have found about me the fourth part of a Sickle, that will we give the man of God to tell us our way.

Before time in Israel when a man went to seek an answer of God, thus wise he spake, come and let us go to the Sear. For he that is now called a prophet, was in the old time called a Sear. Then said Saul to his young man: well said of thee: come let us go. And so they went unto the city where the man of God was. And as they were going up into the city, they met with damsels that came out to draw water, and said unto them: is there here a sear? And the maidens answered them, yee: behold, he goeth before you. Make haste now, for he came this day to the city, for the people must offer this day in the hill. When ye be come into the city, so shall you find him, before he go up to the hill to eat: for the people will not eat until he come, because he must bless the offering. And then eat they that be bidden to the feast. Now therefore get you up for even now shall ye find him. And they went up into the city. And when they were come into the midst of the city: behold, Samuel came out against them, for to go up to the hill. But the Lord had told Samuel a day before Saul came, saying: tomorrow this time I will send thee a man out of the land of Benjamin, him shalt thou anoint to be captain over my people Israel, that he may save my people out of the hand of the

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Philistines, for I have looked upon my people and their cry is come unto me. When Samuel saw Saul, the Lord answered him: see, this is the man whom I spake to thee of. This same shall reign over my people.

Then went Saul to Samuel in the middle of the gate, and said: tell me I pray thee, where about the sears house is, and Samuel answered Saul and said: I am the sear, go up before me unto the hill, for ye shall eat with me to day. And tomorrow I will let thee go early, and will tell thee all that is in thine heart, and as for thine asses that were lost this day three days, care not for them, for they are found. And moreover whose shall the beautiful things of Israel be? belong they not unto thee, and unto all thy fathers house? But Saul answered and said: am not I the son of a Jeminite of the smallest tribe of Israel, and my kindred the least of all the kindreds of the tribe of Benjamin, wherefore then speakest thou so to me?

And Samuel took Saul and his lad and brought them into the parlor and made them sit in the chiefest place among them that were bidden: which were upon a thirty persons. Then said Samuel unto the cook: bring forth the portion which I gave thee, and of which I said keep it with thee. And the cook took up the shoulder and brought it, and set it before Saul. And Samuel said: behold, that which is left: put it before thee and eat, for I kept it for thee of purpose, when I called the people. And so Saul did eat with Samuel that day. And when they were come down from the hill unto the city, Samuel communed with Saul upon the top of the house: and they arose early. And about the spring of the day Samuel called Saul upon the top of the house saying: up that I may send thee away. And Saul arose. And they went out at the doors both of them, both he and Samuel. And when they were come almost out of the town, Samuel said to Saul: bid the lad go before us, and he went, but stand thou still awhile even now, that I may show thee what God sayeth.

[Chpt 10] And then Samuel took a box of oil and poured it upon his head and kissed him and said: the Lord hath anointed thee to be a captain over his inheritance. And now when thou art departed from me, thou shalt meet two men by Rahels sepulcher in the borders of Benjamin even at Zalezah. And they will say unto thee, the asses which thou wentest to seek, are found see, thy father hath left the care of the Asses and sorroweth for you saying: what shall I do for my son? Then thou shalt go forth from thence and shalt come to the oak of Thabor. And there shalt thou meet three men going to God to Bethel: one carrying three kids: and another carrying three leaves of bread: and the third carrying a bottle of wine. And they will salute thee and give thee two leaves of

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bread: which thou shalt receive of their hands. After that thou shalt come to the hill of God, where the Philistines keep their watch. And when thou art come thither to the city thou shalt meet a company of prophets coming down from the hill, with a psalter, a timbrel, a pipe, and a harp before them, and they prophesying. And the spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And when these signs are chanced thee, then do what thou hast to do, for God is with thee. And thou shalt also go before me to Galgal. And behold I will come unto thee to sacrifice burnt sacrifice and peace offerings. Tarry for me seven days till I come to thee and show thee what thou shalt do. And as soon as he had turned his shoulder to go from Samuel, God gave him another manner of heart, and all those tokens came to pass that same day. When they came to the hill: behold the company of prophets met him, and the spirit of God came upon him, and the prophesied among them. And all that knew him before, when they saw that he prophesied among the prophets, they said each to other: what is happened unto the son of Cis? Is Saul also among the prophets? And one of the same place answered and said: who is their father? And thereof sprang a proverb: what is Saul also among the prophets? And when he had made an end of prophesying, he came to the hill. Sauls fathers brother said unto him and his lad: whither went ye? And he answered: to seek the asses, and when we saw that they were nowhere, we went to Samuel. Then said Sauls uncle: tell me what Samuel said unto you? And Saul answered his uncle: he told us that the asses were found. But of the kingdom whereof Samuel spake told he him not. After that Samuel called the people together unto the Lord at Mazpah and said unto the children of Israel: thus saith the Lord God of Israel, I brought you out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdoms that oppressed you. And ye have this day cast away your God that help you out of all your adversities and tribulations. And ye have said unto him, make a king over us. Now therefore stand before the Lord by your tribes and your thousands. And when Samuel had brought all the tribes of Israel the tribe of Benjamin was caught. When he had brought the tribe of Benjamin by their kindreds, the kindred of Metri was caught: and Saul the son of Cis was caught. And they sought him: but he could not be found. Then they asked the Lord further: whither the man should come thither. And the Lord answered: behold, he hath hid himself among the stuff. And they ran and fetched him thence. And when he stood among the people, he was higher than any of the people from the shoulders upward. And Samuel said to all the people: there see ye whom the

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Lord hath chosen and how there is none like him among all the company. And all the people shouted and said: God send the king life.

Then Samuel told the people the duty of the kingdom, and wrote it in a book, and laid it up before the Lord, and so sent all the people away, every man to his house. And Saul also went home to Gabaah. And there went with him an host, such as God hath touched their hearts. But the children of unthriftiness said: how shall he save us? and despised him and brought him not presents. And he made as though he had not heard it.

[Chpt 11] Then Nahas the Ammonite came and beseiged Jabes in Galaad. And all the people of Jabes said unto Nahas: make a covenant with us and we will be thy servants. And Nahas the Ammonite said: hereto will I make a covenant with you, even to thrust out all your right eyes, that I may bring that shame upon all Israel. Then said the elders of Jabes: give us seven days respite that we may send messengers unto all the coasts of Israel. And then if there come no man to help us, we will come out to thee. Then came the messengers to Gabaah where Saul dwelt, and told this tidings in the ears of the people. And all the people lifted up their voices and wept. And behold Saul came following his oxen out of the field, and asked what ailed the people to weep. And they told him the tidings of the men of Jabes. Then came the spirit of God upon Saul, when he heard those tidings, and he was exceeding angry. And took a yoke of oxen and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers saying: whosoever cometh not forth after Saul and after Samuel, so shall his oxen be served. Then the fear of the Lord fell upon the people, and they came out as it had been but one man. And when they were numbered in Bezek the children of Israel were three hundred thousand, and the men of Juda thirty thousand. And they said unto the messengers that came, so say unto the men of Jabes in Galaad: tomorrow by that time the *sun be hot, ye shall have help. And the messengers came and showed the men of Jabes, and they were glad. And then the men of Jabes said: tomorrow we will come out unto you, that ye may do with us all that pleaseth you. And on the morrow Saul put the people in three parts. And they came in upon the host in the morning watch, and slew the Ammonites, until the heat of the day. And they that remained, scattered: so that two of them were not left together. Then said the people to Samuel: what are they that said: shall Saul reign over us? bring them that we may slay them. But Saul said: there shall no man die this day, for today the Lord hath saved Israel.

Then said Samuel unto the people: come and let us go to Galgal, and renew

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the kingdom there. And the people went to Galgal and made Saul King there, before the Lord in Galgal. And there they offered peace offerings before the Lord. And there Saul and all the people rejoiced exceedingly.

**son: sonne, this is exactly the way it appears, else where in the text is sun found as sunne.*

[Chpt 12] Then said Samuel unto all Israel: behold I have obeyed your voice in all that ye said unto me, and have made you a King. And see your king walketh before you. But I am old and gray headed: and behold my sons are with you and I have walked before you from my childhood unto this day. Behold here I am: answer me before the Lord and before his anointed, whose ox have I taken, or whose Ass have I taken? whom have I done wrong to? or whom have I *pilled? And of whose hand have I received any bribe, to blind mine eyes therewith? and I will restore it you again. And they said thou hast done us no wrong, nor *pilled us, neither hast thou taken ought of any mans hand. Then said he to them: the Lord is witness unto you, and his anointed is witness this day, that ye have found nought in my hands. And they answered: we are witnesses. Then said Samuel unto the people it is the Lord that made Moses and Aaron, and which brought your fathers out of Egypt. Now therefore stand still, and let me reason with you before the Lord, of all the righteousneses of the Lord which he showed both you and your fathers.

After that Jacob was come into Egypt, your fathers cried unto the Lord, and the Lord sent Moses and Aaron, which brought your fathers out of Egypt, and made them dwell in this place. Neverthelater they forgot the Lord their God. And he sold them into the hand of Sisara chief captain of Jabin king of Nazor, and into the hands of the philistines and into the hands of the King of Moab, which fought against them. Then they cried unto the Lord and said: we have sinned, because we have forsaken the Lord and have served Baalim and Astharoth. But now deliver us out of the hands of our enemies and we will serve thee. And the Lord sent Jerobaal, Badan, Jephthah, and Samuel, and delivered you out of the hands of your enemies on every side, so that ye dwelled without fear. And for all that when you saw that Nahas the king of the children of Ammon came against you, ye said unto me: not so, a king shall reign over us, when yet the Lord your God was your King. Now therefore behold the King, whom ye have chosen and whom ye have desired: see, the Lord hath given you a King, Oh that ye would fear the Lord and serve him and hear his voice and not disobey the mouth of the Lord: and that both ye and the King that reigneth over you would follow the Lord your God. For if ye shall not hearken unto the voice

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of the Lord, but shall disobey the Lords mouth: then shall the hand of the Lord be upon you and on your fathers. Now also stand and see this great thing which the Lord will do before your eyes: is it not now wheat harvest. And yet for all that, I will call unto the Lord, and he shall send thunder and rain. Wherefore perceive and understand: how that your wickedness is great which ye have done in the sight of the Lord in asking you a King. And when Samuel called unto the Lord, the Lord sent thunder and rain the same day. And all the people feared the Lord and Samuel exceedingly. Then said all the people unto Samuel: pray for thy servants unto the Lord thy God, that we die not: for we have sinned in asking us a king, beside all the sins that ever we did.

Then said Samuel unto the people: fear not. And though ye have done all this wickedness yet depart not from the Lord in any case. But serve him with all your hearts. Neither turn ye after vain things which cannot deliver you, for they are but vanities. But the Lord will not forsake his people, because of his great names sake: because the Lord hath begun to make you his people. Moreover God forbid that I should sin against the Lord in leaving praying for you and to show you the good and right way. Only fear you the Lord and serve him truly with all your hearts: for he hath done great things for you. But and if ye shall do wickedly: then shall both ye and your King thereto perish.

** pilled is to charge an excessive price for something, pilliage ie "whatever the market will bare"*

[Chpt 13] Saul was as a child of a year old, when he began to reign. And when he had reigned two years over Israel, he chose him three thousand men out of Israel. Two thousand were with Saul in Machmas and mount Bethel, and a thousand with Jonathas in Gabaah Benjamin. And the rest of the people he sent, every man to his own house. And Jonathas slew the Philistines in an hold they had in Gabaah, and it came to the Philistines ears. And Saul caused the trumpet to be blown throughout all the land saying: let the Hebrews hear. And all Israel heard say, how that Saul had destroyed an hold of the Philistines, and how that Israel stank unto the Philistines. And all the people cried after Saul to Galgal.

Then the Philistines gathered themselves together to fight with Israel, thirty thousand chariots and Six thousand horsemen with other people like the sand by the seas side in multitude and came up and pitched in Michmas eastward from Bethaven. And when the men of Israel saw themselves in a strait, and that the

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people were *acumbered, they hid themselves in caves, in privy holes, in rocks, dens and pits. And the Hebrews went over Jordan unto the land of Gad and Galaad. But Saul was yet in Galgal, and all the people that followed him were astounded. And he tarried seven days, as Samuel had appointed. But Samuel came not to Galgal, and the people scattered from him. Wherefore Saul said: bring burnt sacrifice to me and peace offerings. And he offered burnt sacrifice. And as soon as he had made an end of offering burnt offerings behold, Samuel came. And Saul went against him, to Salute him. Then said Samuel to Saul: what hast thou done? And Saul said, because I saw that the people scattered from me, and yet thou camest not within the days appointed and that the philistines gathered themselves together to Machmas: then said I, the Philistines shall come down upon me to Galgal, before I have made supplication unto the Lord. And therefore I took a courage with me and offered burnt offerings. Then said Samuel to Saul: thou hast done foolishly and hast not kept the commandment of the Lord thy God which he commanded thee. For at this time would the lord have stablished thy kingdom upon Israel for ever. But now thy kingdom shall not continue. The Lord hath sought him a man after his own heart, and hath commanded him to be a captain over his people: because thou hast not kept that which the Lord commanded thee. And Samuel arose and gat him from Galgal to Gabaah Benjamin. And Saul numbered the people that were found with him, about a six hundred men. And Saul and Jonathas his son and the people that were found with them, had their abiding in Gabaah Benjamin. But the Philistines had pitched in Machmas. And there came out of the host of the Philistines three companies, to destroy: one company turned unto the way that leadeth to Ephrah unto the land of Sual. And another company turned the way to Bethoron. And the third company turned to the way of the coast that turneth to the valley of Zeboim toward the wilderness. But there was no smith throughout the land of Israel. For the Philistines thought that then the Hebrews might make them swords or spears. And therefore must all Israel go down to the Philistines, to mend every man his share, his mattock, his axe or his sickle: as oft as the edges of the sickles, mattocks, dung forks, and axes were blunt, and also to mend their goods. And so in time of battle there was neither sword nor spear found in the hands of any of the people that were with Saul and Jonathas: save for Saul and Jonathas his son was there somewhat found. And the Garrison of the Philistines came out and stood on the other side before Machmas.

**acumbered, (encumbered or "in"cumbered RN)*

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[Chpt 14] And it fell on a day, that Jonathas the son of Saul said unto his young man that bare his harness: come and let us go over to the watchmen of the Philistines that are yonder on the other side, and told not his father. But Saul tarried in the utmost part of Gabaah under a pomegranate tree, that was in Magron, and the people that were with him were upon a six hundred men. And Ahiah the son of Ahitob Ichabods brother, the son of Phinehes, the son of Eli, was the Lords priest in Siloh and bare an Ephod. But the people knew not that Jonathas was gone.

And in the way over by which Jonathas sought to go over unto the garrison of the philistines, were there two sharp rocks, even one on the one side, and the other one the other side: the one called Bozez, and the other Seneh. And the one leaneth northward toward Machmas, and the other southward toward Gabaah. Then said Jonathas to the young man that bare his harness: come and let us go over unto the standing of these uncircumcised, peradventure the Lord will work with us: for the Lord is free to save with many or with few. And his harness bearer said unto him do all that is in thine heart: set thee forward: and see I am with thee, as thine heart lusteth. Then said Jonathas: behold when we go over unto the men, and show ourselves unto them: if they say on this wise to us: tarry until we come to you, then we will stand still where we be and not go up unto them. But and if they so say unto us: come up unto us, then we will go up, for the Lord hath delivered them into our hands. And this shall be a sign unto us. And when they had both showed themselves unto the garrison of the Philistines, the Philistines said: see, the Hebrews come out of the holes where they had hid themselves in. And the men of the garrison answered Jonathas and his harness bearer and said: come up to us, and we will show you a thing. Then said Jonathas unto his harness bearer: come up after me, for the Lord hath delivered them into the hands of Israel. And Jonathas *clame upon hands and feet, and his harness bearer after him. Then they fell before Jonathas: and his harness bearer slew them after him. And that first slaughter which Jonathas and his harness bearer made was upon a twenty men, within the compass as it were about an half acre of land. And there was a fear in the host that was in the field, and among all the people: insomuch that they that kept the hold, and they that were gone to rob, were afraid also: and the earth trembled and there was a fear sent of God. And the watchmen of Saul in Gabaah Benjamin, saw. And behold, the people scattered and ran hither and thither. Then said Saul unto the people that was with him: number and see who is gone away from us. And when they had told: behold, Jonathas and his harness bearer were not there. And then Saul said

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unto Ahia: bring hither the ark of God. For the ark of God was at the time with the children of Israel. And while Saul talked unto the priest, the people that were in the host of the philistines, ran more and more. And Saul said unto the priest: withdraw thine hand. And Saul cried and all the people that were with him, and went to battle. And behold every mans sword was against his fellow, with a mighty great slaughter. Moreover the Hebrews that were with the Philistines before that time, and were come with them in all parts of the host, they turned to Israel that was with Saul and Jonathas. And they also which had hid themselves in mount Ephraim, as soon as they heard how that the Philistines were fled, they followed after them in battle. And so God help Israel that day. And the battle continued until they came unto Bethaven.

And the men of Israel joined themselves together that day: and Saul adjured the people saying: Cursed be he that eateth any food until night, that I may be avenged of mine enemies. And so there was none of the people that tasted any sustenance. And all the land came to a wood where honey lay upon the ground. And when the people were come into the wood: Behold, the honey dropped. How be it there was no man that moved his hand to his mouth, because that the people feared the curse. But Jonathas heard not when his father adjured the people, wherefore he put forth the end of the staff that was in his hand, and dipped it in an honey comb, and put his hand to his mouth, and his eyes received sight. Then spake one of the people and said: thy father adjured the people saying: Cursed be the man that eateth any sustenance this day, and yet the people were fainty. Then said Jonathas: my father hath troubled the land: for see, mine eyes hath received sight, because I tasted a little of this honey: how then if all the people had eaten of the spoil of their enemies which they found, had there not been then a much greater slaughter among the Philistines? And they laid on the Philistines that day, from Machmas to Aialon. And the people were exceeding fainty.

Then the people gat them to the spoil and took sheep oxen and calves, and slew them on the ground and did eat with the blood. Then men told Saul saying: Behold the people sin against the Lord, in that they eat with the blood. And he said: ye have trespassed. But roll a great stone unto me now, and go abroad among the people and bid them bring every man his ox and every man his sheep, and slay them here, and sin not against the Lord in eating with the blood. And the people brought every man his ox in his hand by night and slew them there. And Saul made an altar unto the Lord. And that was the first altar that he made unto the Lord. And Saul said: let us go down after the Philistines by night,

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and let us make havoc among them until it be day in the morning, and let us not leave one of them. And the people answered: do whatsoever thou thinkest best. Then said the priest: let us come hither unto God. And Saul asked of God: shall I go down after the Philistines? and wilt thou deliver them into mine hands? But he answered him not at that time. Then said Saul let the people come hither out of all quarters, and know and see, in whom this sin is chanced this day: for as truly as the Lord liveth which hath saved Israel, though it be in Jonathas my son, he shall die for it. But no man answered him of all the people.

Then he said unto all Israel: be ye on one side, and I and Jonathas my son will be on another. And the people said unto Saul: what thou thinkest best that do. And Saul said unto the Lord God of Israel: give perfect knowledge. And Saul and Jonathas were caught, and the people escaped free. Then said Saul: cast lots between me and Jonathas my son. And Jonathas was caught. Then Saul said to Jonathas: tell me what thou hast done. And Jonathas told him and said: I tasted a little honey upon the end of my staff that was in mine hand, and see, I must die.

Then said Saul God do so and so to me, except that thou die Jonathas. But the people said unto Saul: shall Jonathas die which hath so mightily help Israel? God forbid. As truly as the Lord liveth, there shall not one hair of his head fall to the ground: for he hath wrought with God this day. And so the people delivered Jonathas, that he died not. And then Saul departed from following the Philistines. And the Philistines went to their own place. And so Saul took the kingdom over Israel, and fought against all his enemies on every side: against the Moabites: against the children of Ammon: against the Edomites: against the kings of Zobah and against the Philistines. And whether so ever he turned himself, there he won, and played the man and slew the Amalekites, and rid Israel out of the hands of them that spoiled them. The sons of Saul were, Jonathas, Jesui, and Melchisua. And his two daughters were thus named: the elder was called Merob and the younger Michol. And the name of Sauls wife was Ahinoam the daughter of Ahimaaz. And the name of his chief captain was Abner the son of Ner Sauls uncle. And Cis was Sauls father. And Ner the father of Abner was the son of Abiel. And there was sore war with the Philistines, all the days of Saul. For wheresoever Saul saw a strong man, and an active, he took him unto him.

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[Chpt 15] Then said Samuel unto Saul: the Lord sent me to anoint thee King over his people Israel. Now therefore obey thou the voice of the words of the Lord. Thus saith the Lord of hosts: I have called to remembrance that which Amalek did to Israel how they lay in wait for them in the way, as they came out of Egypt. Now therefore go and smite the Amalekites, and only destroy ye all that pertaineth unto them, and see thou have no compassion on them. But slay both man and woman, infant and suckling, and ox, sheep, camel and Ass.

And Saul told it the people, and numbered them in Telaim two hundred thousand footmen, and ten thousand men of Juda. And Saul came unto a city of the Amalekites, and fought in a valley. But Saul said unto the Kenites go and depart and get you down from among the Amalekites, lest I destroy you with them, for ye showed mercy with Israel when they came out of Egypt. And the Kenites departed from among the Amalekites.

And Saul slew the Amalekites from Hevila to Sur that lieth before Egypt, and took Agag the King of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and they left of the sheep and of the oxen and fat things and the lambs and all that was good, and would not destroy them. But all that was nought worth and *flaggy, that they destroyed utterly. Then came the word of the Lord unto Samuel saying: it repenteth me that I have made Saul king. For he is turned from me and hath not performed my commandments, wherefore Samuel was evil *apaid and cried unto the Lord all night. And Samuel rose early, to meet Saul in the morning. And it was told Samuel that Saul was come to Carmel, and had set him up a pillar of triumph. And was turned and departed and gone to Galgal.

And when Samuel was come to Saul, Saul said unto him: Blessed be thou in the Lord. I have done the commandment of the Lord. And Samuel answered: what meaneth then the bleating of the sheep in mine ears, and the noise of the oxen which I hear? And Saul said: they have brought them from the Amalekites. For the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God. And the remnant we have destroyed.

But Samuel said to Saul: cease and let me tell thee what the Lord hath said to me this night. And he said unto him: say on. And Samuel said when thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And the Lord anointed thee King over Israel. And then the Lord sent thee on a journey, and said unto thee, see that thou utterly destroy those sinners, the Amalekites and fight against them until ye have utterly destroyed them. And wherefore hast thou now not obeyed the voice of the Lord: But didst turn to the

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prey and hast wrought wickedness in the sight of the Lord?

And Saul said unto Samuel: I have obeyed the voice of the Lord, and went the way which the Lord sent me, and have brought Agag the King of the Amalekites. And have utterly destroyed the Amalekites. And the people took of the spoil, sheep, oxen, and the chiefest of the things which should have been destroyed, to offer unto the Lord thy God in Galgal. Then said Samuel: hath the Lord as great pleasure in burnt sacrifices and offerings, as he hath that thou shouldst obey his voice? Behold, to obey is better than offering, and to give heed is better than the fat of rams. For rebelliousness is as the sin of witchcraft, and stubbornness is wickedness and Idolatry. Because therefore thou hast cast away the word of the Lord, therefore hath the Lord cast away thee also, from being King.

Then said Saul to Samuel: I have sinned for I have trespassed the mouth of the Lord, and thy words, because I feared the people and obeyed their voice. But now take away my sin, and turn again with me, that I may worship the Lord. Then said Samuel unto Saul: I will not return with thee: for thou hast cast away the bidding of God, and therefore the Lord hath cast away thee also, that thou shalt not be King over Israel. And as Samuel turned to go away, he caught the lap of his coat, and it rent. Then Samuel said, the Lord hath rent the Kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou. And thereto he that giveth victory to Israel, will not beguile nor repent: for he is not a man, that can repent.

Then he said: I have sinned. But yet honour me before the elders of my people, and before Israel, and turn again with me, that I may pray unto the Lord thy God. And Samuel turned again and followed Saul. And Saul prayed unto the Lord. Then said Samuel: Bring ye hither to me, Agag the King of the Amalekites. And Agag came unto him delicately. And Agag said: truly the bitterness of death cometh on. And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among other women. And so Samuel hewed Agag in pieces before the Lord in Galgal. And then Samuel departed to Ramath. And Saul went home to his house to Gabaah Saul. But Samuel came no more to see Saul until the day of his death. Nevertheless Samuel mourned for Saul, because the Lord repented that he had made him King over Israel.

**flaggy: tattered, not firm. *apaid: as in paid a visit*

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[Chpt 16] And then the Lord said unto Samuel: How long wilt thou mourn for Saul, seeing I have cast him away from reigning over Israel? fill an horn with ointment, and come: I will send thee to Isai the Bethlehemite, for I have spied me a King among his sons. But Samuel answered: how shall I go? for Saul shall hear it and will kill me. And the Lord said: Take an heifer with thee, and say thou goest to offer to the Lord. And call Isai to the offering, and I will show thee what thou shalt do: And thou shalt anoint him whom I say unto thee. And Samuel did as the Lord bade him. And when he came to Bethlehem, the elders of the town were astonished at his coming, and said: Betokeneth thy coming peace? and he said yee, for I am come to offer unto the Lord. Cleanse yourselves and come with me to the offering. And he purified Isai and his sons, and bade them to the offering. And when they were come, he looked on Eliab and said: the Lords anointed is before him. But the Lord said unto Samuel: look not on his fashion nor on the height of his stature, for I have refused him. Because it is not as man seeth. For man looketh on the outward appearance: but the Lord beholdeth the heart. Then Isai called Abinadab and made him come before Samuel. And he said: neither hath the Lord chosen this. Then Isai made Samah come, and he said: neither hath the Lord chosen him. Then made Isai seven of his sons come before Samuel. And Samuel said, the Lord hath chosen none of these.

Then said Samuel to Isai: are here all thy children? and he said: the youngest is yet behind: Behold, he keepeth the sheep. Then Samuel said unto Isai: send and fetch him for we will not sit down, till he be come hither. And he sent and brought him in. And he was brown with goodly eyes, and well favoured in sight. And then the Lord said up and anoint him: for this is he. And Samuel took the horn with the ointment and anointed him in the presence of his brethren. And the spirit of the Lord came upon David, from that day forward. And Samuel rose up and went to Ramath.

But the spirit of the Lord departed from Saul, and an evil spirit sent of the Lord, vexed him. Then said his servants unto him: Behold, an evil spirit sent of God vexeth thee, let our Lord therefore command his servants to seek a man that is a cunning player with an harp. And then when the evil spirit sent of God, cometh upon thee, that he may play with his hand, and thou shalt be eased. And Saul said unto his servants: seek me a man that can well play, and bring him to me. Then answered one of his servants and said: Behold, I have seen a son of Isai the Bethlehemite, that can play upon instruments, and is an active fellow and a man of war and prudent and well made, and the Lord is with him,

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whereupon Saul sent messengers unto Isai and said: send me David thy son which is with the sheep. And Isai took an ass laden with bread, and a flacket of wine, and a kid, and sent them by David his son unto Saul. And David went to Saul and came before him, and he loved him very well, so that he was made his harness bearer. And Saul sent to Isai saying: let David remain with me, for he hath found favour in my sight. And when the spirit of God came upon Saul, David took an harp and played with his hand, and so Saul was refreshed, and did amend and the evil spirit departed from him.

[Chpt 17] The Philistines gathered their host to battle, and came together to Socoh in Juda, and pitched between Socoh and Azekah, in the end of Domim. And Saul and the men of Israel came and pitched in Oakdale and put themselves in array, to fight against the Philistines. And the Philistines stood on an hill on the one side, and Israel stood on an hill on the other side, and a valley between them. And then came a man and stood in the midst, out of the tents of the Philistines named Goliath of Geth, six cubits and a *handbreadth long, and had an helmet of brass upon his head, and a coat of mail about him. And the weight of his coat of mail was five thousand *Cickles, of brass. And he had harness of brass upon his legs, and a shield of brass upon his shoulders. And the shaft of his spear was like a weavers beam. And his spearhead weighed six hundred *sickles of iron. And one bearing a shield went before him.

And he stood and called unto the host of Israel, and said unto them: what needeth that ye should come out in array to battle? am not I a Philistine, and you servants to Saul? Choose you a man, and let him come down to me, if he be able to fight with me and to beat me, then we will be your servants. But if I can overcome him and beat him: then ye shall be our servants and serve us. And the Philistine said: I have defied the host of Israel this day give me a man and let us fight together. When Saul and all Israel heard those words of the Philistine, they were discouraged and greatly afraid. And this David was the son of an Ephrathite of Bethlehem Juda, named Isai, which Isai had eight sons. And was an old man in the days of Saul among the people. And the three eldest sons of Isai went and followed Saul to battle. And the names of his three sons that went to battle were: Eliab the eldest, and the next to him Abinadab, and the third Samah, and David was the youngest. And when the three eldest were gone after Saul, David went and departed from Saul, to feed his fathers sheep at Bethlehem. And the Philistine came forth every morning and evening, and continued forty days.

And Isai said unto David his son: take for thy brethren this Epha of parched

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corn, and these ten loaves, and run to the host, to thy brethren. And carry these ten fresh cheeses unto the captain, and look how thy brethren fare, and set out their pledges. And Saul and they and all the men of Israel were in oak valley fighting with the Philistines. And David rose up early in the morning and left the sheep with a keeper, and took and went, as Isai had commanded him, and came where the host lay. And the host was going out in array, and shouted in the battle: for Israel and the Philistines had put themselves in array, the one against the other. Then David put the pannier from him, unto the hands of the keeper of the vessels, and ran into the host and came and saluted his brethren. And as he talked with them: Behold, there stood a man in the midst, Goliath the Philistine by name, of Geth, which came out of the Array of the Philistines, and spake of the manner above rehearsed, that David heard it. And all the men of Israel, when they saw the man, ran away from him, and were sore afraid. And every man of Israel said: See ye this man that is come forth, even to revile Israel is he come. And to him that beateth him will the king give great riches, and will give him his daughter thereto: yea and make his fathers house free in Israel.

Then spake David to the men that stood by and said: What shall be done to the man that beateth this Philistine and taketh away the shame from Israel? for what is this uncircumcised Philistine, that he should revile the host of the living God? And the people answered as it is rehearsed saying: so shall it be done to the man that beateth him. And Eliab his eldest brother heard when he spake unto the man and was angry with David and said: Why camest thou away, and with whom hast thou left those few sheep in the wilderness? I know thy pride and the malice of thine heart, that thou art come to see the battle. And David answered, what have I now done? is there any more save a word? And departed from by him into another front, and spake of the same manner, and the people answered him again, as before.

And they that heard the words which David spake, rehearsed them before Saul, which caused him to be fetched. And David said to Saul: Let no mans heart fail him because of him. Thy servant will go and fight with his Philistine. And Saul said to David again, thou art not able to go unto this Philistine, to fight with him. For thou art but a lad, and he hath been a man of war even from his youth. Then said David unto Saul, as thy servant kept his fathers sheep, there came a Lion and likewise a Bear, and took a sheep out of the flock. And I went out after him and smote him, and took it out of his mouth. And when he arose against me, I caught him by the beard and smote him and slew him. For both a Lion and also a Bear hath thy servant slain. And this uncircumcised Philistine

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shall be as one of them, for his railing on the host of the living God. And David spake moreover, the Lord that delivered me out of the hands of the Lion and out of the hands of the Bear, he shall deliver me also out of the hands of the Philistine.

Then said Saul to David go, and the Lord be with thee. And Saul put his raiment upon David, and put an helmet of brass upon his head, and put a coat of mail upon him, and girt David with his own sword upon his raiment. And he assayed to go, for he never proved it. Then said David unto Saul: I cannot go in these, for I have not been used thereto, and put them off him and took his staff in his hand, and chose him five smooth stones out of a brook and put them in a shepherds bag which he had, and in a poke, and his sling in his hand, and went to the Philistine.

And the Philistine came and drew near to David, with the man that bare a shield before him. And when the Philistine looked and saw David: he disdained him, for he was but a lad, ruddy and goodly to look upon. And the Philistine said unto David: am I a dog, that thou comest to me with a staff? and he cursed David in the name of his Gods. And he said to David: come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine thou comest to me with a sword a spear and a shield: But I come to thee in the name of the Lord of hosts, the God of the host of Israel whom thou hast railed upon. This day shall the Lord deliver thee into my hand, and I shall smite thee and take thine head from thee, and will give the carcasses of the host of the Philistines this day unto the fowls of the air and to the beasts of the earth, and all the world shall know, that there is a God in Israel. And all this congregation shall know, that the Lord saveth not with the sword and spear. For the battle is the Lords, and he shall give you into our hands.

And when the Philistine arose and came and drew nigh unto David: David hasted and ran in array even against the Philistine. And David put his hand in his poke and took out a stone and slung it, and smote the Philistine in his forehead that the stone sunk into his forehead, and he fell grovelling to the earth. And so David overcame the Philistine with a sling and a stone, and smote the Philistine and slew him. And because David had no sword in his hand, he ran and stood upon the Philistine, and took his sword and drew it out of his sheath and slew him and cut off his head therewith. And when the Philistines saw that their champion was dead, they fled. And the men of Israel and of Juda arose and shouted and followed after the Philistines, until they came to the valley and unto the gates of Akaron. And the Philistines fell down dead by the

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way, even unto Geth and Akaron. And then the children of Israel returned from chasing after the Philistines and robbed their tents. And David took the head of the Philistine and brought it to Jerusalem: But he put his armor in his tent. When Saul saw David go forth against the Philistine, he said unto Abner the captain of his host, Abner, whose son is this lad? And Abner answered, as truly as thy soul liveth, O king, I cannot tell. Then said the king: Enquire thou, whose son the youngling is. And so when David was returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him: whose son art thou, thou lad? And David answered the son of thy servant Isai the Bethlehemite.

**handbreadth long, (just over 9') *Cickle or sickle (5000= nearly 160 lbs, six hundred *sickles (nearly 20 lbs.): "modern" Hebrew scale of measurement : shekel = about 1/2 oz it is nevertheless possible that ancient measurements were based on "giants" and their physical stature, for giants ruled the land as it is recorded; making then these sizes and weights much larger.*

[Chpt 18] And when he had made an end of speaking unto Saul, the soul of Jonathas was knit with the soul of David. Insomuch that he loved him as his own soul. And Saul took him that day and would let him go no more home to his fathers house. And Jonathas and David bound themselves the one to the other, for Jonathas loved him as his own soul. And Jonathas put off his own coat that was upon him, and gave it David, and thereto his mantle, his sword, his bow and his girdle. And David went out to all that Saul sent him, and behaved himself wisely. And when Saul had set him over his men of war, he pleased all the people, and Sauls servants thereto.

And it happened as they went, when David was returned from the slaughter of the Philistine, that women came out of all cities of Israel singing and dancing, against Saul, with timbrels, with joy, and with fiddles. And the women that played sang thereto, and said: Saul hath slain his thousand, and David his ten thousand. Then was Saul exceeding wroth and that saying displeased him, and he said: they have ascribed unto David ten thousand, and to me but a thousand. And what can he more have save the kingdom? Wherefore Saul looked on side of David from that day forward. And it happened on the morrow, that the evil spirit sent of God came upon Saul, so that he prophesied in the midst of the house. And David played on the instrument with his hand as he was daily *wont. And Saul had a spear in his hand, and hurled it intending to have nailed David to the wall. But David avoided out of his presence two times. For Saul was afearred of David, because the Lord was with him, and was departed from

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Saul. And then Saul put David from him and made him a captain over a thousand, and he went out and in before the people. And David was wise in all that he took in hand, and the Lord was with him. Wherefore when Saul saw that he was so exceeding wise, he was afraid of him. But all Israel and Juda loved David, because he went out and in before them. Then said Saul to David. Behold my eldest daughter Merob, her I will give thee to wife: Only play the man and fight the Lords battles. For Saul thought mine hand shall not be upon him, but the hand of the Philistines. And David answered Saul: what am I? and what is my life or the kindred of my father in Israel, that I should be son in law to the king: How be it when the time was come that Merob Sauls daughter should have been given to David she was given unto Adziel a Neholothite, to wife. How be it Michol Sauls daughter loved David. And when it was showed Saul: the thing pleased him well. And he said: I will give him her that she may be a snare to him, to bring the hand of the Philistines upon him. And Saul said to David: thou shalt this day be my son in law again. And Saul commanded his servants to commune with David secretly and say: Behold the King hath a favour to thee, and all his servants love thee, be therefore the kings son in law.

And Sauls servants spake those words in the ears of David. But David answered: seemeth it to you a light thing to be the kings son in law, when I am a poor man and of small reputation? And Sauls servants told him again saying: of this manner answered David. Then said Saul: this wise say to David: the king careth for no other dowry but for an hundred foreskins of the Philistines, to be avenged of the kings enemies. For Saul thought to make David fall into the hands of the Philistines. Then his servants told David these words, and it pleased David well to be the kings son in law. And shortly after that David arose with his men, and went, and slew of the Philistines, two hundred men, and brought their foreskins, and satisfied the King thereof to be his son in law. And so Saul gave him Michol his daughter to wife. And when Saul saw and understood, how that the Lord was with David, and that Michol his daughter loved him, he was the more afraid of David, and became Davids enemy for ever. And when the Philistines went out to war, David behaved himself wiser than all the servants of Saul: so that his name was much set by.

**wont (daily done or on a regular basis)*

[Chpt 19] Then Saul communed with Jonathas his son, and with all his servants, that they should kill David. But Jonathas Sauls son had a great favour to David, and told David saying: Saul my father goeth about to slay thee. Now

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therefore take heed to thyself *betimes and abide in some secret place and hide thyself. And I will go out and stand by my father in the field where thou art, and will commune with my father of thee, and if I can perceive *ought I will tell thee. And Jonathas spake the best of David unto Saul his father and said unto him: let not the king sin against his servant David, for he hath not sinned against thee, and his works are to thee ward very good. For he did put his life in his hand and slew the Philistine, and the Lord gave a great victory to all Israel. And thou sawest it, and thou rejoiced, wherefore then shouldst thou sin against innocent blood, and slay David for nought? And Saul hearkened unto the voice of Jonathas and sware: as truly as the Lord liveth, he shall not die. Then Jonathas called David and showed him all those words, and brought him to Saul. And he was in his presence as in times past.

And the war began again, and David went out and fought with the Philistines and slew a great slaughter, and put them to flight. And the evil spirit of the Lord was upon Saul as he sat in his house having a *Javelin in his hand, and David played with his hand. And Saul intended to nail David to the wall with the *Javelin: But David rid himself out of Sauls presence and he smote the spear into the wall. But David fled and saved himself that same night. Then Saul sent messengers unto Davids house, to watch him and to slay him in the morning. But Michol his wife told it him saying: If thou save not thyself this night, tomorrow thou art a dead man. And so Michol let David down through a window, and he went and fled and saved himself. And then she took an Image and laid it in the bed, and put a pillow stuffed with goats hair under the head of it, and covered it with a cloth. And when Saul sent messengers to fetch David, she said that he was sick. Then Saul sent the messengers to see David saying: bring him to me, bed and all, that he may be slain. And when the messengers were come in: Behold there lay an Image in the bed, with a pillow of goats hair under the head of it. Then said Saul to Michol: why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michol answered Saul: he said unto me, let me go, or else I will kill thee. And so David fled and escaped and went to Samuel to Ramath and told him all that Saul had done to him. And he, and Samuel went and dwelt in Naioth.

And it was told Saul saying: Behold, David is at Naioth in Ramath, then Saul sent messengers to fetch David. And when they saw a company of prophets prophesying and Samuel standing fast by them, the spirit of God fell upon the messengers of Saul, and they prophesied too. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers yet

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again the third time which prophesied also. Then went he himself to Ramath, and when he came to a great well that is in Socoh, he asked and said: where are Samuel and David? And they said: see they be at Naioth in Ramath and as he went thither to Naioth in Ramath the spirit of God came upon him also and he went prophesying, until he came to Naioth in Ramath. And he stripped off his clothes and prophesied before Samuel in like manner, and fell naked all that day and all that night, wherefore it is a common saying, is Saul also among the prophets?

**betimes (quickly, soon) *ought (anything) *J capital as recorded *Javelin : throwing spear*

[Chpt 20] And David fled from Naioth in Ramath and went and said before Jonathas: What have I done? wherein am I faulty? what is the sin that I have committed before thy father that he seeketh my life? And Jonathas answered him: God forbid, thou shalt not die. For see my father will do nothing either great or small, but that he will show it me. For why should my father hide this thing from me? there shall be no such thing. And David sware again and said: thy father knoweth that I have found grace in thine eyes and therefore he thinketh, Jonathas shall not know it, lest he be sorry. For in very deed even as truly as the Lord liveth, and as truly as thy soul liveth, there is but a step between me and death. Then said Jonathas unto David, whatsoever thy soul desireth that I will do unto thee. And David said unto Jonathas: Behold, tomorrow is the first day of the month, and I should sit with the king at meat. But let me go that I may hide myself in the fields unto this day three days at evening. If thy father miss me, then say: David asked leave of me, that he might go to Bethlehem to his own city, for there is holden a yearly feast for all his kin. And if thy father say thus: it is well done, then thy servant shall have peace. But and if he be angry: then be sure that wickedness is utterly concluded of him. And then thou shalt show mercy unto thy servant, for thou hast made with me thy servant a bond in the Lord. Notwithstanding if there be in me any trespass, then slay me thyself, for what needeth thee to bring me to thy father?

And Jonathas answered: God keep that from thee, that I should know, that wickedness were concluded of my father, to come upon thee: and should not tell it thee. Then said David, who shall tell me, if thy father answer cruelly? Then said Jonathas to David, come and let us go out into the fields. And they went out both of them into the fields.

And Jonathas said unto David: O' Lord God of Israel, when I have groped my

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fathers mind, one time or other within this three days, that it stand well with David: and I then send not unto thee and shew it thee, the Lord do so and so unto Jonathas. And in like manner, if evil to thee ward please my father, I will show thee and send thee away, that thou mayst go in peace. And the Lord be with thee as he hath been with my father. And thou shalt perform unto me the mercy of the Lord, not only while I live but even when I am dead pluck not thy mercy away from my house forever: No not when the Lord hath destroyed the enemies of David every one from the face of the earth.

And so Jonathas made a bond with the house of David, desiring that the Lord should seek out of the hands of Davids enemies their wickedness. And with other words Jonathas adjured David, because he loved him. For as his own soul he loved him.

Then said Jonathas to David: tomorrow shall be the first day of the moon. And thou shalt be missed, because the place shall appear empty. But this day three days come in any wise unto the place where thou shalt hide thy self, when it is workday: even by the stone Esell. And I will shoot three arrows by the one side thereof, as though I shot at a mark, and will send after a lad, and bid him go seek the arrows. If I say unto the lad: see the arrows are on this side thee, bring them: then come thou: for it is peace and nothing to do, as sure as the Lord liveth. But and if I say thus unto the young fellow, behold, the *Arrows are beyond thee, then go, for the Lord hath sent thee away. And of this which thou and I have spoke: behold the Lord is witness between thee and me for ever. And so David hid himself in the field. And when the new moon was come, the king sat him down at meat, for to eat. And the king sat him down after the old manner, in his seat by the wall. And Jonathas arose, and Abner sat by Sauls side, and Davids place was empty. Nevertheless yet Saul said nothing at all that day. For he thought something had chanced him that he is not clean. But on the morrow which was the second day of the moon, when Davids place appeared empty, Saul said unto Jonathas his son: wherefore cometh not the son of Isai to meat, neither yesterday nor today? And Jonathas answered unto Saul, David asked license of me to go to Bethlehem saying: let me go I pray thee, for our kindred hold an offering in the city, and my brother hath sent for me. Now therefore if I have found favour in thine eyes let me go and see my brother. And therefore he cometh not unto the table of the King. Then was Saul angry with Jonathas and said unto him: O froward and rebellious, thinkest thou I know not how thou hast chosen the son of Isai unto thine own rebuke, and unto the rebuke and shame of thy mother. For as long as the son of Isai lieth upon the earth, thou

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shalt not be stablished, nor yet thy kingdom, wherefore now send and fetch him unto me, for he is the child of death.

But Jonathas answered Saul his father and said to him: wherefore should he die? what hath he done? Then Saul cast a spear at him to hit him, whereby Jonathas knew well, that it was utterly determined of his father, to slay David. And so Jonathas arose from the table in a great anger and did eat no meat the second day of the month, for he was sorry for David, because his father had done him shame. On the next morning Jonathas went out unto the field, at the time appointed with David, and a little lad with him. And he said unto the boy: run and find out mine arrows which I shoot. And as the boy ran, he shot an arrow beyond him. And when the lad was come to the place whither Jonathas had shot the arrow, Jonathas cried after him and said: the arrow is beyond thee. And he cried after the lad: haste, make speed and stand not still. And Jonathas lad gathered up the arrow and came to his master. But the lad knew nothing of the matter: Only Jonathas and David knew it. Then Jonathas gave his weapons unto the lad and said unto him: go and carry them to the town. And as soon as the lad was gone, David arose out of a place that was toward the south and fell on his face to the ground and bowed himself three times. And they kissed either other and wept together, but David more abundantly. And Jonathas said to David: go in peace which we have sworn both of us in the name of the Lord saying: the Lord be between thee and me, and between thy seed and mine for ever. And he rose and departed. And Jonathas went in to the town.

** Cap A as recorded*

[Chpt 21] Then came David to Nob to Ahimelech the priest. And Ahimelech was astounded at his coming and said unto him: Why cometh thou thyself alone, and no man with thee? And David said to Ahimelech the priest: the king hath commanded me to do a certain thing and said unto me, let no man know whereabout I send and what I have commanded thee to do. And therefore I have appointed my servants to such and such places. And now what hast thou under thine hand? give me five leaves of bread or what cometh to hand.

And the priest answered David and said: there is no common bread under mine hand, but there is hallowed bread, if the young men had abstained only from women. And David answered the priest and said unto him: of a truth women hath been locked up from us about a three days, when I came out: and the vessels of the young men were holy. How be it this way is unpure, but it shall be hallowed in the vessel. And so the priest gave him hallowed bread, for

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there was none other bread there save showbreads that were taken from before the Lord, to put fresh bread there, the day that it was taken away.

And there was there the same day a certain man of the servants of Saul abiding before the Lord named Doeg an Edomite, the chiefest of Sauls herdsmen. And David said unto Ahimelech: is not here under thine hand other spear or sword? for I have neither brought my sword nor mine harness with me, because the Kings business required haste. Then the priest answered: the sword of Goliath the Philistine whom thou slewest in Oakdale, that is here wrapped in a cloth behind the Ephod. If thou wilt take that, take it: for there is no other save that here. And David said: there is none to that, give it me.

And David arose and fled the same day from the presence of Saul, and went to Achis the king of Geth. And the servants of Achis said of him: is not this David the King of the land? did they not sing unto this fellow in dances saying: Saul hath slain his thousand, and David his ten thousand? And David put those words into his heart and was sore afraid of Achis the King of Geth. And he changed his countenance before them, and raved in their hands, and *scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

Then said Achis unto his servant. Lo ye saw that this man was beside himself, wherefore then have ye brought him to me? lack I madmen, that ye have brought this fellow to play the madman in my presence? he shall not come into my house.

**scrabbled: to scrape and mark with the hands frantically.*

[Chpt 22] And David departed thence and escaped, and came unto the cave Odollam. When his brethren and all his fathers house heard it, they went thither to him. And there gathered unto him all men that were in cumbrance and in debt and troubled in their hearts, and he became a captain over them. And there were with him upon a four hundred men. And David went thence to Mazpah in the land of Moab, and said unto the King of Moab: Let my father and mother I pray thee, have their abiding with you, till I know what God will do with me. And he left them with the King of Moab, and they dwelt with him all the while that David kept himself in holds. And the prophet Gad said unto David: Abide not in castles, but depart and go to the land of Juda. Then David departed and came into the forest Hareth. And Saul heard of it: for David was known and also the men that were with him. And as Saul sat in Gabaah under a grove upon a high bank with his spear in his hand and all his men about him, he said unto his servants that stood about him: Hear I pray you, you sons of Jemini: will the son

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of Isai also give every one of you fields and vineyards, and make you all captains over thousands and over hundreds? that ye have all conspired against me, so that there is none of you that openeth mine ear, insomuch that my son hath made a bond with the son of Isai, neither is there any of you that mourneth for me or showeth it in mine ear: because my son hath set up my servant to lie await against me, as it appeareth this day.

Then answered Doeg the Edomite, which had the oversight of the servants of Saul and said: I saw the son of Isai, when he came to Nob, to Ahimelech the son of Ahitob, which asked counsel of the Lord for him, and gave him victuals, and the sword of Goliath the Philistine also. Then the king sent to call Ahimelech the priest the son of Ahitob, and all his fathers house: that is to say, the priests that were in Nob. And they came all to the King. And Saul said: hear thou son of Ahitob. And he said: here I am my lord. Then said Saul to him: why have ye conspired against me, thou and the son of Isai, insomuch that thou hast given him victual and a sword, and hast asked counsel of God for him, that he should arise against me and lie await as it is come to pass this day? And Ahimelech answered the king and said: who is so faithful among all thy servants as David and thereto the kings son in law, and goeth at thy bidding, and is had in honor in thine house? have I this day begun first to ask counsel of God for him? God forbid that from me: let not the king put such a thing unto his servant and on all the house of my father. For thy servant knoweth nothing of all this, either less or more.

But for all that the king said: thou shalt surely die Ahimelech, both thou and all thy fathers house. Then said the king unto his footmen that stood about him: turn and slay the priests of the Lord, both because their hand is with David and because they knew when David fled and showed it not to me. But the servants of the king would not move their hands, to run upon the priests of the Lord. Then said the King to Doeg: turn thou and smite the priests. And Doeg the Edomite turned and ran upon the priests and slew that same day four score and five persons that did wear each man a linen Ephod. And Nob the city of the priests he smote with the edge of the sword, both man and woman, child and suckling, with ox, ass and sheep.

But yet one of the sons of Ahimelech the son of Ahitob, named Abiathar, escaped and fled to David, and showed David, how that Saul had slain the Lords priests. And David said unto Abiathar: I knew it the same day, that Doeg the Edomite which was there would tell it Saul. And I am cause of the death of all the Souls of thy fathers house. Abide with me and fear not: he that seeketh

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thy soul, shall seek mine, and with me thou shalt be in safeguard.

[Chpt 23] Then men told David saying: Behold, the Philistines fight against Keilah, and spoil the barns. Then David asked the Lords advice saying: shall I go and smite the Philistines? And the Lord said unto David: go and smite the Philistines and save Keilah. Then said Davids men unto him: see we be afraid here in Juda. What shall we then be, when we come to Keilah, to the host of the Philistines? Then David asked the Lord again. And the Lord answered him and said: up and go to Keilah, for I will deliver the Philistines into thine hands.

And so David and his men went to Keilah and fought with the Philistines, and drove away their cattle and slew a great slaughter of them. And so David saved the inhabiters of Keilah. And it chanced when Abiathar the son of Ahimelech fled to David to Keilah that he brought an Ephod in his hand.

And it was told Saul, that David was come to Keilah. Then said Saul: God hath delivered him into mine hand. For he is shut in, that he is come into a town with gates and bars. And Saul called all the people to war, for to go to Keilah to besiege David and his men. But David had knowledge that Saul imagined mischief against him, and said therefore to Abiathar the priest: Bring the Ephod. Then said David, O' Lord God of Israel, thy servant heareth that Saul is about to come to Keilah to destroy the city for my sake: will the men of Keilah deliver me into his hand? or will Saul come as thy servant heareth say? Lord God of Israel tell thy servant. And the Lord said: he will come. Then said David: will the men of Keilah deliver me and my men into the hand of Saul? and the Lord said they will deliver you.

Then David and his men which were upon a six hundred, arose and departed out of Keilah and went whither chance drove them. And when it was told Saul, that David was fled from Keilah, he let the journey alone. And David abode in the wilderness in strong holds, and in a mountain in the wilderness of Ziph. And Saul sought him all his life, but God delivered him not into his hand. And David saw that Saul was come out, to seek his life, while David was in the wilderness of Ziph in a thicket. And Jonathas Sauls son arose and went to David to the thicket, and strengthened him in God, and said unto him: fear not, for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I must be next unto thee: And Saul my father thereto knoweth that it shall be so. And they made a bond both of them together before the Lord. And David tarried still in the thicket, and Jonathas went to his house.

Then came the Ziphites to Saul, to Gabaah saying: David hideth himself fast by us in strong holds that are in a thicket in the hill of Hachilah right side of the

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wilderness. Now therefore sir king, come down with lust that thy soul hath to come. And our part shall be to deliver him into the hands of the king. Then said Saul: Blessed are ye in the Lord: for ye have compassion on me. Go I pray you and mark more diligently, and know and see his haunt, where his foot hath been, and who hath seen him there: for it is told me that he is very subtle. See therefore and know all the lurking where he lurketh, and come again to me with the certainty, and I will go with you. And then if he be in the land, I will hunt him out with all the thousands of Juda.

And they arose and went to Ziph before Saul. But David and his m in the wilderness of Maon, in the wild field, on the right hand wilderness. For when Saul was gone with his men to seek, it was told David. And therefore he went unto a *Rock and dwelt in the wilderness of Maon. And when Saul heard that, he followed after David into the wilderness of Moan. And Saul and his men went on the one side of the mountain, and David and his men on the other. And David as a man amazed, made haste to get from Saul. For Saul and his men had compassed David and his men round to take them.

But there came a messenger to Saul saying: Haste thee and come, Philistines are come in and rove the land. Wherefore Saul returned from persecuting David, and went against the Philistines. And therefore the called *Selah Mahelecoth. And then David went thence and dwelt in holds at Engadi.

**Rock exactly as recorded. *Selah Mahelecoth: that is the "Rock of division" from the Hebrew.*

[Chpt 24] When Saul was come again from the Philistines, there were that told him saying: behold, David is in the wilderness of Engadi. Then Saul took three thousand men out of all Israel, and went to seek David and his men in the *Rocks, where no thing haunted but wild goats. And he came to the flocks of sheep by a ways side where was a cave. And Saul went in to *cover his feet. And David and his men sat a long by the sides of the cave. And the of David said unto him: see the day is come, of which the Lord said unto thee: Behold, I will deliver thine enemy into thine hand, and thou shalt do with him what it pleaseth thee. Then David arose and cut off a lap of Sauls coat privily. And immediately Davids heart smote him, because he had cut off a lap of Sauls coat. And he said unto his men: the Lord keep me from doing that thing unto my master that is the Lords anointed, to lay mine hand upon him, seeing he is the Lords anointed. And so David kept of his servants with words, and suffered them not to go upon Saul.

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And when Saul was up out of the cave and gone away, David arose and went out of the cave and cried after Saul saying: My lord king. And Saul looked behind him. And David stooped to the earth and bowed himself, and said to Saul: wherefore giveth thou an ear to mens words, that say, David seeketh thee evil? Behold this day thine eyes have seen, how that the Lord had delivered thee this day, into mine hand in the cave. When they bade kill thee, mine eye had compassion on thee: and I said: I will not lay my hands on my master, for he is the Lords anointed. And moreover my father, see yet the lap of thy coat in my hand. And in as much as I killed thee not too, when I cut off the lap of thy coat, understand and see, that there is neither evil nor rebelliousness in me, and that I have not sinned against thee. And yet thou huntest after my soul to take it. The Lord be judge between thee and me, and the Lord avenge me of thee. But mine hand be not upon thee. According to the old proverb, wickedness shall proceed out of the wicked: But mine hand be not upon thee. After whom art thou come out, thou king of Israel? After whom chasest thou, even after a dead dog, and after a flea. The Lord be judge and judge between thee and me, and see and *pleate my cause, and judge me free out of thine hand. When David had made an end of speaking all these words to Saul, Saul said: is this thy voice my son David? and he lifted up his voice and wept, and said to David: thou art righteouser than I, for thou hast rewarded me with good, and I have rewarded thee with evil. And thou hast showed this day how that thou hast dealt lovingly with me, for as much as when the Lord had locked me in thine hands, thou slewest me not. For who shall find his enemy, and let him depart a good way. Wherefore the Lord reward thee with good, for that thou hast done unto me this day. And now I know well that thou shalt be King, and that the kingdom of Israel shall be stablished in thine hand. Swear therefore unto me by the Lord, that thou shalt not destroy my seed after me, and that thou shalt not destroy my name out of my fathers house. And David sware unto Saul, and Saul went home. But David and his men gat up unto an hold.

**Rocks: as recorded * to cover his feet; is to rest, as Boaz was doing when Ruth came to him, book of Ruth. *pleate: plead*

[Chpt 25] And then Samuel died, and all Israel gathered together and lamented him, and buried him in his own house at Ramath.

And David arose and gat him to the wilderness of Pharan. And there was a man in Maon whose cattle was in Carmel, and the man was exceeding mighty,

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and had three thousand sheep and a thousand goats. And he was shearing his sheep in Carmel. The name of the man was Nabal, and the name of his wife was Abigail, and was a woman of good wisdom and beautiful. But the man was churlish and of shrewd conditions and was a Calebite. And when David heard in the wilderness, that Nabal share his sheep, he sent out ten of his young men, and said unto them: get you up to Carmel and go to Nabal and greet him in my name. And thus wise say unto my friend: peace be to thee, peace be to thine house and peace be unto all that thou hast. I have heard say that thou hast shearers. Now the shepherds were with us, and we did them no spite, neither was there ought missing unto them, all the while they were in Carmel: ask thy lads, and they will show thee. Wherefore let these young men find favour in thine eyes (for we come in a good season) and give I pray thee whatsoever cometh to thine hand unto thy servants and to thine son David.

And Davids young men came and told Nabal all those words in the name of David and then stopped. And Nabal answered Davids servants and said: What is David? and what is the son of Isai? there is plenty of servants now a days, that break away every man from his master. I should take my bread, my water and my flesh that I have killed for my shearers, and give it men which I know not *whence they be?

And Davids servants turned their way and went again, and came and told him according to all those sayings. Then David said unto his men: gird every man his sword about him. And they girded every man his sword on, and David thereto girded on his sword. And there followed David upon a four hundred men, and two hundred abode by the stuff.

But one of the lads told Abigail Nabals wife saying: see David sent messengers unto our master out of the wilderness to salute him, and he railed on them. And yet the men were very good unto us and did us no displeasure, neither missed we anything, as long as were conversant with them, when we were in the fields. But they were a wall of defense unto us both by night and also by day, all the while we were with them keeping sheep. Now take heed and see what thou hast to do, for it is concluded to do mischief unto our master and to all his household. And he is ungracious to speak to. Then Abigail made haste and took two hundred loaves and two bottles of wine and five sheep ready dressed and five measures of parched corn, and a hundred bundles of raisins and two hundred *frails of figs, and laded them on asses, and said unto her young men: go before me, and see I come after you, and told her husband Nabal nothing thereof. And as she rode on her ass and was coming down in a *slade of

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the hill, David and his men came down against her, and she met them.

And David said: in vain have I kept all that this fellow had in the wilderness: so that nought was missed that pertained unto him, for he hath quit me with evil for good. So and so do God unto the enemies of David, as I will not leave of all that pertain to him, by the dawning of the day, ought that *pisseth against the wall.

When Abigail saw David, she hasted and lighted off her ass and fell before David on her face, and bowed herself to the ground, and fell at his feet and said: Let this unhappy deed be counted mine, my Lord, and let thine handmaid speak in thine audience, and hear the words of thy handmaid. Let not my Lord regard this unthrifty man Nabal, for as his name is, so is he. Nabal is his name and folly is with him. But I thine handmaid saw not the young men of my Lord which thou sendest.

And now my Lord as sure as the Lord liveth and as thy soul liveth, the Lord hath withholden thee from coming to shed blood and from avenging thyself with thine own hand. Furthermore I pray God that thine enemies and they that intend to do my Lord evil, may be as Nabal. And now this blessing which thine handmaid hath brought, let it be given unto the young men that follow my Lord.

Forgive the trespass of thine handmaid that the Lord may make my Lord a sure house, because my Lord fighteth the battles of the Lord, and there could none evil be found in thee in all thy life. And if any man rise to persecute thee and to seek thy soul, the soul of my Lord be bound in a bundle of life with the Lord thy God. And the souls of thy enemies be slung in the middle of a sling. And moreover when the Lord shall have done to my Lord all the good that he hath promised thee, and shall have made thee ruler over Israel: then shall it be no grudge of conscience unto thee or discouragement of heart unto my Lord, that thou sheddest blood causeless and didst avenge thyself.

And moreover when the Lord shall have dealt well with my Lord, then think on thine handmaid. Then said David to Abigail: blessed be the Lord God of Israel which sent thee this day to meet me. And blessed be thy behavior, and blessed be thou which hath kept me this day from coming to shed blood and from avenging myself with mine own hand. For in very deed as sure as the Lord God of Israel liveth which hath kept me back from hurting thee, except thou hadst hasted and met me, there had not been left Nabal by the dawning of the day, a pisser against the wall. And so David received of her hand that she brought him, and said to her: go in peace to thine house. And see I have obeyed thy voice and have received thee to grace.

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And when Abigail came to Nabal: behold, he held a feast in his house like the feast of a King, and Nabals heart was merry within him, and he was drunk a good. Wherefore she told him nought neither little nor more, until the morrow day. But in the morning, when the wine was gone out of Nabal, his wife told him these words, and his heart died within him, and he became as a stone, and upon a ten days after the Lord smote Nabal, that he died. And when David heard that Nabal was dead, he said: Blessed be the Lord that hath judged the cause of my rebuke of the hand of Nabal, and hath kept his servant from evil, and hath turned the wickedness of Nabal again upon his own head. And David sent to commune with Abigail, to the intent to take her to his wife. And when the servants of David were come to Abigail to Carmel, they spake unto her saying: David sent us unto thee, to take thee to his wife. And she arose and bowed herself on her face to the earth, and said: Behold thy handmaid, to be a servant to wash the feet of the servants of my Lord. And Abigail hastened and arose and gat her up upon an Ass, with five damsels of hers that went at her feet, and went after the messengers of David and was his wife. David also took Ahinoam of Jezrahel, and they were both his wives. But Saul gave Michol his daughter Davids wife to Phalti the son of Lais of Gallin.

**whence (from where) *frails (reed baskets) *slade (side of, valley) *pisseth against the wall. *(meaning anything male)*

[Chpt 26] After that came the Ziphites unto Saul to Gabaah saying: David hideth himself in the hill of Hachilah even before the wilderness. Then Saul arose and went to the wilderness of Ziph and three thousand chosen men of Israel with him, for to seek David in the wilderness of Ziph. And Saul pitched in the hill of Hachilah which lieth before the wilderness, by the ways side. But David dwelt in the wilderness. And when he saw that Saul came after him into the wilderness, he sent out spies and understood that Saul was come of surety.

Wherefore David arose and went to the place where Saul had pitched, and beheld the place where Saul lay with Abner the son of Ner his chief captain. For Saul lay within a round bank and the people pitched round about him. Then answered David and spake to Ahimelech the Hethite and to Abisai the son of Zaruiah and brother to Joab saying: who will go down with me to Saul to the host? Abisai said: I will go down with thee.

And so David and Abisai came to the people by night. And behold, Saul lay sleeping within a round bank and his spear pitched in the ground at his head, Abner and the people lying round about him. The said Abisai to David: God

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hath closed in thine enemy unto thine hand this day. Now therefore let me smite him a fellowship with my spear to the earth, even one stroke, and I will not smite him the second time. But David said to Abisai: destroy him not, for who can lay his hand on the Lords anointed and be guiltless? And David said furthermore: as sure as the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and there perish: but the Lord keep me from laying mine hand upon the Lords anointed. Now then take a fellowship the spear that is at his head, and the cruse of water, and let us go. And David took the spear and the cruse of water that were at Sauls head, and they gat them away, and no man saw or knew it or awoke. For they were all asleep. Because the Lord had sent a slumber upon them. Then David went over to the other side and stood on the top of an hill afar off (a great space being between them) and cried to the people and to Abner the son of Ner saying: Answerest thou not Abner? and Abner answered and said: What art thou that criest to the king? and David said to Abner: art not thou a man, and who is like thee in Israel? But wherefore hast thou not kept thy Lord the king? For there came one of the folk to destroy the king thy Lord. It is not good that thou hast done. As truly as the Lord liveth ye are worthy to die, because ye have no better kept the Lords anointed. And now see where the kings spear is and the cruse of water that were at his head.

Then Saul knew Davids voice and said: is this thy voice my son David? and David said: it is my voice my Lord king. And he said thereto wherefore doth my lord persecute his servant? for what have I done? or what evil is in mine hand? Now hear therefore (my Lord king) the words of thy servant. If the Lord have stirred thee up against me, he shall smell the savour of sacrifice. But and if they be the children of men, cursed be they before the Lord. For they have cast me out from abiding in the inheritance of the Lord, saying: hence and go serve other Gods. And yet I hope my blood shall not fall to the earth before the face of the Lord, though the King of Israel be come out to hunt a flea, as men hunt the partridges in the mountains. Then said Saul: I have sinned, come again my son David for I will do thee no more harm, because my soul was precious in thine eyes this day. Behold, I have played the fool and have erred exceeding much. And David answered and said: Behold the Kings spear, let one of the young men come over and fetch it. The Lord reward every mans righteousness and faith: for the Lord delivered thee into my hand this day, but I would not lay my hand upon the Lords anointed. And as thy life was much set by this time in mine eyes: so be my life set by in the eyes of the Lord, that he deliver me out of

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all tribulation. And Saul said to David: Blessed art thou my son David: for thou shalt be a doer and also able to bring to an end. And so David went his way, and Saul turned to his place again.

[Chpt 27] Then thought David in his heart: I may perish one day or other by the hands of Israel. There is no better for me, than to flee into the land of the Philistines, that Saul of very despair to find me, may cease to seek me any more in all the coasts of Israel: for so I may escape his hand. And David arose and he and the six hundred men that were with him went unto Achis, the son of Maoch, King of Geth. And David dwelt with Achis at Geth, both he and his men, every man with his household, and David with his two wives: Ahinoam the Jezrahelite and Abigail Nabals wife of Carmel. And when it was told Saul that David was fled to Geth, he sought no more for him. And David said unto Achis: If I have found grace in thine eyes, let me have a place in some town in the fields, that I may dwell there. For what should thy servant dwell in the head city of the kingdom with thee. Then Achis gave him Zikeleg the same day for which cause Zikeleg pertaineth unto the kings of Juda unto this day. And the time that David dwelt in the country of the Philistines, was a year and four months. And David and his men went and ran upon the Gesurites, the Gersites and the Amalekites: which nations were from the beginning the inhabitants of the land, as men go to Sur, and so forth to Egypt. And David smote the land and left neither man nor woman alive, and took the sheep, the oxen, the asses, camels, and clothes, and removed and came to Achis. And Achis said: have ye not been a roving this day? And David answered: yes in the south of Juda, and in the south of the Jezrahelites, and in the south of the Kenites. And David saved neither man nor woman alive to bring to Geth, for fear lest they should tell on them saying: so did David and so is his manner all the while he dwelt in the country of the Philistines. And Achis believed David saying: he hath made him self to stink unto his people Israel, and thereto he shall be my servant for ever.

[Chpt 28] And it chanced in those days, that the Philistines gathered their host together to war, intending to fight with Israel. And Achis said to David: Be sure, thou shalt go out with me in the host, and thy men also. And David said again to Achis: then thou shalt know, what thy servant can do. And Achis said to David: then I will make thee keeper of my head for ever. Samuel was then dead, and all Israel had lamented him and buried him in Ramath his own city. And Saul had put the women that had spirits of prophecy and the Sorcerers out of the land. And the Philistines gathered together and came and pitched in Sunam. And Saul and all Israel gathered together and pitched in Gelboe. And

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when Saul saw the host of the Philistines, he was afraid, and his heart was sore astonished. And Saul asked counsel of the Lord: But the Lord answered him not, neither by dream nor by *Urim, nor yet by prophets.

Then said Saul unto his servants: seek me a woman that is mistress of a spirit of prophecy that I may go to her and ask of her. And his servants said to him: see, there is a wife that hath a spirit of Prophecy in her possession at Endor. And Saul changed his clothes and put on other raiment, and then went he and two men with him, and they came to the wife by night. And he said: prophesy unto me by the spirit, and bring me him up whom I shall name unto thee. And the wife said unto him: Behold, thou knowest what Saul hath done, how he hath destroyed the women that had prophesying spirits, and the Sorcerers out of the land. Wherefore then layest thou a net for my soul to kill me? And Saul swore to her by the Lord saying: As surely as the Lord liveth, there shall no harm chance thee for this thing. Then said the wife: whom shall I fetch up unto thee? and he said: Bring me up Samuel. When the woman saw Samuel she cried with a loud voice and spake to Saul saying: why hast thou mocked me? for thou art Saul. And the king said unto her, be not afraid. But what seest thou. And the wife said unto Saul: I see a God ascending up out of the earth. And he said: what fashion is he of? And the woman said: there cometh up an old man with a mantle upon him. And Saul perceived that it was Samuel, and stooped with his face to the ground and bowed himself. And Samuel said to Saul: why hast thou unquieted me, to make me be brought up? And Saul answered: I am sore encumbered. For the Philistines make war against me, and God is departed from me and answered me no more, neither by prophets, neither by dreams. And therefore have I called thee, to tell me what I shall do. Then said Samuel: wherefore dost thou ask of me? while the Lord is gone from thee and is thine enemy, the Lord will do to thee as he said by my hand. For the Lord will rent the kingdom out of thine hand, and give it thy neighbour David, because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon the Amalekites. Therefore hath the Lord done this unto thee this day. And moreover the Lord will deliver Israel with thee, into the hands of the Philistines. And tomorrow shall thou and thy sons be with me, and the Lord shall give the host of Israel into the hands of the Philistines. Then Saul fell straightway flat on the earth as long as he was, and was sore a dread of the words of Samuel.

And thereto there was no strength in him, for he had not eaten all the day and the night before. And the woman came unto Saul and saw that he was sore troubled, and said unto him: See, thine handmaid hath obeyed thy voice and

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have put my soul in thy hand, and have hearkened unto thy words which thou saidst unto me. Now therefore hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee, and eat, and get the strength to go thy journey. But he refused it and said: I will not eat. But his servants and the wife together compelled him, that he heard their voice. And so he arose from the earth and sat him on a bed. The woman had a fat calf in the house, and that she hasted and killed it, and took flour and kneaded it and did bake him sweet cakes, and brought them before Saul and before his servants. And when they had eaten, they stood up, and went away the same night.

**Urim: from the Hebrew; light.*

[Chpt 29] The Philistines gathered all their hosts together unto Aphec: And Israel pitched by a fountain in Jezrahel. And the Lords of the Philistines went forth by hundreds and by thousands. But David and his men came behind with Achis. Then said the Lords of the Philistines: what are yonder Hebrews? And Achis said unto the Lords of the Philistines: Is not this David the servant of Saul the king of Israel, which hath been with me days or years, and I have found no fault in him since he fled unto me unto this day. Nevertheless the Lords of the Philistines were wroth with him and said unto him: Make this fellow return, and let him go again to his place which thou hast appointed him. For he shall not go with us to battle, lest he be an adversary to us in the battle. For wherewith could he better obtain the favour of his master, than upon the heads of our men. Is not this David to whom they sang in dances: Saul slew his thousand, but David his ten thousand? Then Achis called David and said unto him: As sure as the Lord liveth thou art honest, and it pleaseth me well that thou shouldest accompany me in the host, for I have found none evil with thee since thou camest to me unto this day: Nevertheless the Lords of the Philistines favour thee not: wherefore return and go in peace, that thou displease not the Lords of the Philistines. And David said again to Achis: Why what have I done? and what hast thou found in thy servant as long as I have been with thee unto this day? that I may not go fight against the enemies of my Lord the king?

Achis answered and said to David: I know well thou pleasest me, as it were an Angel of God. Notwithstanding the Lords of the Philistines have said, that thou shalt not go with them to battle. Wherefore rise up early in the morning with thy masters servants that are come with thee. And when ye be up early as soon as ye have light, depart. And so David and his men rose early to depart in the morning, and to return into the land of the Philistines. And the Philistines went

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up to Jezrahel.

[Chpt 30] But before David and his men were come to Zikeleg the third day, the Amalekites had run in a running upon the south and upon Zikeleg, and had smitten Zikeleg and burnt it with fire, and had taken the women that were therein prisoners, both small and great: but slew not a man, save carried them with them and went their ways. When David and his men came to the city: behold, it was burnt with fire, and their wives, their sons and their daughters were taken prisoners. Then David and the people that was with him lifted up their voices and wept, until they could weep no more. And Davids two wives were taken prisoners also: Ahinoam the Jezrahelite and Abigail the wife of Nabal the Carmelite. And David was in a shrewd strait: for the people intended to stone him because the hearts of the people were vexed for their sons and their daughters.

But David took a good courage to him in the Lord his God and said to Abiathar the priest Ahimelechs son: bring me the Ephod. And Abiathar brought the Ephod to David. And David asked the Lord saying: shall I follow after this company? and shall I overtake them? And he said to him: follow, for thou shalt overtake them and recover the prey.

And he went and the six hundred men that were with him, and they came to the river Besor, where a part of them abode. But David and four hundred men followed: But two hundred abode behind being too weary to go over the river Besor. Then they found an Egyptian in the field, and brought him to David and gave him bread to eat and water to drink, and gave him a few figs and two clusters of raisins. And when he had eaten his spirits came again to him: for he had eaten no bread nor drunk no water in three days and three nights. Then David said unto him: to whom belongest thou and *whence art thou? and the lad answered: I am an Egyptian and servant to an Amalekite: and my master left me behind, because it is three days a gone that I fell sick: we came a roving upon the south of Cerethis, and upon them of Juda and on the south of Caleb. And we burnt Zikeleg with fire. And David said to him: canst thou bring me to this company? And he said: swear unto me by God, that thou wilt neither kill me nor deliver me into the hands of my master, and I will bring thee unto them. And when he had brought him: see, they lay scattered abroad upon the earth, eating and drinking and triumphing over all the great prey that they had carried away out of the land of the Philistines, and out of the land of Juda.

And David laid upon them from the twilight until the evening on the morrow: so that there escaped not a man, save four hundred young men which rode away

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upon camels and fled. And David recovered all the Amalekites had carried away, and his two wives: so that there was no person lacking small or great, son or daughter, or of the spoil of all that they had taken away, David brought all again. And David took all the sheep, and the oxen. And they drave the cattle before, and said: this is Davids prey. And then David came to the two hundred men that were too weary for to follow David which they made to abide at the river Besor. And they came to meet David and the people that were with him. And when David came to the people, he saluted them. Then answered all the wicked and the unthrifths of the men that went with David, and said: because they went not with us, therefore shall none of the prey that we have recovered, be given unto them, save to every man his wife and his children: which let them carry away and be walking.

Then said David: ye shall not do so (my brethren) with that the Lord hath given us, and hath preserved us, and delivered the company that came against us, into our hands. For who should hearken unto you in this matter? But as his part is that goeth and fighteth, so good shall his part be, that tarrieth by the stuff, they shall part it alike. And so from that day forward was that made a law and a custom in Israel, and endureth to this day. When David came to Zikeleg, he sent of his prey unto the elders of Juda and to his friends saying: see there a blessing for you, of the spoil of the enemies of the Lord. He sent to them of Bethel: to them of south Ramath: to them of Gether: to them of Aroer: to them of Sephamoth: to them of Esthamo: to them of Rachal: to them of the cities of the Jerhameelites: to them of the cities of the Kenites: to them of Haramah: to them of Borasan: to them of Athach: to them of Hebron, and to all places where David and his men were wont to haunt.

**whence (from where)*

[Chpt 31] And as the Philistines fought against Israel, the men of Israel fled away from the Philistines, and fell down dead in mount Gelboe. And the Philistines followed after Saul and his sons, and slew Jonathas, Abinadab and Melchisua Sauls sons. And the battle went sore against Saul, in so much that shooters with bows had found him, and he was sore wounded of the shooters. Then said Saul unto his harness bearer: draw out thy sword and thrust me through therewith lest these uncircumcised come thrust me through and make a mocking stock of me. But his harness bearer would not, for he was sore afraid. Wherefore Saul took a sword and fell upon it. And when his harness bearer saw that Saul was dead, he fell likewise upon his sword and died with him. And so

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Saul died and his three sons and his harness bearer, and thereto all his men, that same day together.

When the men of Israel that were of the other side of the valley, and they of the other side Jordan, heard that the men of Israel were put to flight, and that Saul and his sons were dead, they left the cities, and ran away, and the Philistines came and dwelt in them. On the morrow when the Philistines were come to strip them that were slain, they found Saul and his sons lying in mount Gelboe. And they cut off his head and stripped him out of his harness, and sent unto the land of the Philistines everywhere, to publish in the houses of their Gods and to the people. And they hanged up his harness in the house of Astharoth, but they hanged up his carcase on the walls of Bethsan. When the inhabitors of Jabes in Galaad heard thereof what the Philistines had done to Saul, they arose as many as were men of war and went all night and took the carcase of Saul and the carcasses of his sons from the walls of Bethsan and brought them to Jabes and burnt them there and took their bones and buried them under a Tree at Jabes, and fasted seven days.

The end of the first book of Samuel
which they commonly call the first kings

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[Chpt 1] After the death of Saul, when David was returned from the slaughter of the Amalekites and had been two days in Zikeleg: Behold, there came a man the third day out of the host from Saul with his clothes rent and earth upon his head. And when he came to David, he fell to the earth and did obeisance. To whom David said: whence comest thou? And the other answered him: Out of the host of Israel am I escaped. And David said to him again: How hath it chanced? tell me. And he said: the people fled from the battle: and many of the people are overthrown and dead: and Saul and Jonathas his son are dead thereto.

And David said unto the young man that told him: how knowest thou that Saul and Jonathas his son be dead? and the young man that told him, said: I was by chance in mount Gelboe. And see, Saul leaned upon his spear, and the chariots and horsemen followed him at the heels. And Saul looked back and called me. And I answered: here am I. And he said unto me: what art thou? and I said unto him: I am an Amalekite. And he said unto me: come on me and slay me: For anguish is come upon me and my life is yet all in me. And I went on him and slew him: for I was sure that he could not live, after that he was fallen. And I took the crown that was upon his head and the bracelet that was on his arm and have brought them unto my Lord hither.

Then David took his clothes and *rent them, and so did all the men that were with him. And they mourned, wept and fasted until evening, for Saul and Jonathas his son, and for the people of the Lord, and for the house of Israel, because they were overthrown with the sword.

Then said David unto the young man that brought him tidings. Whence art thou? And he said: I am the son of an alien an Amalekite. And David said unto him: How is it that thou wast not afraid to lay thine hand on the Lords anointed, to destroy him? And David called one of his young men and said: Go and run upon him. And he smote him that he died. Then said David unto him: thy blood upon thine own head: for thine own mouth hath testified against thee saying: I have slain the Lords anointed.

And David sang this song of mourning over Saul and Jonathas his son, and bade to teach the children of Israel the *staves thereof. And behold it is written in the book of the righteous.

The glory of Israel is slain upon the high hills: Oh how were the mighty overthrown? Tell it not in Geth: nor publish it in the streets of Askalon: lest the daughters of the Philistines rejoice, and that the daughters of the uncircumcised triumph thereof. Ye mountains of Gelboe, upon you be neither dew nor rain, nor

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fields whence heave offerings come. For there the shields of the mighty were cast from them: the shield of Saul, as though he had not been anointed with oil. The bow of Jonathas and the sword of Saul turned never back again empty, from the blood of the wounded and from the fat of the mighty warriors.

Saul and Jonathas lovely and pleasant in their lives, were in their deaths not divided, men swifter than Eagles and stronger than Lions. Ye daughters of Israel, weep over Saul, which clothed you in purple and garments of pleasure, and bordered your raiment with ornaments of gold. How were the mighty slain in battle? Jonathas on the high hills was wounded to death: Woe is me for thee my brother Jonathas: delectable to me wast thou exceeding. Thy love to me was wonderful, passing the love of women. How were the mighty overthrown, and how were the weapons of war forlorn.

**rent (ripped) *staves (set of verses)*

[Chpt 2] After this David asked the Lord saying: shall I go up into any of the cities of Juda? And the Lord said; go. And David answered whither shall I go? He answered, unto Hebron. And so David went thither with his two wives also, Ahinoam the Jezrahelite and Abigail Nabals wife the Carmelite. And the men that were with him, did David carry up also, every man with his house. And they dwelt in the towns of Hebron. And the men of Juda came and there anointed David King over the house of Juda. When it was told David, how the men of Jabes in Galaad had buried Saul, he sent messengers unto them and said unto them: blessed are ye unto the Lord, that ye have showed such kindness unto your Lord Saul, and have buried him. Wherefore the Lord show you mercy and truth again. And I will do you good also, because ye have done this thing. And now let your hands stir them and play ye the men, though your master Saul be dead. And finally understand that the house of Juda have anointed me king over them. But Abner the son of Ner that was captain of Sauls host, took Isboseth the son of Saul and brought him to Mahanaim and made him king over Galaad and over the Assurites, and over Jezrahel: and over Ephraim and Benjamin and over all Israel. And Isboseth Sauls son was forty years old when he began to reign over Israel, and reigned two years. But the house of Juda only followed David. And the time which David reigned in Hebron over the house of Juda was seven years and six months. And Abner the son of Ner and the servants of Isboseth the son of Saul went out of Mahanaim, to Gabaon. And Joab the son of Zaruiah and the servants of David went out and met them by the *Pool of Gabaon. And they sat down, the one part on the one side the pool and

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the other on the other side. And Abner said to Joab: let the young men arise and play before us. And Joab answered: be it. Then there arose and went over: twelve of Benjamin by number which pertained to Isboseth the son of Saul, and twelve of the servants of David. And they caught each his fellow that came against him, by the head and thrust his sword in his side, and so fell down all at once. Wherefore the place was called Helath Zurim which is in Gabaon. And there began an exceeding cruel battle that same day. But Abner and the men of Israel were put to the worse of the servants of David.

And there was three sons of Zaruiah there: Joab, Abisai and Asahel: which Asahel was as swift of foot as a wild roe, and followed after Abner and turned neither to the right hand nor to the left from Abner. Then Abner looked behind him and said: art thou Asahel? And he said ye. Then said Abner: turn thee either to the right hand or to the left and catch one of the young men and take thee his spoil. But Asahel would not depart from him. And Abner said again to Asahel: turn from me, for I were loth to smite thee to the ground. For then how should I hold up my face before Joab thy brother? howbeit he would in no wise depart.

Then Abner with the hinder end of the spear smote him under the short ribs, that the spear came out behind him: that he fell down in the same place and died there. And as many as came to the place where Asahel fell down and died, stood still. But Joab and Abisai followed Abner till the *son went down. And when they were come to the hill Amah that lieth before Giah in the way that goeth through the wilderness of Gabaon, the children of Benjamin gathered themselves together after Abner on a plump and stood still on the top of an hill. Then Abner called to Joab and said: shall the sword devour without end? knowest thou not that bitterness is known to come in the latter end? how long shall it be, before thou bid the people return from following their brethren? And Joab answered: as truly as God liveth, if thou hadst so said, then even in the morning had the people departed, each from following his brother. And therewith Joab blew a trumpet, and all the people stood still and pursued after Israel no more nor fought no more. And Abner and his men walked all that night by the wild fields, and went over Jordan, and passed through all Bethhoron and came to Mahanaim.

And Joab returned from after Abner and gathered all the people together. And there lacked of Davids servants nineteen persons and Asahel. But the servants of David had slain of Benjamin and of Abners men, three hundred and three score men. And they took up Asahel and buried him in the sepulcher of his father in Bethlehem. And Joab and his men went all night, and came in the

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dawning to Hebron.

**Pool (or Pole) *sonne; exactly as in the original, else where sun is written sunne.*

[Chpt 3] There was long strife between the house of Saul and the house of David. But David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. And David had children born him in Hebron: his eldest son was Amnon of Ahinoam the Jezrahelite: the second Cheleab of Abigail the wife of Nabal the Carmelite: the third Absalom the son of Maachah the daughter of Tholmai the King of Gessur: the fourth Adoniah the son of Hagith: the fifth Saphaitiah the son of Abital: the sixth Jethraam by Eglā Davids wife. These were born to David in Hebron. And as long as there was battle between the house of Saul and the house of David, Abner held up the house of Saul. And Saul had a concubine named Riphah the daughter of Aiah. And Isboseth said to Abner: Wherefore liest thou with my fathers concubine? Then was Abner very wroth for the words of Isboseth and said: Am I not a dogs head, which Against Juda have showed mercy this day unto the house of Saul thy father and to his brethren and friends, and have not delivered them into the hand of David: seeing thou findest a fault in me this day for a woman? So do God to Abner and so thereto: except that as the Lord hath sworn to David, I so do to him, and bring the kingdom from the house of Saul, and set up the throne of David over Israel and over Juda, even from Dan to Bersabe. And he could give Abner never a word to answer because he feared him.

And Abner sent messengers to David forthwith, saying: whose is the land? And he said thereto: make a bond with me, and see, my hand is with thee, to bring all Israel unto thee. And David answered well said, I will make a bond with thee. But one thing I require of thee, that thou see not my face, except thou first bring Michol Sauls daughter, when thou comest to see me.

And David sent messengers to Isboseth Sauls son saying: deliver me my wife Michol which I married with an hundred foreskins of the Philistines. And Isboseth sent and took her from her husband Phaltiel the son of Lais. And her husband went with her, and came weeping behind her, till they came to Bathurim. Then said Abner unto him go and return. And he returned. And Abner had communication with the elders of Israel, saying: ye have long gone about that David should be king over you. Now then do it: for the Lord hath said of David, by the hand of my servant David, I will save my people Israel, out of the hands of the Philistines, and out of the hand of all their enemies. And

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like words had he with Benjamin, and then went to tell in the ears of David in Hebron all that Israel was content with and the whole house of Benjamin. And when Abner was come to David to Hebron and twenty men with him: David made him and the men that were with him a feast. Then Abner said unto David: I will up and go gather all Israel unto my Lord the king, that they may make an appointment with thee, that thou mayest be king over all that thine heart desireth. And so David let Abner depart, and he went in peace.

And see, the servants of David and Joab came from chasing robbers and brought a great prey with them. But Abner was not with David in Hebron: for he had sent him away to depart in peace. When Joab and all the host that was with him were come, men told Joab saying: Abner the son of Ner came to the king, and he hath sent him away that he is gone in peace. Then Joab went to the king and said: what hast thou done? See, Abner came unto thee, why hast thou sent him away, that he should escape quite? Thou mightest know Abner the son of Ner, that he came to flatter with thee, and to know thy conversation and behavior, and to know all that thou doest. And when Joab was come out from the king, he sent messengers after Abner, which brought him again from the well of Sirah unwitting to David. And when Abner was come again to Hebron, Joab took him aside in the gate, to speak with him guilefully, and there smote him under the short ribs that he died, for the blood of Asahel his brother. And when it afterward came to Davids ear, he said: I and my kingdom are guiltless before the Lord for ever, concerning the blood of Abner the son of Ner. It fall therefore on the head of Joab and on all his fathers house: that the house of Joab be never without one or other that hath running issues or without lepers and goers on crutches, and that fall on the sword and that lack bread. And the cause why Joab and Abisai slew Abner was, that Abner had slain their brother Asahel at Gabaon in battle. And David said to Joab and to all the people that were with him, *rent your clothes and put on sackcloth and mourn before Abner. And king David himself followed the *bere. And when they had buried Abner in Hebron, the king lifted up his voice and wept over the sepulcher of Abner, and so did all the people. And the king lamented over Abner and said: Abner died not as a wretch dieth. Thy hands were not manacled nor thy feet brought into *gyves: but as men fall before wicked children, so fellest thou. And all the people wept yet more over him.

And when all the people came to eat meat with David, while it was yet day, David sware saying: so do God to me and so thereto, if I taste bread or ought else, till the *son be down. And the people knew it, and it pleased them, as well

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as all other good things which the king did in the sight of the people. And all the people and all Israel thereto understood that day how that it was not the kings mind, to slay Abner the son of Ner. And the king said unto his servants: know ye not, how that there is a Lord and that a great fallen this day in Israel? And I am this day tender, though I be anointed king. And these men the sons of Zaruiah be too good for me to rule? But the Lord reward the doer of evil according to his wickedness.

**bere (bury, or buriers) *rent (rip) *gyves (gives, punishment) *sonne; exactly as in the original, else where sun is written sunne.*

[Chpt 4] When Sauls son heard that Abner was dead in Hebron, his hands fainted and all Israel was troubled. Now this Sauls son had two men that were become captains over the soldiers, the one called Baanah and the other Rechab, the sons of Remon a Berothite, and of the children of Benjamin: for Beroth was reckoned to pertain to Benjamin. And these Berothites fled to Gethaim and sojourned there until the same time. And Jonathas Sauls son had a son that was lame on his feet: five years old was he when the tidings came of Saul and Jonathas out of Jezrahel. And his nurse took him up and fled away. And as she made haste to flee and was amazed, the child fell and became halt and was called Miphiboseth. And these sons of Remon the Berothite, Rechab and Baanah went, and came in the heat of the day to the house of Isboseth, as he slept on a bed at noon. And behold they came into the house as though they would have bought wheat, and smote him under the short ribs and fled. For they came into the house as he slept on his bed in his resting chamber, and smote him and slew him and beheaded him and took his head and gat them away through the wild fields all night. And they brought the head of Isboseth unto David, to Hebron and said to the king: behold there the head of Isboseth Sauls son thine enemy, which sought thy soul. But the Lord hath avenged my lord the king this day of Saul and of his seed.

And David answered Rechab and Baanah his brother, the sons of Remon the Berothite and said unto them: as surely as the Lord liveth which hath delivered my soul out of all adversities: him that told me how that Saul was dead, thinking to have brought me good tidings, I caught and slew in Zikeleg, to give him a reward for his tidings bringing. And how much more ought I to deal with wicked men that have slain a righteous person in his own house upon his bed? Now therefore think ye that I will not require his blood of your hands and take

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you from the earth? And David commanded his young men, and they slew them and cut off their hands and their feet and hanged them up by the *pole in Hebron. And they took the head of Isboseth and buried it in the sepulcher of Abner in Hebron.

**pole (or pool)*

[Chpt 5] Then came all the tribes of Israel to David to Hebron and said: see, we are thy bones and thy flesh. And thereto in time past when Saul was king over us, thou leddest Israel in and out. And the Lord hath said to thee: thou shalt feed my people Israel, and thou shalt be a captain over Israel. And so all the elders of Israel came to the king to Hebron. And King David made a covenant with them in Hebron before the Lord. And they anointed David King over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Juda seven years and six months. And in Jerusalem he reigned thirty and three years over all Israel and Juda.

Then went the King and his men to Jerusalem, unto the Jebusites the inhabitants of the land. And they said unto David: except thou take away the blind and the lame thou shalt not come in hither, meaning thereby that David should not have come in thither. Nevertheless David took the hold of Sion, which is in the city of David. Then said David the same day: whosoever winneth the walls and the lame and the blind hated of Davids soul. Wherefore the blind and the lame shall not come into the house. And David dwelt in the tower and called it the city of David. And David built round about it from Mello inward. And David waxed great and the Lord God of hosts was with him. And Hiram King of Tyre sent messengers to David with Cedar trees and carpenters and Masons, to build David an house. Whereby David perceived that the Lord had stablished him King over Israel and had exalted his kingdom for his people Israels sake. And David took him more concubines and wives out of Jerusalem, after he was come from Hebron, and more sons and daughters were yet born to David. And these be the names of the sons that were born him in Jerusalem: Samua, Sobab, Nathan, Salamon, Jebahar, Elisua, Nepheg, Japhia, Elisama, Eliada, and Eliphalet.

But when the Philistines heard that they had anointed David King over Israel, they came all up to seek David. And as soon as David heard of it, he gat him to an hold. And the Philistines came and laid them along in the valley of Raphaim. And David asked of the Lord saying: shall I go to the Philistines? and wilt thou deliver them into my hands? And the Lord said unto David: go for I will deliver

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the Philistines into thy hands. And David came to Baal Pharazim and smote them there and said: the Lord hath divided mine enemies asunder before me, as a man would divide water. And therefore he called the name of the said place, Baal Pharazim. And there they left their Images and David and his men took them up. And the Philistines came yet again and laid them in the valley Raphaim. And David asked the Lord, and he said go not. But compass them on the back side and come down upon them from the *Peretrees. And when thou hearest the noise of a thing going in the tops of the Peretrees, then move. For then the Lord is gone out before thee, to smite the host of the Philistines. And David did as the Lord commanded him and smote the Philistines from Gabaah to Gezer.

**Peretrees (pear trees) cap P.*

[Chpt 6] After that, David chose out all the chief young men in Israel to the sum of thirty thousand, and arose and went and all the folk that were with him of the men of Juda, to fetch away the Ark of God upon which is called the name of the Lord of hosts that dwelleth between the cherubins. And they put the Ark of God upon a new cart and brought it out of the house of Abinadab that dwelt at Gabaah. And Ozah and Ahio the sons of Abinadab drove the new cart. And when they brought it out of that house of Abinadab that dwelt at Gabaah with the Ark of God, Ahio went before the ark. And David and all the house of Israel played before the Lord with all manner instruments of fir wood, with harps, psalteries, timbrels, fiddles and cymbals.

And when they came to Nachons threshing floor, Ozah put his hand to the ark of God and held it, for the oxen stumbled. And the Lord was wrath with Ozah and God smote him in the same place for his fault, and there he died by the ark of God. And David was displeased because the Lord had rent Ozah. And the name of the place was called Perez Ozah until this day. And David was then afraid of the Lord and said: how should the Ark of the Lord come to my house? And so David would not bring the Ark of the Lord with him into the city of David. But carried it into the house of Obed Edom a Gethite. And the Ark of the Lord continued in the house of Obed Edom the Gethite, three months, and the Lord blessed Obed Edom and all his household. And when it was told King David how that the Lord had blessed the house of Obed Edom and all that pertained unto him, because of the Ark of God, he went and brought the Ark of God from the house of Obed Edom unto the city of David with gladness. And ever when they that bare the Ark of the Lord, had gone six *passes, he offered

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an ox and a fat sheep. And David danced before the Lord with all his might in a linen Ephod gird unto him. And David and all the house of Israel brought the ark of the Lord with shouting and trumpet blowing.

And as the ark of the Lord came into the city of David, Michol Sauls daughter looked through a window and saw King David spring and dance before the Lord, and therefore despised him in her heart. And when they had brought in the Ark of the Lord, and had set it even in his place, even in the tabernacle that David had prepared for it: David offered burntofferings and peaceofferings before the Lord, and as soon as David had made an end of offering burntofferings and peaceofferings he blessed the people in the name of the Lord of Hosts, and gave among all the folk, even among the whole multitude of Israel, as well to the women as men every one a Cake of bread and a piece of flesh and a flacket of wine. And so the people departed every man to his house.

Then David returned to salute his household. And Michol the daughter of Saul came out against him and said: Oh how glorious was the king of Israel today, which stripped himself today before the eyes of the maidens of his servants, as a light brained fellow is wont to strip himself. But David said again to Michol, I will make sport before the Lord which chose me before thy father and before all his kin, commanding me to be ruler over all his people Israel. And I will be yet more vile than so, and will be meek in mine own sight: and shall for all that of the very same maidservants which thou speakest of, be had in honor. But the said Michol daughter to Saul had no child unto the day of her death.

**passes (paces),*

[Chpt 7] And in process as the king dwelt in his house after that the Lord had given him rest round about from all his enemies, he said unto Nathan the prophet: behold, I dwell in a house of Cedar trees, but the Ark of God dwelleth in the midst of curtains. Then said Nathan unto the King: go and do all that is in thine heart, for the Lord is with thee.

But that same night the word of the Lord came unto Nathan saying: go and tell my servant David, thus saith the Lord: shalt thou go build me an house for the Lord to dwell in? For I have not dwelt in any house since the time I brought the children of Israel out of Egypt, unto this day: but have walked in a tent and in a tabernacle. In any way where I went among the children of Israel, spake I one word with any of the tribes of Israel which I commanded to feed my people Israel saying: why build ye not me an house of Cedar tree? Now therefore so say unto my servant David, thus saith the Lord of Hosts I took thee out of a

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shepherds cote from following sheep to be a ruler over my people Israel. And I was with thee in all that thou wentest to, and have destroyed all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men of the world. And I will appoint a place for my people Israel, and will plant it and they shall continue in one place and shall move no more, neither shall wicked people trouble them any more as they did at the beginning, and since the time I commanded Judges to be over my people Israel, and I will give thee rest from all thine enemies. And the Lord telleth thee that he will build thee an household.

And when thy days be fulfilled and thou laid to rest with thy fathers, then I will set up thy seed after thee, which shall proceed out of thy body, and will stablish his kingdom. And he shall build an house for my name, and I will stablish the seat of his kingdom for ever: I will be his father and he shall be my son: insomuch that if he sin, I will but rebuke him with such a rod as men be rebuked with and with such plagues as the children of men be plagued with. But my mercy will I not take away from him, as I took it from Saul, whom I put down before thee. And thine house and thy kingdom shall endure without end after thee, and thy seat shall be stablished for ever. And when Nathan had told David all these words and all this vision: Then went king David and set him down before the Lord and said: what am I Lord Jehovah, and what is my kin, that thou shouldest have brought me this far forth? And is this a small thing in thy sight Lord Jehovah, but that thou shouldest speak also of thy servants house for a great while to come? is this a law among men Lord Jehovah? And what can David say more unto thee, seeing thou knowest thy servant Lord Jehovah? Even for thy words sake and according to thine own heart hast thou done all these great things to make them known unto thy servant.

Wherefore thou art great O' Lord God and there is none like thee, neither is there any God save thou, according to all that we have heard with our ears. And what one people in the earth is like thy people Israel, which God went and delivered to be his people, and to make him a name, and to show them great and terrible things in the earth, before thy people which thou redeemest to thee out of Egypt, even from the people and from their Gods. And thou hast ordained thy people Israel to be thy people for ever. And thou Lord art their God. And now Lord God the thing thou hast said of thy servant and of his house make it good for ever and do as thou hast said. And let thy name be great for ever, that men may say, the Lord of Hosts is the God of Israel: and let the house of thy servant David be stablished before thee. For thou Lord of Hosts God of Israel hast told

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in the ear of thy servant saying: I will build thee an house. And therefore hath thy servant found in his heart to pray this prayer unto thee. And now Lord Jehovah thou art the God, and thy words must be true: for thou hast told this goodness unto thy servant. And now go to and bless the household of thy servant, that it may continue for ever before thee. For thou Lord Jehovah hast said that of thy blessing the house of thy servant shall be blessed forever.

[Chpt 8] After that, David beat the Philistines and subdued them and took the bridle of bondage out of their hands. And he beat the Moabites and measured them with a line, making them lie along the earth, and then meeting the length of two lines to slay, and the length of one line to save a life. And so became the Moabites Davids servants and paid tribute. David smote also Adadezer the son of Rehob king of Zobah as he went to make the end of his coasts at the river Euphrates. And David took a thousand and seven hundred horsemen of his, and twenty thousand footmen and destroyed all his chariots reserving one hundred of them. Then came the Sirians of Damasco to succour Adadezer king of Zobah. And David slew of them two and twenty thousand men and put soldiers in Siria Damasco. And the Sirians became servants to David paying tribute. And thus the Lord saved David in all that he went to. And David took the shields of gold that were upon the servants of Adadezer and brought them to Jerusalem. And thereto out of Betah and Berathai cities of Adadezer he brought exceeding great abundance of brass.

When Thoi King of Hemath had heard how David had discomforted all the host of Adadezer, he sent Joram his son unto king David to salute him with peace and to bless him because he had fought against Adadezer and beaten him: for Thoi kept war with Adadezer, which son brought vessels of silver, gold and of brass with him. And them also King David did dedicate unto the Lord with the silver and gold that he consecrated of all nations which he subdued: of the Sirians, the Moabites, the children of Ammon, the Philistines, the Amalekites, and of the spoil of Adadezer son of Rehob King of Zobah. And David made him a name after he returned from the slaughter of the Sirians in the valley of Salt where he slew eighteen thousand men. And he put keepers in Edom, even throughout all Edom put he soldiers and all Edom became his servants. And the Lord kept David whatsoever he took in hand. And David reigned over all Israel and executed right and Justice unto all his people. And Joab the son of Zaruiah was over the host, and Jehosaphat the son of Ahilud was recorder. And Sadoch the son of Ahitob and Ahimelech the son of Abiathar were the priests, and Saraiah was the Scribe. And Banaiah the son of Jehoiada was over the

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Cerethites and the Phelethites and Davids sons were chief rulers.

[Chpt 9] Then said David: is there yet any man left of the house of Saul, that I may show him mercy for Jonathas sake? And there was of the household of Saul a servant named Zibah which was called unto David. And the king said unto him: art thou Zibah? And he said: thy servant is the man. Then said the king: remaineth there yet any man of the kindred of Saul, whom I may show the mercy of God upon? And Zibah said unto the king: Jonathas hath yet a son which is lame on both feet. And the king said unto him: where is he? And Zibah said unto the king: behold he is in the house of Machir the son of Amiel in Lodaber. Then king David sent and fetched him out of the house of Machir the son of Amiel, out of Lodaber. Now when Miphiboseth the son of Jonathas the son of Saul was come unto David, he bowed himself and fell on his face. Then said David: Miphiboseth? And he answered. Behold thy servant. And David said: fear not, for I will surely show thee kindness for Jonathas sake and will restore thee all the fields of Saul thy father, and thou shalt eat meat on mine own table always. And the other bowed himself and said: what is thy servant that thou shouldst **vouchsafe* to look upon such a dead dog as I am.

Then the king called unto Zibah Sauls young man saying unto him: I give unto thy masters son all that pertained to Saul and to all his kin. See therefore that thou and thy sons and thy servants till the land for him, and bring in, that thy masters son may have food to eat. For Miphiboseth thy masters son shall eat meat always upon my table. For this Zibah had fifteen sons and twenty servants. Then said Zibah unto the king: all that my Lord hath said unto his servant, thy servant shall do. For (said the king) Miphiboseth must eat upon my table, as one of the kings sons. This Miphiboseth had a son that was young named Micha, and all that dwelled in the house of Zibah were servants unto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he ate ever at the kings table, and was thereto halt on both legs.

**vouchsafe: grant privilege: vouch for.*

[Chpt 10] It happened after this, that the king of the children of Ammon died, and Hanon his son reigned in his stead. Then said David: I will show kindness unto Hanon the son of Nahas, as his father showed kindness unto me. And thereupon David sent to comfort him by the hand of his servants over the death of his father. Now when Davids servants were come into the land of the children of Ammon, the Lords of the children of Ammon said unto Hanon their Lord: thinkest thou that David doth honor thy father, because he hath sent to

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comfort thee? Nay, he hath rather sent his servants unto thee, to search the city and to spy it out, even to overthrow it.

Wherefore Hanon took Davids servants and shaved off the one half of every mans beard and cut off their garments even in the middle, even hard by the buttocks of them and sent them away. When it was told David he sent against them (for they were men exceedingly ashamed) and said: tarry at Jericho until your beards be grown, and then return. And when the children of Ammon saw that they stank unto David, they sent and hired the sons of Bethrehob of the Sirians of Zobah twenty thousand footmen and of king Maacah a thousand men, and of Istob twelve thousand men. And when David heard of it, he sent Joab and all the host of strong men. And the children of Ammon came out and waged battle before the gate and the Sirians of Zobah, of Rehob, Istob and Maacah were by themselves in the fields.

When Joab saw that the front of the battle was before and after, he chose of all the best of Israel and put them in array against the Sirians. And the rest of the people he delivered in the hand of Abisai his brother, which put them in array against the children of Ammon. And he said: if the Sirians overcome me, then succour me. But if the children of Ammon be too good for thee, I will come and succour thee, quit thee like a man, and let us fight lustily for our people and for the cities of our God. And the Lord do what seemeth best in his eyes. And forthwith Joab proceeded and the people that was with him into battle against the Sirians, which fled before him. And when the children of Ammon saw that the Sirians were fled, then fled they also before Abisai, and entered into the city. And so Joab returned from the children of Ammon and came to Jerusalem. And when the Sirians saw that they were put to the worse before Israel, they gathered them together. And Adadezer sent and brought out the Sirians that were beyond the river. And the host of them came, and Sobah the captain of the host of Hadadezer before them.

And when it was showed David, he gathered all Israel and passed over Jordan and came to Helam: where the Sirians put themselves in array against David and fought with him: how be it the Sirians fled before Israel. And David destroyed seven hundred chariots of them and forty thousand horsemen, and smote Sobah the captain of his host, that he there died. And when all the Kings that were servants to Hadadezer saw that they were put to the worse before Israel, they made peace with them and served them. And so the Sirians feared to help the children of Ammon any more.

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[Chpt 11] And it came to pass in the beginning of a new year, in the times when kings are wont to go forth to battle, that David sent Joab and his servants with him and all Israel. And they destroyed the children of Ammon, and besieged Rabah. But David tarried still at Jerusalem. And it chanced in an evening that David arose from his couch and walked upon the roof of the kings palace, and from the roof saw a very beautiful woman washing herself. And he sent to enquire what woman it should be. And it was answered again, that she was Bethsabe the daughter of Eliam and wife to Urias the Hethite. And David sent messengers and fetched her, and she came unto him, and he lay with her. And she was straightway purified of her uncleanness, and returned unto her house. And when the woman had perceived that she had conceived, she sent and told David, and said: I am with child. Then David sent to Joab, to send unto him Urias the Hethite. And Joab sent Urias to David. And when Urias was come unto him he demanded how Joab did, and how the people fared, and how the war prospered. And David said moreover to Urias: go down to thine house and wash thy feet. And Urias departed out of the kings palace, and there followed him a service from the kings table: But Urias slept at the door of the kings palace with all the servants of his Lord, and went not down to his house.

Then they told David saying: Urias descended not into his house. Then said David unto Urias: seeing that thou art come from journeying, why dost thou not go down unto thine house? And Urias said unto David: the ark and Israel and Juda dwell in pavilions: and my Lord Joab and the servants of my Lord lie in tents upon the flat earth: and should I then go into mine house, to eat and to drink and to lie with my wife? By thy life and as sure as thy soul liveth I will not do that thing. Then said David unto Urias: tarry here this day also, and tomorrow I will let thee depart. And so Urias abode in Jerusalem that day and on the morrow. And David called him, and he ate and drank before him, and he made him drunk. And at even he went out to lie on his couch with the servants of the Lord, and went not down to his house. Wherefore on the morrow David wrote a letter to Joab and sent it by Urias. And he wrote in the letter saying: put Urias in the forefront of the battle where it is most strong, and come back from him that he may be smitten to death. And as Joab besieged the city he assigned Urias unto a place where he knew that strong men were. And the men of the city came out and fought with Joab. And there were certain overthrown of the people and of the servants of David, and Urias the Hethite died also.

Then Joab sent and told David all the process of the war and charged the messengers saying: when thou hast made an end of telling the story of war unto

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the king if he begin to fume and say unto thee: wherefore approached ye so nigh unto the city to fight? know ye not that men would hurl and shoot from the walls? who smote Abimelech son of Jerobeseth? did not a woman cast a piece of a millstone upon him from off the walls, that he died in Thebes? why then went ye nigh the walls? then say thou? thy servant Urias the Hethite is dead also

And the messengers went and came and showed David all that Joab had sent him with, and said unto David: the men prevail against us, and came out unto us into the field, and we stuck unto them, even unto the entering of the gate. And the shooters shot from the walls, and some of the servants of the king be dead. And thy servant Urias the hethite is dead also. Then said David unto the messenger, thus wise say unto Joab, let not that thing trouble thee. For the sword devoureth one as well as another: make thy battle more strong against the city and destroy it, and see that thou courage Joab. And when the wife of Urias heard that her husband was dead, she mourned for him, and as soon as the mourning was ended, David sent and fetched her to his house, and she was his wife and bare him a son. But the deed that David had committed, displeased the Lord.

[Chpt 12] And the Lord sent Nathan unto David. And he came unto him and said unto him: there were two men in one city, a rich and a poor. And the rich had exceeding great abundance of sheep and oxen. But the poor had nothing save one little lamb which he bought and nourished up. And it grew up with him and his children, and did eat of his own meat and drank of his own cup, and slept in his bosom, and was as dear unto him as his daughter. And there came a stranger unto the rich man. And he could not find in his heart to take of his own sheep nor of his beasts to dress for the stranger that was come unto him. But took the poor mans lamb and dressed it for the man that was come to him. And David was exceeding wroth with the man, and said to Nathan: as surely as the Lord liveth the fellow that hath done this thing, is the child of death and shall restore the lamb fourfold, because he did this thing and because he had no pity. Then Nathan said to David: thou art the man. Thus saith the Lord God of Israel: I anointed thee king over Israel and rid thee out of the hands of Saul. And I gave thee thy masters house and thy masters wives into thy bosom, and gave thee the house of Israel and of Juda, and would if that had been too little: have given thee twice so much more. Wherefore hast thou despised the commandment of the Lord, to do wickedness in his sight? thou hast killed Urias the hethite with the sword and hast taken his wife to thy wife, and hast slain him with the sword of the children of Ammon.

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Now therefore the sword shall never depart from thine house, because (saith the Lord) thou hast despised me and taken the wife of Urias the hethite, to be thy wife. Thus saith the Lord: behold I will stir up evil against thee even of thine own house and will take thy wives before thine eyes, and give them unto thy neighbor, which shall sleep with them in the sight of the *son. And thou didst it secretly, yet will I do this thing before all Israel and in the open *son light.

Then said David unto Nathan: I have sinned against the Lord. And Nathan said again to David: the Lord hath put away thy sin, thou shalt not die. How be it because in doing this deed thou hast given the enemies of the Lord a cause to rail, the child that is born thee shall die surely. And Nathan departed unto his house. And the Lord struck the child that Urias wife bare David and it sickened. And David besought God for the boy and fasted and went and lay all night upon the earth. And the elders of his house arose and went to him to take him up from the earth. But he would not, neither yet eat meat with them.

And it happened the seventh day that the child died. But the servants of David durst not tell him that the child was dead. For they said: see, while the child was yet alive, we spake unto him, and he would not hearken unto our voice. How much more then will he vex himself if we tell him that the child is dead? But David saw his servants whispering and thereby perceived that the child was dead, and said unto his servants: is the child dead? And they said ye. Then David arose from the earth and washed and anointed himself and changed his apparel, and went into the house of the Lord and prayed, and after came to his own house and bade that they should set meat before him, and he did eat. Then said his servants unto him: what is this that thou hast done? Thou fastedest and weepst for thy child while it was alive, and as soon as it was dead thou didst rise up and didst eat meat. And he answered: while the child was alive, I fasted and wept. For I this thought: who can tell whether God will have mercy on me that the child may live? But now seeing it is dead wherefore should I fast? can I bring him again any more? I shall go to him: but he shall not come again to me. And David comforted Bethsabe his wife, and went in unto her and lay with her, and she bare a son whose name was called Salomon, and the Lord loved him. And he sent by the hand of Nathan the prophet and called his name Jedidiah, of the Lords behalf.

And as Joab fought against Rabah the city of the children of Ammon he took the kings Tower, and sent messengers to David saying: I have made assault to Rabah, and also have taken the castle from whence they had their water. Now therefore gather the rest of the people together, and come and besiege the city

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and take it: lest if I take it, the victory be ascribed to me. And David gathered all the people together, and went to Rabah and assaulted it and gat it. And he took the kings crown from off his head which weighed an hundred weight of gold, and was set with precious stones. And David ware it on his head. And he brought out the spoil of the city in exceeding great abundance. And he brought out the people that was therein and sawed them and drew harrows of iron upon them, and shred some of them with shredding knives of iron, and thrust some into furnaces. And so he served all the cities of the children of Ammon. And then David and all the people returned unto Jerusalem.

**sonne; exactly as in the original, else where sun is written sunne.*

[Chpt 13] And it chanced that Absalom Davids son had a fair sister named Thamar, whom afterward Amnon another son of David loved. And this Amnon was so vexed that he fell sick for the love of his sister Thamar: for it thought him hard to come by his purpose of her, seeing she was yet a virgin. But Amnon had a companion called Jonadab the son of Samah the brother of David: which Jonadab was a very wise man. And he said unto him: how cometh it that thou being the kings son art thus consumed every morning? mayst thou not tell it me? And Amnon answered him: I love Thamar my brother Absaloms sister. Then said Jonadab unto him: lie on thy bed and feign thyself sick. And when thy father is come to see thee, say unto him, let my sister Thamar come and give me meat and dress it in my sight, that I may see it and eat it of her hand.

And Amnon lay down and made himself sick. And when the king was come to see him Amnon said unto him: let Thamar my sister come and make me a couple of fritters in my sight, that I may eat of her hand. And David sent home to Thamar saying: go to thy brother Ammons house and dress him meat. When Thamar came to her brother Ammons house he lay. And she took flour and made paste and made fritters in his sight and did bake them, and took a platter and poured them out before him. And Amnon would not eat, but commanded to have out all men from him. And they went all out from him. Then said Amnon unto Thamar: bring the meat into the chamber that I may eat it of thine hand. And Thamar took the fritters which she had made, and brought them into the chamber to Amnon her brother and set them before him to eat. And he took her and said unto her, come lie with me my sister. And she answered him: nay, my brother do not force me, for it ought not to be so in Israel, do not this folly. For whither shall I go with my shame? And thou shalt be as one of the fools in

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Israel. But speak unto the king, and he shall not deny me unto thee.

How be it he would not hearken unto her voice but was too strong for her and forced her and lay with her. And then Amnon hated her exceedingly: so that the hate wherewith he hated her was greater than the love with which he before loved her. And he said unto her: up and away. Then she said unto him, this great cruelty that thou puttest me away passeth the other that thou didst unto me. Nevertheless he would not hear her, but called his lad that waited upon him and said: put her out at the doors from me and bolt the door after her. And she had a kirtle of divers colors upon her: for with such were the kings daughters that were virgins apparelled, made strait unto them. Then his servant brought her out at the doors and locked the doors after her. And Tamar put ashes on her head and rent her gay kirtle that was on her and put her hand on her head and so went, and as she went cried. Then Absalom her brother said unto her: hath Amnon thy brother been with thee? Now then be still my sister: for he is thy brother. And let not this thing grieve thine heart. And so Tamar remained discomfited in her brother Absaloms house. And king David heard of all these things and was very wroth. And Absalom said unto his brother Amnon neither good nor bad. How be it Absalom hated Amnon because he had forced his sister Tamar.

And it happened two years after that Absalom had a sheep shearing in Baal Hazer besides the tribe of Ephraim, and bade all the kings sons and he came to the king and said: behold thy servant hath a sheep shearing, let the king and his servants come with thy servant. And the king said unto Absalom: Oh nay my son let us not go every one of us that we be not chargeable unto thee. And Absalom lay sore upon him: how be it he would not go, but blessed him. Then said Absalom: then let my brother Amnon go with us. And the king answered: what needeth it that he go with thee? But Absalom made such instance that he let Amnon go with him, and all the kings children.

Then Absalom commanded his young men saying: mark when Ammons heart is merry with wine, and when I bid you smite Amnon then kill him: fear not, for it is I that bid you, be bold therefore and play the lusty bloods. And the young men of Absalom served Amnon even as Absalom commanded them. And all the kings sons arose and took each man his Mule and fled. And while they were yet in the way, tidings came to David that Absalom had slain all the kings sons, so that none was left alive. Then the king arose and tare his garments and lay along on the earth: and all his servants stood by with their clothes rent. Then Jonadab the son of Samah Davids brother answered and said: let not my Lord suppose

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that they have slain all the young men the kings sons, save Amnon only is dead. For that hath been ever in Absaloms mouth since he forced his sister Tamar. Now therefore let not my Lord the king take the thing so grievously to think that all the kings sons were dead, when Amnon only is dead.

But Absalom fled. And the young man that kept the watch lifted up his eyes and looked about. And behold, there came much people by a way that was behind his back along by an hills side. Then said Jonadab unto the king: behold, the kings sons are come, and as thy servant said, so it is. And as soon as he had left speaking: behold, the kings sons came and lifted up their voices and wept. And thereto the king and all his servants wept exceedingly. But Absalom escaped and went to Tholmai the son of Amihud king of Gesur. And the king mourned for his son continually. And so Absalom escaped and went to Gesur, and was there three years. And by that time the king turned his mind from pursuing Absalom. For he had left mourning for the death of Amnon.

[Chpt 14] When Joab the son of Zaruiah perceived that the kings heart was turned again to Absalom, he sent to Thekoa, and fetched thence a wise woman, and said unto her: feign thyself to be a mourner, and put on mourning apparel. And anoint not thyself with oil. But be as a woman that had long time mourned for the death of somebody. And go to the king and speak of thus manner unto him. And so Joab taught her what she should say.

And when the wife of Thekoa was come to speak with the king, she fell on her face to the ground and did obeisance and said: help me O king. And the king said unto her: what aileth thee? and she answered. I am a widow, and mine husband is dead. And thy handmaid had two sons which fought together in the fields where was no man to go between them, and the one slew the other. And behold, the whole kindred arose against thy handmaid and said: deliver us him that smote his brother: that we may kill him for the soul of his brother whom he slew, for he will destroy the heir also. And so they shall quench my sparkle which is left that he shall stir up neither name or issue upon the earth unto my husband. And the king said unto the wife: go home to thine house, and I will give a charge for thee. And the woman of Thekoa said unto the king: My Lord king, the trespass be on me and on my fathers house, and the king and his seat be guiltless. And then said the king: if any man say ought unto thee, bring him to me, and he shall no more trouble thee. Then said she: let the king remember his Lord God, that the next of the blood gather not on heaps together to destroy, and that they slay not my son. And he said: as sure as the Lord liveth, there shall not one hair of thy sons head fall to the earth.

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Then the woman said: let thine handmaid speak one word more unto my Lord the king and he said: say on. And the woman said: wherefore then hast thou determined on this same manner against the people of God? that the king should speak this thing and be faulty therein, so that the king should not fetch home again his banished. For we must needs die and perish as water spilt on the ground which cannot be gathered up again and God will not take away the life but find the means that the banished be not utterly expelled from him. And now concerning that I am come to speak of this thing unto the king my Lord in the presence of the people: thy handmaid thought: surely I will speak unto the king, peradventure the king will hear the request of his handmaid. And the king shall hear his handmaid and deliver her out of the hand of the man that would have destroyed me and my son also out of the inheritance of God. Then thine handmaid said: I pray God that the word of my Lord the king may be immutable. For my lord the king is as an Angel of God, in hearing of good or bad: and therefore the Lord thy God be with thee.

Then the king answered and said unto the woman: hide not from me I pray thee: the thing that I shall ask thee. And the woman said: let my Lord the king say on. Then said the king: is not the hand of Joab with thee in all this matter? And the woman answered and said: as sure as thy soul liveth my Lord king, it is neither on the right hand nor on the left that my Lord the king hath spoken. For thy servant Joab he bade me, and he put all these words even in the mouth of thine handmaid. And the turning of my tale another way, that made thy servant Joab. And so I see that my Lord is wise even as an Angel of God, to understand all things that are in the earth. Then said the king to Joab: behold, I am content to do this thing. Go therefore fetch home the lad Absalom. And Joab fell to the ground on his face and bowed himself and blessed the king and said: now thy servant knoweth that I have found grace in the sight of my Lord the king in that he hath fulfilled the request of his servant. And so Joab arose and went to Gesur and brought Absalom to Jerusalem. Then said the king: let him turn to his own house, but see that he come not in my presence. And so Absalom went to his own house, but came not in the kings presence.

Moreover in all Israel there was not so goodly a man as Absalom, or so greatly praised, from the sole of his foot to the top of his head there was no blemish in him. And when he shaved his head (for at every years end he shaved it because it was heavy on him, and therefore he shaved it) the hair thereof weighed two hundred sickles weight of the kings weight. And this Absalom had three sons born him and one daughter named Thamar, which was a fair woman

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to look upon. When Absalom had dwelt two years in Jerusalem without coming into the kings presence he sent for Joab, to have sent him to the king. But he would not come to him. And he sent again, and for all that he would not come. Then he said unto his servants: behold, Joab hath a parcel of land fast by mine, and hath barley therein. Go and set it on fire. And Absaloms servants went and set it on fire.

Then Joab arose and came to Absalom unto his house and said unto him: wherefore have thy servants burned my field with fire? And Absalom said to Joab: behold, I sent for thee desiring thee to come, because I would have sent thee the king, for to say: wherefore I am come from Gesur. It had been as good for me to have bidden there still. Now therefore let me come to the kings presence, or else if there be any trespass in me, kill me. And Joab went to the king and told him. And he sent for Absalom: which when he was come, fell to the ground on his face before the king. And the king kissed him.

[Chpt 15] After this Absalom gat him chariots and horses and fifty men to run before him. And thereto he used to rise up early in the mornings and to stand by the ways side that led to the gate of the city. And all the men of Israel that had complaints and came to the king for Judgement, he called unto him and said: of what city art thou? And when the other answered: thy servant is of such a tribe of Israel. Then said Absalom unto him: see, thy matter is good and righteous, and yet no man is deputed of the king to hear thee. Then Absalom said moreover: Oh, that I were a judge in the land, and that all men which have pleas and matter in the law, should come to me. For I would do them justice. And also when any man came nigh to him to do him obeisance, he put forth his hand and took him to him and kissed him. And on this manner did Absalom to all Israel that came to the king for Judgement, and therewith stole the hearts of the men of Israel. And at forty years end Absalom said unto the king: let me go I pray thee to Hebron, and pay my vow which I have vowed, unto the Lord: for thy servant vowed a vow when I was in Gesur in the land of Siria saying: if the Lord shall bring me again to Jerusalem, I will serve the Lord. And the king said: go in peace. And so he arose and went to Hebron.

Then Absalom sent spies throughout all the tribes of Israel saying: as soon as ye hear the voice of the trumpet blow, say: Absalom reigneth king in Hebron. And with Absalom went two hundred men out of Jerusalem that were called. And they went with pure hearts and knew nothing of the matter. And Absalom sent also for Ahitophel the Gilonite Davids counsellor, and fetched him out of his city Giloh, when he sacrificed sacrifices. And there was wrought strong

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treason. And the people drew to Absalom in great multitude. And there came a messenger to David and said: the hearts of the men of Israel are to follow Absalom. Then said David unto all his servants that were with him at Jerusalem: up and let us flee, for we shall not else escape from Absalom. Make speed to depart: lest he come suddenly and catch us and bring some mischief upon us, and smite the city with the edge of the sword. And the kings servants said to him: behold thy servants are ready to whatsoever my Lord the king shall appoint

And the king and all his household departed afoot. And he left behind him ten wives that were his concubines, to keep the house. And so the king and all the people went out afoot and tarried far from the house. And all his servants went by his side. And all the Cerethites and all the Phelethites, and all the Hethites even six hundred men which were come afoot from Geth, went before the king. Then said the king to Ethai the Gethite, wherefore shouldest thou go with us also? Return and abide with the king, for thou art a stranger and art removed from thine own place. Thou camest but yesterday, and should I unquiet thee today to go with us? I will go whither I go. But return thou and carry again thy brethren. Mercy and truth be with thee. And Ethai answered the king and said: as surely as the Lord liveth, and as surely as my Lord the king liveth, in what place my Lord the king shall be, whether in death or life, even there will thy servant be. Then said the king to Ethai, I come and go forward. And Ethai the Gethite went forth, and all his men, and all the children that were with him. And all the country wept with a loud voice. And all the people went forward the straight way to the wilderness. And behold, Sadock and all the Levites were with him and bare the ark of the appointment of God. And when they had fetched down the Ark of God, Abiathar came up, until the people were all come over, out of the city. Then said the king unto Sadock: Carry the Ark of God again into the city. If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it and the tabernacle thereof also. But and if the Lord thus say: I have no lust unto thee. Behold, here am I, let him do with me what seemeth best in his eyes.

The king said also unto Sadock the priest thou art a Sear. Return therefore into the city in peace. And take your two sons with you: Ahimaaz thy son, and Jonathas the son of Abiathar. And see, I will tarry in the fields of the wilderness until there come some word from you to be told me. And so Sadock and Abiathar carried the Ark of God again to Jerusalem, and they tarried there. And David went up on mount olivet and wept as he went, and had his head covered and went thereto barefoot. And all the people that was with him, had every man

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his head covered, and as they went wept also. And one told David saying: Ahitophel is one of them that have conspired with Absalom. Then said David: O' Lord, turn the counsel of Ahitophel unto foolishness.

When David was come to the top of the mount and had bowed himself unto God: behold, Husai the Arachite came against him with his coat torn and earth upon his head. Unto whom David said: if thou go with me thou shalt be a burden unto me. And if thou return to the city: then shalt thou say unto Absalom I will be thy servant O king: thus long have I been thy fathers servant, and now I am thine. And destroy me the counsel of Ahitophel. And thou hast there with thee Sadock and Abiathar the priests, unto which thou shalt show all that thou canst hear out of the kings house. And behold, ye have there with you their two sons: Ahimaaz Sadocks son, and Jonathas Abiathars son, by which ye shall send me all that ye can hear. And so Husai Davids friend gat him to the city. And Absalom also entered into Jerusalem.

[Chpt 16] And when David was a little past the top of the hill: behold Ziba the servant of Miphiboseth came against him with a couple of Asses saddled, and upon them two hundred leaves and one hundred bunches of *Resinges, and an hundred frayls of dried figs, and a bottle of wine. Then said the king to Ziba: what hast thou there? And Ziba said: Asses for the kings household to ride on, and bread and fruit for the young men to eat, and wine to drink, if any man faint in the wilderness. Then said the king: where is thy masters son? and Ziba said unto the king: behold, he tarrieth still at Jerusalem. For he said: this day shall the house of Israel restore me the kingdom of my father. Then said the king to Ziba: behold, thine are all that pertained to Miphiboseth. And Ziba answered: I beseech thee that I may find grace in thy sight my Lord king.

And when king David came to Bahurim: behold, thence came out a man of the kindred of the house of Saul named Semei the son of Gera, and he came out cursing. And thereto he cast stones at David and at all the servants of king David, all the people and all the men of war going part on his right hand, and part on his left. And thus said this Semei as he cursed: come forth, come forth thou blood shedder and thou unthrifty man. The Lord hath brought upon thee all the blood of the house of Saul, in whose stead thou hast reigned, and he hath delivered the kingdom into the hand of Absalom thy son. And thou art wrapped about with thine own mischief, because thou art a blood shedder.

Then said Abisai the son of Zaruiah unto the king: why doth this dead dog curse my Lord the king? let me go and take off the head of him. And the king said: what have I to do with you ye sons of Zaruiah: let him curse: for the Lord

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hath bid him curse David. And who dare presume to say wherefore doth he so? And David said to Abisai, and to all his servants: behold, my son which came out of mine own bowels seeketh my life. How much more may this son of Jemini do it? Suffer him therefore to curse, for the Lord hath bidden him: haply the Lord will look on my wretchedness, and do me good for his cursing this day. And thus as David and his men went by the way, Semei went along on the hills side over against him, and cursed as he went, and threw stones at him and cast dust. And the king and all that were with him came weary, and refreshed themselves there.

And Absalom and all the people of the men of Israel came to Jerusalem and Ahitophel with him. And as soon as he was come: Husai the Arachite went unto Absalom and said unto him: God save the king, God save the king. And Absalom said again to Husai: is this the kindness thou owest to thy friend? Why wentest thou not with him? And Husai said unto Absalom: nay not so, but whom the Lord and this people and all the men of Israel choose, his will I be, and with him will I dwell. And furthermore unto whom shall I do service but even to his son? And as I was servant before with thy father, even so shall I be with thee. Then spake Absalom to Ahitophel give counsel what is best for us to do. And Ahitophel said unto Absalom: get thee in unto thy fathers concubines which he hath left to keep the house. For when all Israel shall hear that thou hast made thy father to stink, then shall the hands of all that are with thee be strong. And so they pitched Absalom a tent upon the top of the house. And he went in unto his fathers concubines in the sight of all Israel.

And the counsel of Ahitophel which he counselled in those days, was as a man had asked counsel of God: even so was all the counsel of Ahitophel, both unto David and also unto Absalom.

**Resinges (raisins), cap R.*

[Chpt 17] Then Ahitophel said unto Absalom: let me choose out, I pray thee, twelve thousand men. And I will up and follow after David by night. And I will come upon him while he is weary and weak handed, and will fear him, that all the people that are with him shall flee. And so will I smite the king only, and will bring again all the people unto thee. And when all these men which thou seekest are turned to thee, all the people shall have rest. And the saying pleased Absalom well and all the elders of Israel. Then said Absalom: call also Husai the Arachite and let us hear his sentence. When Husai was come to Absalom, Absalom spake unto him saying: Ahitophel hath given such counsel: whether it

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be best we do after his saying or not, tell thou.

Then said Husai to Absalom: the counsel that Ahitophel hath given is not good at this time. For (said Husai) thou knowest thy father and the men that are with him, how that they be strong men. And they be chafed in their minds, even as a bear robbed of her whelps. And thy father is a man practiced in war, and will not lie a nights among the common people. Behold he lurketh now in some cave or in some other place. And thereto though some of his men be overthrown at the first brunt, yet they that hear it will think the people that followeth Absalom be put to the worse. By the reason whereof the best men thou hast whose hearts are as the hearts of Lions, shall shrink thereat. For all Israel knoweth that thy father is a man, and that they which be with him be children of activity.

But my counsel is, that all Israel be gathered unto thee, from Dan to Bersabe, as the sand of the sea in number, and that thou go to battle in thine own person. And we will come upon him in one place or other, where we shall find him, and we will pitch a field against him, even as thick as the dew falleth on the ground. And there shall not one of them be left, neither he nor any of all that are with him. Moreover if he take a town then shall all the men of Israel bring ropes to that city, and we will draw it into the river, until there be not one stone found upon another. And Absalom and all the men of Israel said: that the counsel of Husai the Arachite was better than the counsel of Ahitophel. For it was even the Lords determination to destroy the counsel of Ahitophel: which was good, that the Lord might bring evil upon Absalom. Then said Husai unto Sadock and Abiathar the priests: of this and that manner did Ahitophel and the elders of Israel counsel Absalom. And thus and thus have I counselled. Now therefore send quickly and show David saying: tarry not all night in the fields of the wilderness, but get thee over, lest the king be devoured and all the people that are with him. Now Jonathas and Ahimaaz abode by the well roggell: for they might not be seen to come in to the city. And a wench went and told them. And they to go and showed king David.

Nevertheless there was a lad saw them which told it to Absalom. But they went both of them away quickly and came to a mans house in Bahurim, which had a well in his yard, into which they went down. And the wife took and spread a coverlet on the top of the well and strewed thereon steeped barley to dry. And the thing was not spied. And when Absaloms servants came to the wife to the house and asked where one Ahimaaz and Jonathas were, the wife said unto them: they be gone over the little brook of water. And when they had sought

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them and could not find them, then they returned to Jerusalem. And as soon as they were departed, the other came out of the well, and went and told king David and said unto him: up and get you quickly over the water for such counsel hath Ahitophel given. Then David arose and all the people that were with him, and they were come over Jordan be that it was day, that there lacked not one of them that was not come over Jordan. And when Ahitophel saw that his counsel was not followed, he saddled his Ass and arose and gat him home to his own house and to his own city, and put his household in order and hanged himself and died, and was buried in the sepulchre of his father.

Then David came to Mahanaim. And Absalom passed over Jordan, both he and all the men of Israel with him. And Absalom made Amasa captain of the host in the stead of Joab, which Amasa was a mans son named Jethra a Jezrahelite that went into Abigail the daughter of Naah sister to Zaruiah Joabs mother. And Israel and Absalom pitched in the land of Galaad. And when David was come to Mahanaim, Sobi the son of Naah out of Rabath the city of the children of Ammon, and Machir the son of Amiel out of Lodaber and Berzelai the Galaadite out of Rogelim, brought beds, basins, and earthen vessels: and also corn, barley, flour and parched corn, beans and rice honey, butter, sheep and cheese of kine, for David and all the people that were with him to eat. For they supposed that the people should be hungry, fainty, and thirsty in the wilderness.

[Chpt 18] And the king numbered the people that were with him, and set captains of thousands and of hundreds over them. And he sent one part of them with Joab, and another part with Abisai the son of Zaruiah Joabs brother, and the third part with Ethai the Gethite. And the king said unto the people: shall I go with you? And the people answered: nay, for if we flee, our adversaries will not care for us: neither though half of us were slain, shall they regard us. But thou were worth ten thousand of us. And therefore it is better that thou be ready to succour us out of the city. Then said the king: what seemeth you best, that will I do.

And the king stood up by the Gates side, and all the people came out by hundreds and by thousands. And the king commanded Joab, Abisai, and Ethai saying: entreat me *Jently my son Absalom. And all the people heard when the king gave all the captains charge over Absalom. And the people went out into the field against Israel, and the battle was in the wood of Ephraim. Where the people of Israel were put to the worse before the servants of David, and there was a great slaughter that day, even of twenty thousand men. And the field was

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fought in divers places, all abroad upon the earth. And the woods devoured more people that day than did the sword. And it chanced Absalom to come before the servants of David riding upon a Mule which carried him under the thick boughs of a great Oak. And his head caught in the Oak, and he was left between heaven and earth, and the Mule that was under him went his way. And one that saw it told Joab saying: behold, I saw Absalom hang in an Oak: and Joab said unto him that told him: lo, sawest thou him? And why didst thou not there smite him to the ground, that I should have given thee ten sickles of silver and a soldiers girdle.

And the man answered Joab: though I had a thousand sickles of silver told in my hand yet would I not stretch out mine hand against the kings son. For we heard with our ears when the king charged thee, Abisai and Ethai, saying: spare me the lad Absalom. Moreover though I had jeopardied my life and done falsely thereto, yet could nought of all the matter have been hid from the king: yea and thou thyself wouldest be against me. Then said Joab I may not stand tarrying with thee.

And therewith he took three spears in his hand and thrust them into the heart of Absalom, while he was yet alive on the body of the tree. And ten servants that bare Joabs weapons, turned and smote Absalom and slew him. Then Joab blew a trumpet, and the people returned from following Israel: for Joab spared the people. And they took Absalom and cast him into a great pit that was in the wood, and cast a mighty great heap of stones upon him. And all Israel fled every man to his tent. And this Absalom yet in his lifetime, took and reared up a pillar, which is yet in kings dale. For he said: I have no male child. And therefore to keep my name in remembrance do I it. And he called the pillar after his own name. And it is called unto this day, Absaloms pillar.

Then said Ahimaaz the son of Sadock: let me run I pray thee, and bear the king tidings, how that the Lord hath judged him quit of the hands of all his enemies. And Joab said unto him: thou art no man to bear tidings today: thou shalt bear tidings another time: but today thou shalt bear none, because the kings son is dead. Then said Joab to Chusi: go and tell the king what thou hast seen. And Chusi bowed himself unto Joab and ran. Then said Ahimaaz the son of Sadock again to Joab: come what come will, let me run I pray thee after Chusi. And Joab said: wherefore shouldest thou run my son? for and thou run thou gettest no reward: well come what will let me run. And he said unto him: run. Then Ahimaaz ran by the plain and overran Chusi.

And David sat between the two gates. And the watchman went up to the roof

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over the gate unto the wall, and lifted up his eyes and saw: and behold, there came a man running alone. And the watchman called and told the king. And the king said: if he come alone, there is tidings in his mouth. And he came and drew nigh. And the watchman saw another man running, and called unto the porter and said: behold there cometh another running alone. And the king answered: he is also a tidings bringer. And the watchman said: me thinketh the running of the foremost is like the running of Ahimaaz the son of Sadock. And the king said: he is a good man and cometh with good tidings. And Ahimaaz called and said to the king: good tidings, and bowed himself to the earth upon his face before the king and said: blessed be the Lord thy God which hath shut up all the men that lifted up their hands against my Lord the king. And the king said: is the lad Absalom safe? And Ahimaaz answered I saw a great ado, when the kings servant Joab sent me thy servant. But I know not what it was. And the king said: turn and stand here. And he turned and stood.

And behold Chusi came and said: tidings my Lord the king, the Lord hath quit thee this day out of the hands of all that rose against thee. And the king said to Chusi: is the lad Absalom safe? And Chusi answered: the enemies of my Lord the king and all that rise against thee, to have thee, be as thy lad is. And the king was moved and went up to a chamber over the gate and wept. And as he went thus he said: my son Absalom, my son, my son, my son Absalom, would to God I had died for thee Absalom, my son, my son.

**Jently (Gently)*

[Chpt 19] And it was told Joab, how that the king wept and mourned for Absalom. And the victory was turned that day into mourning unto all the people. For the people heard say that day, how the king sorrowed for his son, and the people went stealing into the city, as people confounded steal away, when they flee in battle. And the king hid his face and cried with a loud voice: my son Absalom, Absalom my son my son.

And Joab went into the house to the king and said: thou hast shamed this day the faces of all thy servants, which this day have saved thy life and the lives of thy sons and daughters, and the lives of thy wives and concubines, in that thou lovest thine enemies and hatest thy friends. Thou hast declared this day that thou camest neither for thy Lords nor servants. For this day I do perceive, if Absalom had lived, and all we died this day, that then it had pleased thee well. Now therefore up and come out, and speak kindly unto thy servants, I swear by the Lord except thou come out, there will not tarry one man with thee this night.

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And that will be worse unto thee, than all the evil that fell on thee from thine youth unto this hour. Then the king arose and sat down in the Gate. And it was told unto all the people, how the king sat in the Gate. And then all the people came before the king. But Israel fled every man to his tent.

And all the people were at strife throughout all the tribes of Israel saying: the king delivered us out of the hand of our enemies. And he delivered us out of the hand of the Philistines. And now he is fled out of the land for Absalom. But Absalom whom we anointed over us is dead in battle. Now therefore why are ye so still, that ye bring not the king again. And king David sent to Sadock and Abiathar the priests saying: speak unto the elders of Juda and say: why should ye be the last that should bring again the king to his house, seeing that such tidings is come from all Israel unto the king even to his house? ye are my brethren, my bones and my flesh: wherefore then should ye be the last that should come to bring the king home again? And say to Amasa: art thou not my bone and my flesh? And God do so to me and so thereto: except thou be captain of the Host to me for ever in the room of Joab. And he bowed the hearts of all the men of Juda, as a man would bow the heart of one man: so that they sent word to the king, that he should return with all his servants. And the king returned and came to Jordan. And Juda came to Galgal for to go against the king to convey him over Jordan. And Semei the son of Gera the son of Jemini which was of Bahurim, hasted and came with the men of Juda against king David, and a thousand men of Benjamin with him, and Ziba the servant of the house of Saul and his fifteen sons and twenty servants with him. And they whipt over Jordan before the King. And there went over a Boat to carry over the kings household and to do him pleasure.

And Semei the son of Gera fell before the king, as he was come over Jordan and said unto him: let not my Lord impute wickedness unto me, nor let him not remember the wickedness that thy servant did, when my Lord the king departed out of Jerusalem that the king should take it to heart. For thy servant doth know how that I have done amiss. And therefore behold, I am the first this day of all the house of Joseph that am come to meet my Lord the king. But Abisai the son of Zaruiah answered and said: shall Semei not die for that cause: which cursed the Lords anointed? And the king said: what matter is between you and me ye sons of Zaruiah, that ye should this day be adversaries unto me? There shall no man die this day in Israel: for I know that I am this day king over Israel. And the king said unto Semei: thou shalt not die, and sware unto him.

And Miphiboseth the son of Saul came to meet the king, and had neither

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dressed his feet nor shaved his beard nor washed his clothes from the time the king departed, until he came again in peace. And when he was come to Jerusalem toward the king, the king said unto him: wherefore went not thou with me Miphiboseth? And he said: my Lord king, my servant deceived me. For thy servant said: that I would have mine Ass saddled to ride thereon, for to go to the king, because thy servant is lame. And he hath thereto complained on thy servant unto my Lord the king. But my Lord the king is as an Angel of God: do therefore what seemeth best in thine eyes. For all my fathers house were but dead men unto my Lord the king: and yet didst thou put me among them that eat at thine own table. What right therefore have I yet, to cry any more unto the king? And the king said: it needeth thee not to speak any more, for I have said: that thou and Ziba shall divide the lands between you. And Miphiboseth said unto the king: yee let him take all: for so much as my Lord the king is come in peace unto his own house.

And Berselai the Galaadite came from Rogelim and went over Jordan with the king, to accompany him over Jordan: which Berselai was a very aged man, even four score years old, and had provided the king of sustenance while he lay at Mahanaim: for he was a man of very great substance. And the king said unto Berselai: come thou with me, that I may feed thee with me in Jerusalem. But Berselai said unto the king: of what age am I of, that I should go with the king into Jerusalem. I am this day four score year old: and therefore cannot discern savory from unsavory, neither hath thy servant pleasure in that he eateth or drinketh: nor yet delectation in the songs of men or women. It is no need that thy servant be a burden unto my Lord the king: let thy servant go a little way over Jordan with the king: for why should the king render me such a reward? But let thy servant turn back again, that I may die in mine own city, by the grave of my father and mother. But lo here is thy servant Chamaam: let him go with my Lord the King, and do to him, what shall please thee.

And the king answered: Chamaam shall go with me. And I will do to him that thou shalt be content with. And thereto whatsoever thou shalt require of me, that same will I do for thee. And all the people went over Jordan. And when the king was come over Jordan, he kissed Berselai and took his leave of him, and he went back again unto his own place. And then the king went to Galgal, and Chamaam went with him. Now all the men of Juda were at the bringing over of the king, and but half the men of Israel.

Wherefore all the men of Israel came to the king and said unto him: why have our brethren the men of Juda stolen thee away, and have brought the king and

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his household and all Davids men with him over Jordan? And all the men of Juda answered the men of Israel: for the king is near of kin to us: wherefore be ye angry for that matter? think ye that we eat of the kings cost, or that the king giveth us any gifts? And the men of Israel answered the men of Juda and said: we have ten parts in the king, and have thereto more right to David than ye. Why then did ye despise us, that our advice had not been first had in restoring our king again? And the words of the men of Juda were fiercer than the words of the men of Israel.

[Chpt 20] And there happened to be an unthrifty fellow named Seba the son of Bochri a man of *Gemini which blew a trumpet and said: we have no part in David, nor inheritance in the son of Isai, O Israel, let us depart therefore every man to his tent. And all Israel went from David and followed Seba the son of Bochri. But the men of Juda cleaved fast unto the king, from Jordan to Jerusalem.

And when David was come to his house to Jerusalem, he took the ten wives his concubines that he had left behind him to keep the house, and put them in ward and ministered all things unto them: but lay no more with them. And so they were enclosed unto the day of the death of them, and lived a widows life.

Then said the king to Amasa: call me the men of Juda together within three days and present thyself here. And Amasa went to gather the men of Juda together: but tarried longer than the time which was appointed him. Wherefore the king said to Abisai: now shall Seba the son of Bochri be worse to us than Absalom. Take thou therefore thy Lords servants and follow after him: lest he get him walled cities and escape us. And there went out after him Joabs men and the Cerethites and the Phelethites and the men of might. And they departed out of Jerusalem to follow after Seba the son of Bochri. And when they were come to the great stone in Gabaon, Amasa met them. And Joab had his garment that he had about him, gird unto him, and had girded there on a knife joined fast to his loins, in such a sheath that as he went it fell sometimes out. And Joab said to Amasa: are all things in rest and peace my brother? And Joab took Amasa by the chin with the right hand, as though he would have kissed him. And Amasa took no heed to the knife that was in Joabs hand, with which Joab smote him in the short ribs, and shed out his bowels to the ground and smote him but one stroke, and he died.

And then Joab and Amisai his brother followed after Seba the son of Bochri. And one of Joabs men that stood by him said: what is he that he would be as Joab, and what is he that would be unto David instead of Joab? And Amasa lay

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wallowing in blood in the midst of the way. And there was a man that saw all the people stand still. And when he saw that all that came by him stood still, he rolled Amasa out of the way into the field and cast a cloth upon him. And as soon as he was tumbled out of the way, all the people went after Joab to follow after Seba the son of Bochri.

And he went through all the tribes of Israel unto Abel, Bethmaacah and all Barim. And the people gathered unto him and went also after him. And they came and besieged him in Abel Bethmaacah. And they cast up a bank against the city. And it was besieged. All the people that was with Joab labored busily to overthrow the wall. Then cried a wise woman out of the city, hear hear, bid I pray you Joab that he come hither, that I may speak with him. When Joab was come the woman said: art thou Joab? And Joab answered that am I. And she said to him: hear the words of thy handmaid? And he said: I am ready to hear. And she said: it hath been a common saying in the old time, men must ask of Abel, and then go and finish the work. Abel is one of the quietest and faithfullest cities that are in Israel. And thou goest about to destroy a city that is as a mother in Israel. Why devourest thou the inheritance of the Lord?

And Joab answered and said: God forbid, God forbid it me, that I should either devour or destroy it. The matter is not so: But there is a man of mount Ephraim, Seba the son of Bochri by name, which hath lifted up his hand against king David. Deliver us him only, and I will depart from the city. And the woman said unto Joab: Behold, his head shall be thrown through the wall to thee. And then the woman went unto all the people in her wisdom. And they smote off the head of Seba son of Bochri, and cast it to Joab. And he blew a trumpet, and they scattered from the city every man to his tent, and Joab returned to Jerusalem unto the king.

And Joab was over all the host of Israel. And Banaiah the son of Jehoiada was over the Cerethites and the Phelethites. And Aduram was over the tribute. And Jehosaphat the son of Ahilud was Recorder. Sema was scribe. And Sadock and Abiathar were priests. And Ira the Jairite was likewise Davids priest.

**Gemini (Jemini)*

[Chpt 21] Then there fell an hunger in the days of David three years, year by year. And David enquired of the Lord. And the Lord answered: it is for Sauls sake and the house of blood, because he slew the Gabeonites. And the king called the Gabeonites and said unto them. Now these Gabeonites are not of the children of Israel, but a remnant of the Ammonites, and the children of Israel

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sware unto them. And yet Saul sought to slay them, for a zeal that he had to the children of Israel and of Juda. Wherefore David said unto them: what shall I do for you? and wherewith shall I content you that ye may bless the inheritance of the Lord?

And the Cabaonites said unto him: we have no matter of silver or of gold with Saul or with his house: neither have we any man that we would kill in Israel. Then he said: what say ye that I shall do for you? and they said unto the king: the man that consumed and imagined to bring us to nought, him we ought to destroy, that nought of him continue in any of the coasts of Israel, let seven men of his sons be delivered unto us, that we may hang them up unto the Lord, in Gabaah of Saul the lords elect. And David said: I will give them you.

But the king had compassion on Miphiboseth the son of Jonathas, the son of Saul, because of the Lords oath that was between them: that is to say between David and Jonathas the son of Saul. But he took the two sons of Rezpah the daughter of Aiah which she bare unto Saul, Armoni and Miphiboseth, and the five sons of Michol the daughter of Saul which she bare to Adriel the son of Berselai the Molathite, and delivered them unto the hands of the Gabeonites, which hanged them in the hill before the Lord. And they fell all seven together in the first days of harvest: even in the beginning of barley harvest.

And Rezpah the daughter of Aiah took Sackcloth and spread it under her upon the Rock, even from the beginning of harvest until rain dropped upon them out of heaven, and suffered neither the birds of the Air to fall on them by day nor beasts of the field by night. And when it was told David what Rezpah the daughter of Aiah the concubine of Saul had done, he went and took the bones of Saul, and of Jonathas his son, and of the men of Jabes in Galaad, which they had stolen from the street of Bethsan, where the Philistines had hanged them in the days when the Philistines had slain Saul in Gelboe. And he brought thence the bones of Saul and the bones of Jonathas his son, and they fetched away the bones of them that were hanged, and buried them with the bones of Saul and Jonathas his son in the country of Benjamin, in Zela, in the sepulcher of Cis his father. And when they had performed all that the King commanded, God was then at one with the land.

And the Philistines had yet again war with Israel. And David went down and his servants with him, and fought with the Philistines. And David waxed fainty, and Jesbi of Nob one of the sons of Haraphah whose spear head weighed three hundred sickles of brass, and was girded with a new sword, thought to have slain David. But Abisai the son of Zaruiah succoured him and smote the

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Philistine and killed him. Then the servants of David swore unto him saying: Thou shalt go no more out with us to battle, that the light of Israel be not put out. And there was yet after this battle with the Philistines at Nob, in which Sobochai the Husathite slew Saph of the sons of Haraphah.

And there was yet the third battle in Gob, with the Philistines, where Elhanan the son of the Jaere Orgim, a Bethlehemite slew one Goliath a Gethite: the staff of whose spear was as great as a weavers cloth beam.

And there was yet battle in Geth, where was a man of a size and had on every hand six fingers and on every foot six toes: twenty four in all. And was also of the kindred of Haraphah, and defied Israel. And Jonathas the son of Samach the brother of David slew him. These four were of the sons of Haraphah in Geth, and were overthrown by the hand of David and by the hands of his servants.

[Chpt 22] And David spake the words of this song unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hands of Saul.

And he said: The Lord is my *rock, my castle and my deliverer. God is my strength, and in him will I trust: my shield and the horn that defendeth me: mine high hold and refuge: O' my Saviour, save me from wrong.

I will praise and call on the Lord, and so shall be saved from mine enemies. For the waves of death have closed me about, and the floods of Belial have feared me. The cords of hell have compassed me about, and the snares of death have overtaken me. In my tribulation I called to the Lord, and cried to my God. And he heard my voice out of his temple, and my cry entered into his ears. And the earth trembled and quake, and the foundations of heaven moved and shook, because he was angry.

Smoke went up out of his nostrils, and consuming fire out of his mouth, that coals were kindled of him. And he bowed heaven and came down, and darkness underneath his feet. And he rode upon Cherub and flew: and appeared upon the wings of the wind. And he made darkness a tabernacle round about him, with water gathered together in thick clouds. Of the brightness, that was before him, coals were set on fire.

The Lord thundered from heaven, and the most high put out his voice. And he shot arrows and scattered them, and hurled lightning and turmoiled them. And the bottom of the sea appeared, and the foundations of the world were seen, by the reason of the rebuking of the Lord, and through the blasting of the breath of his nostrils. He sent from on high and fetched me, and plucked me out of mighty waters.

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He delivered me from my mighty enemy, and from them that hated me and were too strong for me. When they had compassed me in the day of my tribulation, the Lord stayed me up. And he brought me out into roomth, and delivered me, because he delighted in me.

The Lord rewarded me according to my righteousness, and according to the pureness of my hands he dealt with me. For I kept the ways of the Lord, and did no wickedness forsaking my God. But I had all his laws in my sight, and I turned my face from none of his ordinances. But was pure unto him ward, and kept myself from wickedness.

And the Lord did to me again, according to my righteousness, and after my pureness that I had in his sight. With the holy thou shalt be holy, and with the man that is uncorrupt, thou shalt be uncorrupt. With the pure thou shalt be pure, and with the froward thou shalt be froward also. And the people that are in adversity, thou shalt help. And on the proud shalt thou cast thine eyes. Thou art my light, O' Lord, and the Lord shall light my darkness.

With thy help I will run through an Host of men, and by the aid of my God will spring over a wall. The way of God is undefiled, and the word of the Lord fined as gold, and he a shield to all that trust in him.

Who is a God save the Lord, and who mighty save our God? God is my strength in war, and riddeth the way clear before me. And maketh my feet as swift as an hinds, and setteth me fast upon my high hold.

And teacheth my hands to fight, that a bow of brass is too weak for mine arms.

And thou hast saved me with thy shield, and keptest me ever in meekness. And thou madest me space to walk in, that my feet should not stumble. I followed mine enemies and destroyed them, and turned not again until I had consumed them.

I wasted them and so clouted them, that they could not arise: but fell under my feet.

And thou compassed me about with might to battle, and madest them that rose against me to stoop under me.

And thou madest mine enemies to turn their backs to me, and them that hated me, and I destroyed them. They looked for help: But none came to save them: unto the Lord they cried, but he heard them not.

And I will beat them as small as the dust of the earth, and will stamp them as the dirt of the street, and will spread them abroad.

And thou delivered me from the dissension of my people, and keptest me to be an head over nations, for the people which I knew not became my servants.

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And the aliens crouched unto me, and obeyed me at a word.

And the aliens that shrink away shall tremble for fear in their defended places.

The Lord live, and blessed be he that is my strength: and exalted be God the strength that saveth me. It is God that avengeth me, and bringeth down the people under me. And delivereth me from mine enemies: thou liftest me up on high from them that rise against me, and deliverest me from the wicked men.

And therefore I will praise thee O' Lord among the heathen, and will sing unto thy name. For thy great and manifold saving of thy king, and showing mercy unto thine anointed, even to David, and his seed for ever.

**this word rock appears to be in very bold face in the original.*

[Chpt 23] These be the last sayings of David. David the son of Isai said: And the man is lifted up on high, the anointed of the God of Jacob and pleasant Psalmist of Israel said: the spirit of the Lord spake in me, and his words were on my tongue. The God of Israel spake unto me, and the strength of Israel said: he that beareth rule over men, he that ruleth justly in the fear of God. And he shall be as the morning light, when the *son shineth in a morning in which are no clouds to let the brightness, and as the grass of the earth is by the virtue of the rain. And is not mine house so with God? in that he hath made with me an everlasting covenant perfect in all points: and in that he shall fulfil all that is healthsome unto me, and all my desires thereto. When the unthrifty men are all of them as thorns taken out of their places, which cannot be taken with hands. But the man that shall touch them, must be armed with iron on a long helve. And then shall they be burned with fire to sit thereby.

These be the names of the mighty men that were about David: Joseb of Sebeth the Thachmonite, first of three, otherwise called Adino the Azonite, which slew eight hundred at one time. And next to him Eleazar the son of Dodi the son of Ahoi, one of the three principal that were with David, which when they defied the Philistines that were there gathered together in battle (and the men of Israel were gone up) arose and laid on the Philistines until his hand ached and cleaved unto the sword. And the Lord made a great victory the same day. And the people returned and went after him only to spoil. After him was Sema the son of Ageh the Hararite (which when the Philistines were gathered together in Lahaia where was a parcel of land full of rice, and the people were fled for fear of the Philistines) stood in the midst of the said ground, and defended it and slew the Philistines. And the Lord gave him a great victory.

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And these three of the thirty of the Lords went down and came to David in the harvest time unto the cave Odolom. And the Host of the Philistines had pitched in the valley of Giants. And David was then in an hold. And the Soldiers of the Philistines were then in Bethlehem. And David longed and said: Oh, that I had of the water that is in the well in the gate of Bethlehem for to drink. And anon the three mighty brake through the Host of the Philistines and fetched water out of the well of Bethlehem that was in the gate, and took and brought it to David: Nevertheless he would not drink thereof, but offered it unto the Lord and said: the Lord forbid that I should do so, should I drink the blood of men that were in jeopardy of their lives? and so he would not drink it. These things did these three mighty men. Then Abisai the brother of Joab, the son of Saruiah: he was a captain over the three, and he lifted up his spear against three hundred and slew them, and was named with the three. For he was nobler man than the three and was their captain. How be it he attained not unto those three in acts.

Then Banaiah the son of Jehoiada the son of a lusty man valiant in acts of Rabzeel, he slew two lions of Moab. He went down and slew a lion in a pit in time of Snow. And he slew an Egyptian a goodly man, which had a spear in his hand. And Banaiah went down to him with a staff and plucked the spear out of the Egyptians hand and slew him with his own spear: Such things did Banaiah the son of Jehoiada and was the noblest of thirty: But not like to any of the three in facts of war. And David made him of his counsel. Asahel the brother of Joab was one of the thirty. Then Elehanan the son of Dodo of Bethlehem: Semah the Harodite: Elica the Harodite: Helez the Palitite: Ira the son of Akes the Thekoite: Abiezer of Anathoth: Mobonai the Husathite: Zelmon an Ahohite: Maharai the Netophathite: Heleb the son of Baanah an Netophathite: Ithai the son of Ribai of Gabaah a city of the children of Benjamin: Banaiah the Pharathonite: Hedai of the river of Gaas: Abialbon the Arbathite: Asmaueth a Berhomite: Elithaba a Salabonite: Of the sons of Jasen Jonathas: Semah the Harorite: Ahiam the son of Sarar an Ararite: Eliphelet the son of Aasbai the son of a Maachathite: Eliam the son of Ahitophel the Gilonite: Hezrai the Carmelite: Pharai the Arbite: Igaal the son of Nathan of Zobah: Bani the Gadite: Zelec an Ammonite: Naharai a Berothite the Harnessbearer of Joab the son of Zaruiah: Ira the Jethrite: Gareb the Jethrite: Uriah the Hethite: in all thirty and seven.

**sonne; exactly as in the original, else where sun is written sunne.*

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[Chpt 24] And the Lord was wrath again against Israel, and stirred up David against them saying: go and number both Israel and Juda. And forthwith the king said to Joab the captain of his Host: go abroad I pray thee, throughout all the tribes of Israel, even from Dan to Bersabe, and number the people that I may know the number of them. And Joab said unto the king: I beseech that the Lord thy God make the people as many more as they be: yea and an hundred times so many more, and that the eyes of my Lord the king may see them. But how is it that my Lord the king hath a lust in this thing? Notwithstanding the kings words prevailed against Joab and against all the captains of the Host.

Then Joab and the captains of the Host went out from the king, to view the people of Israel. And they passed over Jordan and pitched in Aroer on the right side of the city that lieth in the midst of the valley of Gad and so forth to Jazer. And then they went to Galaad and to the nether land of Hodesi, and from thence to Dan Jaan, and about to Sidon, and came to the strong town of Tyre, and to all the cities of the Hevites and of the Cananites, and then went out to the South of Juda even to Bersabe. And so when they had been abroad throughout all the land they returned to Jerusalem again at the end of nine months and twenty days. And then Joab delivered up the reckoning of the number of the people unto the king. And there were found in Israel nine hundred thousand men of might that drew swords. And the men of Juda were five hundred thousand men.

And Davids heart smote him after that he had numbered the people. And he said unto the Lord: I have sinned exceedingly in that I have done. And now Lord take away the trespass of thy servant: for I have done foolishly. And when David was up in a morning, the word of the Lord came unto the prophet Gad Davids sear, saying: go and say unto David, thus saith the Lord: I offer thee three things, choose which of them I shall do to thee.

And Gad came to David and showed him and said unto him: whether wilt thou have seven years hunger in thy land, or that thou flee three months before thine enemies and they following thee, or that there be three days of pestilence in thy land. Now understand and see, what word I shall bring again to him that sent me. Then said David unto Gad: I am in a marvelous strait. But let me fall I pray thee, into the hands of the Lord, for much is his mercy, and let me not fall into the hands of men.

And the Lord sent a pestilence in Israel from the morning unto the end of the time appointed. And there died of the people between Dan and Bersabe seventy thousand men. And when the Angel stretched out his hand unto Jerusalem to have destroyed it, the Lord had compassion to do that evil, and said to the

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Angel that destroyed the people: it is sufficient: let thine hand cease. And the Angel was at the threshing place of Areunah the Jebusite. Then spake David unto the Lord when he saw the Angel that smote the people, and said: lo, it is I that have sinned, and I that have done wickedly. But these sheep what have they done? let I pray thee thine hand be on me and on my fathers house.

And Gad came the same day to David and said unto him: go up and rear an altar unto the Lord in the threshing floor of Areunah the Jebusite. And David according to the saying of Gad went up as the Lord commanded. And when Areunah looked and saw the king and his servants coming toward him, he went out: and bowed himself to the king flat on his face to the ground, and said: wherefore is my Lord the king come to his servant? And David said: to buy the threshing floor of thee, for to make an altar unto the Lord that the plague may cease from the people.

And Areunah said unto the king: let my Lord the king take and offer what seemeth him good in his eyes: Behold oxen for sacrifice, and sleds and the other instruments of the oxen for wood. And Areunah the kings friend gave all to the king, and said moreover unto the king: the Lord: the Lord thy God accept thee. But the king said unto Areunah: not so, but I will buy it of thee at a price, and will not offer sacrifice unto the Lord my God that shall cost me nought. And so David bought the threshing floor, and the oxen for fifty sickles of silver. And David built there an altar unto the Lord and offered burnt sacrifices and peace offerings. And so the Lord was agreed with the land. And the plague ceased from Israel.

The end of the second book of Samuel:
which they commonly call the
second of the kings

The First Book of the Kings
Third Book of Kings (after the Latin)

[Chpt 1] When king David was waxen old and stricken in years, though they covered him with clothes, yet he caught no heat. Wherefore his servants said unto him: let there be sought for my Lord the king a young maiden to wait upon him and to cherish him. And let her lie in his bosom, that my Lord the king may get heat. And so they sought for a fair Damsel throughout all the coasts of Israel and found one Abisag a Sunamite and brought her to the king. And the Damsel was exceeding fair, and cherished the king and ministered to him: But the king knew her not.

But Adoniah the son of Hagith exalted himself saying: I will be king. And he gat him a chariot and horsemen and fifty men to run before him. And his father rebuked him not at any time nor said so much to him as why dost thou so. And he was thereto a goodly man and his mother bare him next after Absalom. And he communed with Joab the son of Zaruiah and with Abiathar the priest. And they help Adoniah. But Sadock the priest, Banaiah the son of Jehoiada, Nathan the prophet, Semei and Rei and the men of might which were with David favoured not Adoniah. And Adoniah sacrificed sheep and oxen and fatlings at the stone of Zoheleth which is fast by the well of Rogel, and bade all his brethren the kings sons and all the men of Juda the kings servants. But Nathan the prophet and Banaiah and the mighty men and Salomon his brother he bade not.

Whereupon Nathan spake unto Bethsabe the mother of Salomon saying: hast thou not heard how that Adoniah the son of Hagith doth reign unwitting unto our master David? Now therefore come that I may give thee counsel, how to save thine own life and the life of thy son Salomon. Hence and get thee unto king David and say unto him: didst thou not my Lord king sware unto thy handmaid saying? Salomon thy son shall reign after me, and he shall sit upon my seat, why is then Adoniah made king? And see, while thou yet talkest there with the king, I will come in after thee and will end thy words.

And Bethsabe went in unto the king into the chamber. And the king was very old and Abisag the Sunamite ministered unto him. And Bethsabe stooped and made obeisance unto the king. And the king said: what is thy matter? And she answered and said: My lord thou swearest by the Lord thy God unto thine handmaid: Salomon thy son shall reign after me and he shall sit upon my seat. But now see, Adoniah is king and thou my Lord king *wetest it not. And he hath offered oxen, fatlings and sheep abundantly, and hath called all the sons of the King, and Abiathar the priest, and Joab the captain of the Host. But Salomon thy servant hath he not bidden. And now my Lord king the eyes of all

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Israel wait on thee, to tell them who shall sit on the seat of my Lord the king after him. For else when my Lord the king is laid to rest with his fathers, I and my son Salomon shall be sinners.

And behold, while she yet talked with the king, Nathan the prophet was come. And they told the king saying: here cometh Nathan the prophet. And when he was come before the king, he made obeisance unto the king upon his face unto the ground, and said: My lord king, hast thou said, Adoniah shall reign after me, and he shall sit upon my seat? For he is gone down this day and hath offered oxen, fatlings and sheep abundantly, and hath called all the kings sons and the captains of the Host, and Abiathar the priest. And see, they eat and drink before him and say. God save king Adoniah. But me thy servant and Sadock the priest and Banaiah the son of Jehoiada, and thy servant Salomon he hath not called. Is this thing done of my Lord the king and yet wouldest not show me thy servant, who should sit on the seat of my lord the king after him?

Then king David answered and said: call me Bethsabe. And she came in and stood before him. And the king sware saying. As sure as the Lord (that hath rid my soul out of all adversity) liveth: even as I sware unto thee by the Lord God of Israel saying: Salomon shall reign after me, and he shall sit upon my seat for me, so will I do this day. And Bethsabe bowed on her face to the earth and did obeisance unto the King and said: I pray God my lord king David may live ever. Then said king David call me Sadock the priest and Nathan the prophet and Banaiah the son of Jehoiada. And when they came before the king. The king said unto them: take with you the servants of your Lord, and set Salomon my son upon mine own Mule and carry him down to Gihon. And let Sadock the priest and Nathan the prophet anoint him there, to be king over Israel. And then blow ye with a trumpet and say: God save king Salomon. And then come up after him, and let him come and sit upon my seat. For he shall be king in my stead. And him I have commanded to be captain over Israel and Juda. And Banaiah the son of Jehoiada answered the king and said, Amen, and so I pray God that the Lord God of my Lord the king say so too. And as the Lord hath been with my Lord the king, even so, I pray God he may be, with Salomon and that he make his seat gloriouslyer than the seat of my Lord king David.

And Sadock the priest and Nathan the prophet and Banaiah the son of Jehoiada and the Cerethites and Phelethites went down, and set Salomon upon king Davids Mule and led him to Gihon. And Sadock the priest took an horn of oil out of the tabernacle and anointed Salomon. And they blew a trumpet, and all they said: God save king Salomon. And all the people came up after him

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piping with pipes and rejoicing greatly, so that the earth rang with the sound of them.

And Adoniah and all the guests that were with him, heard it even as they had made an end of eating. And when Joab heard the sound of the trumpet, he said: how happeneth it there is such a noise in the city? And as he yet spake, see, Jonathas the son of Abiathar the priest came. And Adoniah said: come for thou art a lusty blood and bringest good tidings. And Jonathas answered and said to Adoniah: Verily our Lord king David hath made Salomon king. And the king sent with him, Sadock the priest and Nathan the prophet: and Banaiah the son of Jehoiada and the Cerethites and the Phelethites, and they have set him upon the kings Mule. And Sadock the priest and Nathan the Prophet have anointed him king in Gihon. And as they came up again they rejoiced that the city did sound again. And that is the noise that ye have heard. And thereto Salomon sitteth on the seat of the kingdom. And moreover the kings servants went in to bless our Lord king David saying: thy God make the name of Salomon more favour than thine, and his seat more glorious than thine. And the king bowed himself upon the bed. And last of all thus said the king: blessed be the Lord God of Israel which hath made one to sit on my seat this day, even mine eyes seeing it.

And all the guests that were with Adoniah were afraid and rose up and went every man his way. And Adoniah fearing Salomon arose and went and caught hold on the horns of the altar. And it was told Salomon, how that Adoniah for fear of king Salomon hath caught handfast by the horns of the altar saying: let king Salomon swear unto me this day, that he will not slay his servant with the sword. And Salomon said, if he will be a child of virtue, there shall not an hair of him fall the earth. But and if wickedness shall be found in him, he shall die for it. And thereupon king Salomon sent and fetched him down from the altar. And he came and did obeisance unto king Salomon. And Salomon said to him: get thee to thine house.

**wetest (knew sharply)*

[Chpt 2] When the days of David were drawn nigh, and he should die, he charged Salomon his son saying: I must walk by the way of the world, neverthelater be thou strong and quit thyself manfully. And see that thou keep the appointment of the Lord thy God, that thou walk in his ways and keep his commandments, ordinances, laws and testimonies, even as it is written in the law of Moses: that thou mayest understand all that thou oughtest to do, and all that thou shouldest meddle with. That the Lord may make good his promise

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which he hath promised me saying: if thy children shall take heed to their ways, that they walk before me in truth, with all their hearts and with all their souls, then thou shalt never be without one sitting on the seat of Israel.

Moreover thou *wetest how Joab the son of Zaruiah hath served me, and what he hath done to the two captains of the Hosts of Israel: unto Abner the son of Ner and unto Amasa the son of Jether: how he slew them and shed the blood of war in time of peace, and put the blood of war upon his girdle that was about his loins and in his shoes that were on his feet. Deal with him therefore according to thy wisdom and see that thou bring not his *horre head down to the grave in peace. And show kindness unto the sons of Berselai the Galaadite, and let them be among them that eat at thine own table, because they so clave to me when I fled from Absalom thy brother.

And see, thou hast with thee, Semei the son of Gera the son of Jemini of Bahurim, which cursed me with a bitter curse what time I went to Mahanahim. But he came against me to Jordan, and I sware to him by the Lord, saying, I will not slay thee with the sword. But pardon thou him not. Thou art a man of wisdom and shalt know what to do to him, see therefore that thou bring his horre head to the grave with blood.

And so David rested with his fathers, and was buried in the city of David. And the days which David reigned upon Israel, were forty years: seven years in Hebron, and thirty and three years in Jerusalem. And Salomon sat upon the seat of David his father and his kingdom was stablished mightily.

After that, Adoniah the son of Hagith came to Bethsabe the mother of Salomon. And she said: Betokeneth thy coming peace? And he said: it betokeneth peace. Then said he, I have a matter to show thee. And she said: say on. And he said: thou knowest that the kingdom was mine, and that all Israel put their eyes on me, that I should reign, howbeit the kingdom was turned away and given to my brother, for it was appointed him of the Lord: and now I ask a petition of thee, whereof deny me not. And she said unto him: tell what it is. Then he said: speak I pray thee, unto Salomon the king (for he will not say thee nay) that he give me Abisag the Sunamite to wife. And Bethsabe said: well, I will speak for thee unto the king.

And thereupon Bethsabe went unto king Salomon to speak unto him for Adoniah. And the king rose up against her and bowed himself unto her, and sat him down on his seat. And there was a seat set for the kings mother, and she sat on his right side. Then she said: I must desire a little petition of thee: say me not nay. And the king said unto her: Ask on my mother: for I will not say thee nay.

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And she said: let Abisag the Sunamite be given to Adoniah thy brother to wife. And king Salomon answered and said unto his mother: why dost thou ask Abisag the Sunamite for Adoniah? but rather ask for him the kingdom, seeing he is mine elder brother: Even for him ask it and for Abiathar the priest, and for Joab the son of Zaruiah. Then King Salomon sware by the Lord saying: God do so to me and so thereto if Adoniah have not spoken this word against himself. Now therefore as surely as the Lord liveth which hath stablished me and set me on the seat of David my father, and which hath made me an house as he promised me, Adoniah shall die this day. And king Salomon sent by the hand of Banaiah the son of Jehoiada, and smote him that he died.

And unto Abiathar the priest said the king: get thee to Anatoth unto thine own fields, for thou art worthy of death: but I will not at this time kill thee, because thou barest the Ark of the Lord Jehovah before David my father and because thou sufferest with my father in all his afflictions. And so Salomon put away Abiathar from being priest unto the Lord: to fulfil the words of the Lord which he spake over the house of Eli in Siloh. Then tidings came to Joab: for Joab had turned after Adoniah but not after Salomon. Whereupon he fled unto the tabernacle of the Lord and caught handfast on the horns of the altar. And it was told king Salomon how that Joab was fled unto the tabernacle of the Lord and stood by the altar. Then Salomon sent Banaiah the son of Jehoiada saying: go and smite him. And when Banaiah was come to the tabernacle of the Lord he said unto him: thus saith the king, come out. And he said nay: But I will die even here. And Banaiah brought the king word saying: thus said Joab and thus he answered me.

And the king said: do even as he hath said: smite him and bury him, and take away the blood (which Joab shed causeless), from me and from the house of my father. And the Lord bring his blood upon his own head, for he smote two men righteous and better than he, and slew them with the sword, my father unwitting: even Abner the son of Ner captain of the Host of Israel, and Amasa the son of Jether captain of the Host of Juda. And their blood return upon the head of Joab and on the head of his seed for ever. And prosperity be unto David, and unto his seed, and unto his house, and unto his seat, of the Lord for ever.

And Banaiah the son of Jehoiada went up and smote him and slew him and buried him in his own house in the wilderness. And the king put Banaiah the son of Jehoiada in his room over the Host, and put Sadock the priest in the room of Abiathar.

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Then the king sent and called Semei, and said to him: build thee an house in Jerusalem and dwell there and see that thou go not once thence any whither. For be thou sure of it, the day thou goest out and passest over the river of Cedron, thou shalt die for it, and thy blood shall be on thine own head. And Semei said unto the king: is well said: as my Lord the king hath said, so will his servant do. And Semei dwelt in Jerusalem many a day. And it chanced at the end of three years that two of the servants of Semei ran away unto Achis son of Maacah king of Geth. And one told Semei saying: see, thy servants be in Geth. And Semei stood up and saddled his Ass and gat him to Geth to Achis, to seek his servants, and came and brought them again from Geth.

But it was told Salomon how that Semei had gone from Jerusalem to Geth and was come again. And the king sent and called Semei and said unto him: Did I not adjure thee by the Lord, and testified unto thee saying: be sure whensoever thou goest out and walkest abroad any whither, thou shalt die for it? And thou answeredst me, it is good tidings that I have heard. Why then hast thou not kept the oath of the Lord, and the commandment that I commanded thee?

And then the king said to Semei: thou rememberest all the wickedness which thine heart knoweth that thou didst to David my father. The Lord therefore render again thy wickedness upon thine own head: and king Salomon be blessed, and the fear of the Lord be stablished before the Lord for ever. And the king commanded Banaiah the son of Jehoiada: which went out and smote him that he died. And so was the kingdom settled in the hand of Salomon.

**wetttest: to know sharply, every detail. *horre: may be hoar head as grey headed*

[Chpt 3] Then Salomon drew affinity with Pharao king of Egypt, and took Pharaos daughter and brought her into the city of David until he had made an end of building his own house and the house of the Lord and the walls of Jerusalem round about. Only the people sacrificed in altars made on hills, because there was no house built unto the name of the Lord until those days. And Salomon loved the Lord and walked in the ordinances of David his father, save only that he sacrificed and offered incense upon altars in hills.

And the king went to Gabaon, to offer there: for that was a great offering place. And there Salomon offered a thousand burnt offerings upon that altar. And in Gabaon the Lord appeared to Salamon in a dream by night. And God said: Ask what I shall give thee. And Salomon said: thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth and in righteousness and plainness of heart with thee. And thou hast kept

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for him this great mercy, that thou hast given him a son to sit on his seat: as it is come to pass this day.

And now Lord, my God, it is thou that hast made thy servant king instead of David my father. And I am a young lad and know not how to order myself. And thy servant is in the midst of thy people which thou hast chosen, a people that are so many that they cannot be told nor numbered for multitude. Give therefore unto thy servant an understanding heart to judge thy people, and to discern between good, and bad. For who is able to judge this thy so weighty a people?

And it pleased the Lord well, that Salomon had desired this thing. Wherefore God said unto him: because thou hast asked this thing and hast not asked long life, neither hast asked riches, nor the lives of thine enemies, but hast asked the discretion to understand equity: See, I have done according to thy petition: and behold, I have given thee a wise and an understanding heart, so that there was none like thee before, neither after thee shall any arise like unto thee. And thereto I have given thee that thou askedst not, both riches and honor: so that there shall be no king like thee all thy days. And if thou wilt walk in my ways, to keep mine ordinances and commandments as David thy father did walk, I will lengthen thy days also. When Salomon awoke, this was his dream. And he came to Jerusalem and presented himself before the Ark of the testament of the Lord, and offered burntofferings and peaceofferings, and made a feast to all his servants.

Then came there two women that were harlots unto the king and stood before him. And the one of them said: Oh my Lord I and this woman dwell in one house. And I was delivered of a child with her in the said house. And the third day after that I was delivered, she was delivered also: we two being together and no stranger with us in the house save we two alone. And this wifes child died in a night, for she had overlaid it. And then she arose at midnight and took my son from my side, while thine handmaid slept and laid it in her bosom, and put her dead child in my bosom. And when I rose up in the morning to give my child suck: see, it was dead. But when I had looked more diligently upon it in the morning: Behold, it was not my son which I did bear. And the other woman said it is not so: But the living is my son, and the dead thine. And she said again: thou sayest untrue, for the dead is thy son, and the living mine. And thus they pleaded before the king. Then said the king: the one saith, this that is alive is my son, and the dead is thine. And the other saith nay: But thy son is the dead and the live child is mine. Then said the king: bring me a sword. And they brought a sword before the king. And then the king said: Divide the living child

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in two, and give the one half to the one, and the other to the other.

Then spake the woman whose the living child was, unto the king (for her bowels yearned upon her son) and said: I beseech thee my Lord, give her the living child, and in no wise slay it. And the other said: it shall be neither mine nor thine, but divide it. Then the king answered and said: give her the living child and slay it not, for she is the mother thereof. And all Israel heard of the judgement which the king had judged and feared the king: for they saw that the wisdom of God was in him to do justice.

[Chpt 4] And so king Salomon was king over all Israel. And these were his Lords: Azariah the son of Sadock the priest: Elihoreph and Ahiah the sons of Sisa, scribes. Jehosaphat the son of Ahilud, the recorder. And Banaiah the son of Jehoiada was over the Host. And Sadock and Abiathar were the priests. And Azariah the son of Nathan was over the general receivers. And Zabud the son of Nathan was a waiter and the kings companion. And Ahisar the steward of household: And Adiran the son of Abda over the tribute.

And Salomon had twelve general receivers over all Israel which sustained the king and his household: each man his month in a year. Whose names are these: The son of Hur in mount Ephraim: the son of Dekar in Makez, in Salem in Bethsames, in Elon and in Bethhanan: the son of Hesed in Aruboth, and to him pertained Socoh and all the land of Hopher: the son of Abinadab, which had all the regions of Dor, and Tapheth the daughter of Salomon was his wife: Baanah the son of Ahilud had Thanach Magedo and all Bethsan which is by Zarhanah beneath Jezrahel, and from Bethsan to Abel Mehulah and unto beyond Jecmaam. The son of Gaber had Ramoth Galaad, and his were the towns of Jair the son of Manasses which lie in Galaad, and his were the coasts of Argob in Basan, three score great cities with wall and Bars of Brass.

Abinadab the son of Ado had Mahanaim: Ahimaaz had Nephthalim, and he had taken Basemath the daughter of Salomon to wife: Baanah the son of Husai had Aser and Aloth: Jehosaphat the son of Pharuah had Isachar, Semei the son of Elah had Benjamin: Gaber the son of Uri had the country of Galaad and the land of Sehon king of the Amorites and of Og king of Basan, and was alone receiver in the land. And Juda and Israel were many even as the sand of the sea in number, eating, drinking, and making merry. And Salomon reigned over all kingdoms from the river throughout all the land of the Philistines unto the borders of Egypt, and they brought presents and served Salomon all days of his life.

And Salomons food was in one day thirty quarters of manchet flour and three

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score quarters of meal: ten stalled oxen, and twenty out of the pastures and an hundred sheep and goats, besides harts, bucks and buballs and fat poultry. For he ruled in all the regions on the other side Euphrates from Thaphsah to Gaza and also over all the kings on the other side the said Euphrates. And he had peace with all his servants on every side. And Juda and Israel dwelt without fear, every man under his vine and under his fig tree from Dan to Bersabe, all the days of Salomon.

And Salomon had forty thousand stalls of horses for chariots and twelve thousand horsemen. And the foresaid general receivers made *purveyance for king Salomon and for all that came to king Salomons table every man his month, so that there lacked nothing. And as for barley and straw for the horses and beasts they brought unto the places where the officers were, every man in his office.

And God gave Salomon wisdom and understanding exceeding much and a large heart, even as the sand along by the sea bank: so that Salomons wisdom exceeded the wisdom of all them of the East country and all the wisdom of the Egyptians. And he excelled all men in wisdom, both Ethan the Ezrahite, and Heman, Chalcol and Dorda the sons of Nahol. And his name spread abroad among all nations on every side. And Salomon wrote three thousand proverbs. And his songs were a thousand and five. And he disputed of trees, even from the Cedar tree that groweth in Libanon unto the Hyssop that springeth out of the wall. And he disputed of beasts, fowls, worms, and fishes. And there came of all nations to hear the wisdom of Salomon, and from all kings of the earth which had heard of his wisdom.

**purveyance: to supply with, food and other things.*

[Chpt 5] And Hiram king of Tire sent his servants unto Salomon, for he had heard that they had anointed him king in the room of his father. And thereto Hiram was ever a lover of Davids. And Salomon sent again to Hiram saying: thou knowest of David my father, how he could not build an house unto the name of the Lord his God for war which he had on every side, until the Lord had put them under his foot. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor any evil plague. And therefore I am disposed to build an house unto the name of the Lord my God, as he promised David my father saying: thy son which I will put upon thy seat for thee, he shall build an house unto my name. Now then command that they hew me Cedar trees in Libanon. And let my servants be with thine, and I will give

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the hire of thy servants in all such things as thou shalt appoint, for thou knowest that there are not among us that can skill to hew timber like unto the Sidones.

When Hiram heard the words of Salomon, he rejoiced greatly and said: Blessed be the Lord this day which hath set David a wise son over this mighty people. And Hiram sent again to Salomon saying: I have accepted the request which thou sentest to me for, and will satisfy all thy lust, concerning timber of Cedar trees and fir. My servants shall bring them from Libanon to the sea. And I will convey them by ship unto the place that thou shalt send me word, and will cause them to be discharged there, that thou mayst receive them. And thou shalt do me this pleasure again, to minister food for mine house. And so Hiram gave Salomon Cedar trees and fir trees, as much as he desired. And Salomon gave Hiram twenty thousand quarters of wheat to feed his household withal, and twenty butts of pure oil. And so much gave Salomon to Hiram year by year.

And the Lord gave Salomon wisdom as he promised him. And there was peace between Hiram and Salomon and they were confedered together. And king Salomon raised a tribute throughout all Israel. And the tribute was thirty thousand men, which he sent to Libanon, ten thousand a month by course, so that they were one month in Libanon and two months at home.

And Adoniram was over the tribute. And Salomon had three score and ten thousand that bare burdens, and three score and ten thousand that hewed in the mountains besides the Lords he had, to oversee the work, in number three thousand and three hundred, which ruled the people that wrought in the work. And at the commandment of the king, they brought great stones and that free stones, and hewed thereto, to lay in the foundation of the house. And Salomons masons and the masons of Hiram did hew them, with them of the borders. And so they prepared both in timber and stone to build the house.

[Chpt 6] And it came to pass the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, and the fourth year of the reign of Salomon upon Israel, and the second month called Zif that he began to build the temple unto the Lord. And the house which Salomon built for the Lord, was three score cubits long and twenty broad and thirty cubits high. And the porch that was before the body of the temple, was twenty cubits long after the measure of the breadth of the house, and ten broad, even at the very end of the house. And he made unto the house windows to open and shut.

And under the walls of the house he made galleries round about, both round about the temple and also the quere. And so made sides round about. And the nethermost gallery was five cubits broad and the middle gallery six. And the

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third seven cubits broad. For he made the walls without whereon the beams lay, ever thinner and thinner, so that they were not fastened in the walls of the house. And the house was built of stone made perfect all ready before it was brought thither, so that there was neither hammer or axe either any tool of iron heard in the house, while it was in building.

And the door of the middle gallery was in the end of the house on the right side. And men went up with winding stairs into the middle gallery, and out of the middle into the third. And so he built the house and finished it, and roofed it with beams of Cedar timber made hollow and joined together. And then he built chambers over all the temple of five cubits height, and coupled the house together with beams of Cedar.

And the word of the Lord came to Salomon, saying: concerning the house which thou art in building, if thou wilt walk in mine ordinances and execute my laws and keep all my commandments, to walk in them: then will I make good unto thee, my promises which I promised David thy father. And I will dwell among the children of Israel and will not forsake my people Israel. And so therefore Salomon built the house and finished it and siled the walls of the house within, with ribs of Cedar tree: even from the pavement unto the roof did he sile it within, and boarded the floor of the house with planks of fir.

And he siled twenty cubits in the end of the temple both floor and walls with Cedar, and dressed it within to be the *quere and place most holy. And the first house, that is to say, the body of the temple, was forty cubits long. And the Cedar of the house within was carved with *knops and graven with flowers, and all was Cedar timber, so that no stone was seen. And the quere that was within the temple, he prepared to set there the Ark of the appointment of the Lord. And the quere was twenty cubits long, and twenty in breadth and twenty in height. And he siled it with pure gold, and boarded the altar with Cedar.

And Salomon siled the house within also with pure gold. And he made golden bars run along the quere, which he had covered with gold. And the whole house he overlaid with gold until he had ended it. And the altar that was in the quere he overlaid with gold also.

And within the quere he made two Cherubims of olive tree, ten cubits high apiece, and every wing five cubits long: so that from the uttermost part of one wing unto the uttermost part of the other were ten cubits.

And the other Cherub was ten cubits high also: so that both the Cherubs were of one measure and one size. The height of the one Cherub was ten cubits, and so was it of the other. And he put the Cherubs in the middle of the inner house.

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And the Cherubs stretched their wings, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall. And the other two wings of them touched one another in the midst of the house. And he overlaid the Cherubs with gold.

And all the walls of the house round about, he garnished with work of Cherubs and *paulme trees and graven flowers, both within in the quere and without in the temple. And the floor of the house he covered with gold both within in the quere and also without in the temple. And in the entering of the quere he made two doors of olive tree, with the upper and two side posts five square. And the two doors of olive tree he graved with graving of Cherubs and Paulme trees and graved flowers, and covered them with gold, and laid gold over the Cherubs and also the Paulme trees. And in like manner unto the door of the temple he made posts of olive tree four square, and two doors of fir tree, and either door with two folding leaves and graved thereon Cherubs, Paulme trees and flowers, and covered them with gold made plain by a ruler.

And then he built the inner court with three rows of hewed stone and one row of Cedar wood.

In the fourth year of his reign was the foundation of the house of the Lord laid, even in the month Zif, and in the eleventh year in the month Bul which is the eighth month, it was full finished in all that pertained thereto, and fashioned as it should be in all points. And so was he seven years in building of it.

**quere: room where questions are asked; enquire. *paulme: exact spelling from text. Palm trees. *knops (knobs)*

[Chpt 7] And Salomon built his own house in thirteen years space and full finished it. And he built the house of the wood of Libanon, an hundred cubits long and fifty broad, and thirty high, four square with rows of Cedar pillars and Cedar beams along upon the pillars. And the roof was Cedar above on high upon the beams that lay an high on the pillars, which pillars were forty and five in number, fifteen on a row, and the spaces between the pillars were one against another three fold. And all the doors with the side posts were four square one against another three fold.

And he made a porch of pillars fifty cubits long and thirty cubits broad: and yet a porch before that with pillars, and a thick pillar before that. Then he made a porch to sit and judge in, siled with Cedar throughout all the pavements. And his own house where he kept residence in another court without that porch was

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of the same work. And then Salomon made an house for Pharaos daughter which he had taken to wife, like unto that porch.

And all these things were of rich stones hewed after a measure and sawed with saws within and without, even from the foundation unto that whereon the beams were laid, and on the outside thereto, toward the great court. And the foundation was of rich stones and the mighty great stones of ten cubits and of eight. And above were rich stones hewed according to the same size, and also with Cedar. And the great court round about was with three rows of hewed stone and one row of Cedar planks. And likewise was it in the inner court of the house of the Lord and of the porch of the temple. And king Salomon sent and fetched one Hiram out of Tyre, a widows son of the tribe Nephthalim, his father being of Tyre. Which Hiram was a craftsman in brass, and full of wisdom, understanding and cunning to work all manner of work in brass. And he came to king Salomon and wrought all his work. He cast two pillars of brass of eighteen cubits apiece high, and a string of twelve cubits might compass either of them about. And he made two head pieces of molten brass to set on the tops of the pillars, of five cubits long apiece, with garlands of braided work and hoops of chain work for the head pieces that were on the pillars, seven for the one and seven for the other. And he made the pillars, and for either of the head pieces a garland with two rows of pomegranates to cover them with all. And the head pieces that were on the tops of the pillars were wrought with lilies in the porch the space of four cubits of them. And the pomegranates above and beneath on the wreathen chains that compassed the middle of the head pieces were in number two hundred on either head piece. And he set up the pillars in the porch of the temple, and when he had set up the right pillar, he called the name thereon Jachin, and when he had set up the left pillar, he called the name thereof Boaz. And the tops of the pillars were thus wrought with lilies, and so was their workmanship finished.

Then he cast a sea of brass, ten cubits wide from brim to brim and round in compass, and five cubits high. And a string of thirty cubits might compass it about, and under the brim of it as it were apples compassed and embrased the sea of ten cubits wide in two rows cast with it when it was cast. And it stood on twelve oxen: of which three looked North, three West, three South, and three East, and the sea on high upon them, and all their hinder parts were inward. And it was an hand breadth thick, and the brim wrought like the brim of a cup with flowers of lilies. And it contained two thousand baths.

And he made ten bottoms of brass, four cubits long and four cubits broad

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apiece, and three high. And the works of the bottoms was on this manner that the sides were as it were flat boards between the ledges. And on the flat boards between the ledges were lions, oxen and Cherubs. And upon the ledges that were above and beneath the lions and oxen, was joined pendant work. And every bottom had four brazen wheels, whose axletrees were also of brass. And in the four corners were undersetters under the lavatory cast each over against his fellow.

And the stalk of the lavatory was in the middle of the bottom one cubit high, and a cubit and a half round, and it had knobs thereon in the bare places which were foursquare not round. And under the sides were four wheels and their axletrees joined fast to the bottom. And the height of every wheel was a cubit and an half. And the workmanship of the wheels was like the work of a chariot wheel. And the axletrees, the navels, spokes and shafts were all molten. And the four undersetters in the four corners were of the very bottoms.

And under the stalk of the lavatory in the midst of the bottom was there a round foot of half a cubit high. And thereon plain places and ledges of the self. And he graved in the plain and also on the ledges, Cherubs, lions and paulmetrees, every where round about. And on this manner he made the ten bottoms cast work: all of one measure and one size. Then he made ten lavers of brass containing forty Baths apiece, and they were of four cubits apiece, for every one of the bottoms a laver. And he put five of those bottoms on the right corner of the temple, and other five on the left: And put the sea on the right corner of the temple Eastward and toward the South.

And Hiram made pots, shovels and basins, and so furnished all the work that he made king Salomon for the house of the Lord: that is to say two pillars and two scalps of the heads that were on the tops of the two pillars, and four hundred pomegranates upon two wreaths, two rows on either wreath, to cover the two scalps of the heads that were on the tops of the two pillars. And the ten bottoms of brass with ten lavers upon them: and a sea with twelve oxen under it: and pots, shovels and basins. And all these vessels which Hiram made to king Salomon for the house of the Lord were of bright brass. And in the plain of Jordan did the king cast them: even in the clay of the earth between Socoh and Zarthan. And Salomon left all the vessels unweighed, for the exceeding abundance of brass that was in them.

And Salomon made all the vessels that pertained unto the house of the Lord: the Altar of gold, and the table of gold whereon the showbread was put. And five candlesticks, for the right side, and as many for the left, before the quere, of

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pure gold: with flowers, lamps, and snuffers of gold: and Bowls, Psalteries, basins, spoons and fire pans of pure gold: and hinges of gold both for the doors of the quere, the place most holy, and for the doors of the temple also.

And so was ended all the work that king Salomon made for the house of the Lord. And then Salomon brought in the things which David his father had dedicated in silver, gold and other vessels, and put them to the treasure of the house of the Lord.

[Chpt 8] Then Salomon gathered the elders of Israel, all the heads of the tribes and ancient Lords of the children of Israel, unto him to Jerusalem, to bring up the Ark of the appointment of the Lord out of the city of David which is Sion. And all the men of Israel assembled unto king Salomon to the feast that falleth in the month Ethanim which is the seventh month. And when all the elders of Israel were come, the priests took up the Ark of the Lord, and brought it and also the tabernacle of witness and all the holy vessels that were therein. And the priests and the Levites brought them up. And king Salomon and all the congregation of Israel that were assembled, and were with him before the Ark, did offer sheep and oxen that could not be told nor numbered for multitude.

And so the priests brought the Ark of the appointment of the Lord unto his place: even into the quere of the temple and place most holy, under the wings of the Cherubs. For the Cherubs stretched out their wings over the Ark, and covered both it and also the staves thereof on high upon it. Howbeit the staves were so long that the ends of them appeared out of the holy place before the quere, but were not seen without. And there they be unto this day. And there was nothing in the Ark save the two tables of stone which Moses put there at Horeb, when the Lord made an appointment with the children of Israel after they were come out of Egypt.

And when the priests were come out of the Holy place, then a cloud filled the house of the Lord, that the priests could not endure to minister because of the cloud: for the glory of the Lord had filled the house of the Lord. Then spake Salomon: the Lord said, that he would dwell in darkness. I have built thee an house to dwell in, and an habitation for thee to abide in for ever.

And the king turned his face and blessed all the congregation of Israel, all the congregation standing. And he said: Blessed be the Lord God of Israel, which hath fulfilled with his hand, that he spake with his mouth unto David my father saying: from the day I brought my people Israel out of Egypt, I chose no city among any of the tribes of Israel, to build an house, that my name might be there: But I have chosen David to be ruler over my people Israel.

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And it was in the heart of David my father, to build an house for the name of the Lord God of Israel. But the Lord God said unto David my father: in that it was in thine heart to build an house for my name, thou didst well, that thou wast so minded. Nevertheless thou shalt not build the house, but thy son that shall come out of thy loins, he shall build an house for my name. And the Lord hath made good his word that he spake. For I stood up in the room of David my father, and sat on the seat of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have prepared therein a place for the Ark wherein the covenant of the Lord is, which he made with our fathers, after he had brought them out of the land of Egypt. And Salomon stood before the altar of the Lord in the sight of all the congregation of Israel and stretched out his hands to heaven and said: Lord God of Israel, there is no God like thee in heaven above or in the earth beneath, that keepest appointment and mercy with thy servants that walk before thee with all their hearts: which also hast kept with thy servants David my father, that thou promisedest him. Thou spakest with thy mouth and hast fulfilled with thine hand, as it is come to pass this day. And now Lord God of Israel, keep with thy servant David my father, that thou promisedest him saying: thou shalt not be without one or other before me, sitting on the seat of Israel: How be it if thy children shall take heed to their ways that they walk before me, as thou hast walked before me. Now then O' Lord God of Israel, let thy word be stable which thou spakest unto thy servant David my father.

But indeed can God dwell on the earth? Behold neither heaven, nor heaven above all heavens are able to contain thee: how much less then this house that I have built? but look to the prayer of thy servant and his supplication O' Lord my God, to give an ear unto the voice and prayer which thy servant prayeth before thee this day, that thine eyes may be open upon this house night and day, and upon the place, of which thou hast said, my name shall be there: that thou hearken unto the prayer which thy servant shall pray in this place. And hearken unto the supplication of thy servant and of thy people Israel which they shall pray in this place: And hear thou up unto heaven thy dwelling place, and when thou hearest have mercy. And if any man trespass against his neighbor, and his neighbor take an *adjuration to adjure him withal, and the adjuration come before thine altar at this house then hearken thou up to heaven, and work and judge thy servants, that thou condemn the wicked to bring his way upon his head, and justify the righteous to give him according to his righteousness. When thy people Israel be put to the worse before their enemies, because they have

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sinned against thee, and afterward turn again to thee and praise thy name, and pray and make supplication unto thee in this house: Then hear thou up to heaven and be merciful unto the sin of thy people Israel, and bring thee again unto the land which thou gavest unto their fathers.

If heaven be shut up, that there be no rain, because they have sinned against thee: yet if they pray in this place and praise thy name and turn from their sins, through thy scourging of them: then hear thou up to heaven, and be merciful unto the sin of thy servants and of thy people Israel, that thou show them a good way to walk in, and give rain upon thy land that thou hast given unto thy people to inherit.

If there chance *death in the land, pestilence, blasting or withering of corn, or that the fruits be devoured of Grasshoppers or Caterpillars, or if their enemies besiege them in the land and in their own cities, or whatsoever plague or sickness chance: then hear thou up to heaven thy dwelling place, all the prayers and supplications that shall be made of all men throughout all thy people Israel, which shall know every man the plague of his own heart, and stretch forth his hands unto this house, and be merciful, and work, and give every man according to his ways (even as thou only knowest every mans heart, for thou knowest the hearts of all the children of Adam) that they may fear thee as long as they live upon the earth which thou gavest unto their fathers. And likewise if a stranger that is not of thy people Israel come out of a far country for thy names sake (for they shall hear of thy great name and of thy mighty hand and stretched out Arm) and therefore if he come and pray at this place, hear thou up to heaven thy dwelling place and do according to all that the stranger calleth to thee for: that all nations of the earth may know thy name, to fear thee as do thy people Israel, and that it may be known that this house which I have built is called after thy name.

And when they go out to battle against their enemies whither soever thou shalt send them, and shall pray unto the Lord toward the city which thou hast chosen and toward the house that I have built for thy name: hear thou their prayers and supplications, up to heaven, and judge their cause.

And finally when they shall have sinned against thee (for there is no man that sinneth not) and thou art angry with them and hast delivered them to their enemies, that they be carried away prisoners unto the land of their enemies, whether far or near, yet if they turn again unto their hearts in the land where they be in captivity, and return and pray unto thee in the land of them that hold them captive, saying: we have sinned and have done wickedly and have

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trespassed, and so turn again unto thee with all their hearts and all their souls in the land of their enemies which hold them captive, and pray unto thee, toward the land which thou gavest unto their fathers, and toward the city which thou hast chosen, and the house which I have built for thy name: then hear thou their prayer and supplication up to heaven thy dwelling place, and judge their causes, and be merciful unto thy people that have sinned against thee, and unto all their trespass that they have trespassed against thee, and get them favour in the sight of them that hold them captive that they may have compassion on them. For they be thy people and thine inheritance which thou broughtest out of Egypt, from the furnace of iron. And let thine eyes be open unto the prayer of thy servant and unto the prayer of thy people Israel, to hearken unto them, in all that they call unto thee for. For thou didst separate them to be thine inheritance, above all the nations of the earth, as thou saidest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt O' Lord Jehovah.

And when Salomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord and from kneeling on his knees and stretching of his hands up to heaven and stood and blessed all the congregation of Israel with a loud voice saying: Blessed be the Lord that hath given rest unto his people Israel according to all that he promised: so that there is not one word escaped of all the good promises which he promised by the hand of Moses his servant. And the Lord our God be with us, as he was with our fathers, and forsake us not neither leave us, but that he bow our hearts unto him, to walk in all his ways, and to keep his commandments, ordinances and customs which he commanded our fathers. And these my words which I have prayed before the Lord, be nigh unto the Lord our God day and night, that he defend the cause of his servant and of his people Israel evermore, that all nations of the earth may know that the Lord, he is God and none but he. And I pray God that your hearts may be sound with the Lord our God, to walk in his ordinances and to keep his laws as we do this day.

And the king and all Israel with him, offered offerings before the Lord. And the peaceofferings that Salomon offered unto the Lord, were twenty two thousand oxen and an hundred and twenty thousand sheep: And so the king and all the children of Israel dedicated the house of the Lord. And the same day the king hallowed the middle of the court that is before the house of the Lord: for there he offered burntofferings and meatofferings and the fat of the peaceofferings, because the brazen altar that was before the Lord, was too little to receive the burntofferings and meatofferings and the fat of the peace

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offerings.

And Solomon held that same time an high feast and all Israel with him, a mighty congregation, even from the coasts of Hemath unto the river of Egypt, before the Lord our God, seven days and yet seven days, that is, fourteen days. And the eighth day he sent the people away. And they blessed the king and went unto their tents joyous and glad in heart for all the goodness that the Lord had showed unto David his servant and to Israel his people.

**adjuration: appeal to earnestly. *dearth (famine)*

[Chpt 9] And when Salomon had finished the building of the house of the Lord and of the kings palace, and of all that his desire and lust was to make: the Lord appeared unto him again, as he appeared to him at Gabaon. And the Lord said unto him: I have heard thy prayer and intercession that thou madest before me, and have hallowed this house which thou hast built, to put my name there for ever and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, as David thy father walked, in pureness of heart and plainness, to do all that I have commanded thee, and shalt keep mine ordinances and customs: then I will stablish the seat of thy kingdom upon Israel for ever, as I promised to David thy father saying: Thou shalt not be without one or other upon the seat of Israel.

But and if ye and your children shall turn away from after me, and shall not keep mine ordinances which I have set before you, but shall go and serve other Gods and bow yourselves unto them: then I will weed Israel out of the land which I have given them. And this house which I have hallowed for my name, I will put out of my sight. And Israel shall be a proverb and a fable unto all nations. And this house which is so high, all that pass by it shall be astonished and shall hiss and say: why hath the Lord dealt on this manner with this land and with this house? And it shall be answered them, because they forsook the Lord their God which brought their fathers out of the land of Egypt, and have taken hold upon other Gods and have stooped unto him and served them: therefore hath the Lord brought upon them all this evil. Then at the end of twenty years in which Salomon had built the two houses, that is to **wete*, the house of the Lord and the kings palace: because Hiram the king of Tyre had supported him with Cedar, fir and gold, as much as he desired: therefore Salomon gave Hiram twenty cities in the land of Galilee. And when Hiram was come from Tyre to see the cities which Salomon had given him, they pleased him not. Wherefore he said: what cities are these which thou hast given me, my

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brother? and he called them the land of Cabull unto this day. This Hiram had sent the king six score hundredweight of gold. And this is the sum of the tribute, which king Salomon raised to build the house of the Lord and his own house, and Mello and the walls of Jerusalem, and Hezer, and Magedo, and Gazer.

For Pharao king of Egypt went up and took Gazer and burnt it with fire, and slew the Cananites that dwelt in the city, and gave it for a present unto his daughter that was Salomons wife. And Salomon built Gazer and Beth Horon the nether: and Baalath and Tamar in the wilderness that is in the land: and all the store cities that Salomon had, and cities for his chariots, and cities for his horsemen and all that his lust was to build in Jerusalem and Libanon and in all the land of his Kingdom.

And all the people that were left of the Amorites, Hethites, Pherethites, Hevites and Jebusites, which were not of the children of Israel, the children of the said nations that were left in the land, because the children of Israel were not able to destroy them, did Salomon make tributaries unto this day. And of the children of Israel did Salomon make no bondmen. But they were men of war and his servants and his lords and Captains and rulers of his chariots and of his Horsemen. And these many lords that oversaw the work had Salomon, five hundred and fifty, which ruled the people that wrought in the work.

And Pharaos daughter came up out of the city of David unto the house which Salomon had built for her. And after that he built Mello. And thrice a year did Salomon offer burntofferings and peaceofferings upon the altar which he had built unto the Lord, to burn the fat thereon: which altar is before the Lord.

And when king Salomon had made the house perfect, he made ships in Azion Gaber which is beside Eloth, on the brink of the red sea, in the land of Edom. And Hiram sent by ship also of his servants, that were shipmen and expert in the sea, with the servants of Salomon. And they went to Ophir and fetched from thence gold, to the sum of four hundred and twenty two talents, and brought it to Salomon.

**wete (know sharply)*

[Chpt 10] And the queen of Saba heard of the wisdom of Salomon concerning the name of the Lord, and came to prove him with riddles. And she came to Jerusalem with a mighty great multitude of Camels that bare sweet odors and gold exceeding much, and precious stones. And when she was come to Salomon, she communed with him of all that was in her heart. And Salomon expounded her all her questions, that there was not one thing hid from the king

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which he expounded her not.

And when the queen of Saba had seen all Salomons wisdom and the house that he had built, and the meat of his table, and the sitting of his servants, and the standing of his servitors and their apparel, and his butlers and his sacrifice that he offered in the house of the Lord, she was astonished. Then she said to the king: the word I heard in mine own land of thy deeds and wisdom, is true. How be it I believed it not, till I came and saw it with mine eyes. And see, the one half was not told me: for thy wisdom and goodness exceedeth the fame which I heard. Happy are thy men: and happy are these thy servants, which stand ever before thee and hear thy wisdom. And blessed be the Lord thy God which had a lust to thee, to set thee on the seat of Israel, because the Lord loved Israel for ever, and therefore made thee king, to do equity and righteousness.

And she gave the king an hundred and twenty talents of gold, and of sweet odors exceeding much, and precious stones. There came never after such abundance of sweet odors as the Queen of Saba gave to king Salomon. And thereto the ships of Hiram that brought gold from Ophir, brought from Ophir great plenty of Almuge trees and precious stones. And king Salomon made of the Almuge trees pillars in the house of the Lord in the kings palace, and made harps and psalteries for singers. There came no more Almuge trees so, nor was any more seen unto this day. And king Salomon gave unto the Queen of Saba all her desire that she asked of him: besides that he gave her with his own hand. And so she returned unto her own country with her servants.

The weight of gold that came to Salomon in one year, was six hundred three score and six talents of gold, besides that he had of chapmen and merchants of *Poticaries and of all the kings of Araby and of the Lords of the country. And king Salomon made two hundred bucklers of beaten gold, six hundred sickles of gold went to a buckler. And he made three hundred shields of beaten gold, three pounds of gold going to a piece, and put them in the house of the wood of Libanon.

And the king made a great seat of Ivory and covered it with precious gold. And the seat had six steps. And the top of the seat was round behind his back with pommels on either side on the place where he sat, and two Lions standing beside the pommels. And there stood twelve lions on the steps, six on a side. There was none like seen in any kingdom. And all king Salomons drinking vessels were of gold, and all the vessels of the house of the wood of Libanon were of pure gold. And as for silver it was nothing worth in the days of Salomon. For the sea ships which the king had in the sea, with the ships of

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Hiram, came every third year laden with gold, silver, Ivory, apes and peacocks. And so king Salomon exceeded all the kings of the earth in riches and wisdom. And all the world resorted to Salomon, to hear his wisdom, which God had put in his heart. And brought him every man his present, vessels of silver and of gold, and of raiment, harness, sweet odors, horses and Mules, year by year. And Salomon gathered together chariots and horsemen: so that he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities and with the king at Jerusalem.

And the king made silver in Jerusalem as plenteous as stones, and Cedar as plenteous as mulberry trees that grow in the valleys. And Salomons horses came out of Egypt from Keva: the merchants fetched them from Keva at a price. A chariot came out of Egypt for six hundred sickles of silver, and an horse for an hundred and fifty. And even so by the hands of the said merchants, horses were brought out for all the kings of the Hethites and for the kings of Syria.

**Poticaries (apothecaries; medicines)*

[Chpt 11] But king Salomon loved many outlandish women: the daughter of Pharao: and of the Moabites, Ammonites, Edomites, Zidonites and Hethites, even of nations of which the Lord said unto the children of Israel, see ye come not at them, nor let them come to you: for surely they will turn your hearts after their Gods. Nevertheless to such Salomon clave and fell in love with them. And he had seven hundred very Queens and three hundred concubines which turned always his heart. For when Salomon was old, his wives turned his heart after other Gods: so that his heart was not perfect with the Lord his God, as was the heart of David his father.

And Salomon followed Astaroth the God of the Zidons, and Milcom the abomination of the Ammonites. And Salomon wrought wickedness in the sight of the Lord and continued not after the Lord as did David his father. After that Salomon built an altar for Chamos the abomination of the Moabites in the hill that standeth before Jerusalem, and unto Moloch the abomination of the children of Ammon. And likewise did he for all his outlandish wives which burnt cense and offered unto their Gods. Then was the Lord angry with Salomon because his heart turned from the Lord God of Israel which appeared unto him twice, and gave him a charge of this thing that he should not follow other Gods. But he kept not that which the Lord commanded him: whereupon the Lord said to Salomon: for as much as this is done of thee, and thou hast not kept mine appointment and mine ordinances which I have commanded thee,

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therefore I will rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, because of David thy father: but I will take it from thy son. How be it I will not take away all: but will give one tribe to thy son, because of David my servant and because of Jerusalem which I have chosen.

And the Lord stirred up an adversary unto Salomon, one Hadad an Edomite and of the kings lineage of Edom. For when David was in Edom, and Joab the captain of the host was gone up to bury them that were slain: and had slain all the men children in Edom, for six months did Joab remain there and all Israel, till he had destroyed all the men children in Edom. And this Hadad fled and certain other Edomites of his fathers servants with him, to go to Egypt, Hadad being yet a little lad. And they arose out of Madian and went to Pharan, and took men with them out of Pharan and came to Egypt unto Pharao king thereof, which gave him an house, and appointed him victuals and gave him lands.

And Hadad gat great favour in the sight of Pharao, so that he gave him to wife the sister of his own wife, the sister of Thahaphnes the Queen. And the sister of Thahaphnes bare him Senubath his son. And Thahaphnes weaned him in Pharaos house. And he was in Pharaos house among the sons of Pharao. And when Hadad heard say in Egypt that David was laid to sleep with his fathers, and that Joab the captain of the host was dead also, he said to Pharao let me depart, that I may go to mine own country. Then said Pharao unto him: what lackest thou here with me, that thou wouldest go to thine own country? And he said, nothing: how be it let me go. And God stirred up another adversary, one Razon the son of Eliada, which fled from Hadadezer king of Zobah his master. Which Razon gathered men unto him and became captain over the company, when David slew them. And they went to Damasco and dwelt therein, and reigned in Damasco. And he was an adversary to Israel all the days of Salomon, with the evil that Hadad did, which abhorred Israel and reigned in Siria.

And Jeroboam the son of Nabat an Ephrathite of Zaredah (whose mother was called Zeruah and was a widow and Salomons servant) lifted up his hand against the king. And hereof came it, that he lifted up his hand against the king. Salomon built Mello and mended broken places in the city of David his father. And this fellow Jeroboam was an active man. And when Salomon saw the young man, that he wrought so lustily in the work, he made him ruler over all the charges of the house of Joseph. And it chanced at that season as Jeroboam was gone our of Jerusalem, that the prophet Ahiah the Silonite met him by the way, having a new mantle on him, and they two alone in the field. And Ahiah

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caught the new mantle that was on him and rent it in twelve pieces, and said to Jeroboam: take thee ten pieces. For this saith the Lord God of Israel: behold, I will rent the kingdom out of the hands of Salomon and will give ten tribes to thee, and he shall have one, for my servant Davids sake and for Jerusalem the city which I have chosen out of all the tribes of Israel: because they have forsaken me, and have bowed themselves unto Astaroth the God of the Zidons, and to Camos the God of the Moabites and to Milcom the God of the children of Ammon, and have not walked in my ways, to do that pleaseth me, and mine ordinances and customs, as David his father.

How be it I will take none of the kingdom out of his hand: but will make him chief all his life long, for David my servants sake, which I chose: because he kept my commandments and ordinances. But I will take the kingdom out of his sons hand and will give unto thee ten tribes of it: and will give his son one, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me, to put my name there. And I will take thee, and thou shalt reign upon all that thy soul desireth and shalt be king over Israel. And if thou shalt hearken unto all that I command thee, and shalt walk in my ways and do that is right in my sight, that thou keep mine ordinances and commandments as David my servant did: then will I be with thee and build thee an house that shall continue, as I built for my servant David, and will give Israel unto thee. And therewith will I vex the seed of David, but not for ever.

And Salomon sought to kill Jeroboam: wherefore Jeroboam arose and fled into Egypt unto Sesak king of Egypt and continued there until the death of Salomon. And the rest of the Acts of Salomon and all that he did, and his wisdom are written in the book of the Acts of Salomon. And the time that Salomon reigned in Jerusalem upon all Israel, was forty years. And then he laid him to rest with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead.

[Chpt 12] And Rehoboam went to Sichem: for all Israel were come to Sichem to make him king. And when Rehoboam the son of Nabat heard of it being yet in Egypt: for he fled to Egypt for fear of Salomon, and dwelt in Egypt. And they sent and called him: and so Jeroboam and all the congregation of Israel came and spake unto Rehoboam saying: thy father made our yoke grievous, but now make thou the grievous service of thy father and his sore yoke which he put on us, lighter, and so we will serve thee. And he said unto them: depart yet for the space of three days, and then come again to me. And the people departed.

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And king Rehoboam took counsel with the old men that stood before Salomon his father, while he yet lived, and said: what counsel give ye to answer this people withal? And they said unto him: If thou shalt be a servant unto this people this day and serve them and answer them and speak kind words to them: they will be thy servants for ever. But he left the counsel that the old men had given him, and counselled with the young men that were nourished up with him and had waited on him.

And he said unto them: what counsel give ye, to answer this people withal which have communed with me saying: make the yoke which thy father did put upon us, lighter? And the young men that were brought up with him, answered him saying, this people that have said unto thee: thy father made our yoke heavy, make thou it us lighter: thus answer them. My little finger shall be weightier than my fathers loins. And now where my father put a grievous yoke upon you, I will make it heavier. For where my father corrected you with scourges, I will chastise you with scorpions. And when Jeroboam: and all the people were come to Rehoboam the third day, as the king appointed them, saying, come to me again this day three days: the king answered the people churlishly and left the advice that old men gave him: and spake to them after the counsel of the young men saying. My father made your yoke grievous, but I will make it grievouser. For where my father chastised you with whips, I will chastise you with scorpions. And so the king hearkened not unto the people: for the turning away was of the Lord, to perform his saying, which the Lord said by Ahiah the Silonite unto Jeroboam the son of Nabat.

And when all Israel saw that the king regarded them not, the people answered the king again saying: we have no part in David, nor inheritance in the son of Isai. To your tents therefore Israel, and now see to thine own house David. And so Israel departed unto their tents. How be it over the children of Israel which dwelt in the city of Juda, did Rehoboam reign still. Then king Rehoboam sent Aduram the receiver of the tribute. And all Israel stoned him to death with stones. But king Rehoboam made speed and gat him up to his chariot and fled to Jerusalem. And so Israel departed from the house of David unto this day. And when all Israel heard that Jeroboam was come again, they sent and called him unto the congregation and made him king over Israel: so there followed the house of David, but the tribe of Juda only. And when Rehoboam was come to Jerusalem, he gathered all the house of Juda and the tribe of Benjamin an hundred and four score thousands of chosen men and good warriors, to fight against the house of Israel, and to bring the kingdom again to Rehoboam the son

of Salomon.

Then came the word of the Lord unto Semeiah the man of God saying: speak unto Rehoboam the son of Salomon king of Juda, and unto all the house of Juda and Benjamin, and the remnant of the people and say. Thus saith the Lord: go not nor yet fight against your brethren the children of Israel, but return every man to his house, for this doing is of the Lord. And they obeyed the word of the Lord and returned and departed according to the word of the Lord. Then Jeroboam built Sichem in mount Ephraim, and dwelt therein. And went from thence and built Phaniel.

And Jeroboam thought in his heart: now might the kingdom return to the house of David again. For if this people shall go up and do sacrifice in the house of the Lord at Jerusalem, then shall their hearts turn again unto their Lord Rehoboam king of Juda. And so shall they kill me and go again to Rehoboam king of Juda. Whereupon the king took counsel and made two calves of gold and said unto the people: ye shall not need to go any more to Jerusalem. Behold your Gods Israel which brought you out of the land of Egypt. And he put the one in Bethel and the other in Dan. And that doing was a cause of sin. And the people went before the one as far as Dan. And he made houses of hill altars, and made of the lowest of the people priests which were not of the sons of Levi. And Jeroboam made a feast the fifteenth day of the eighth month, like unto the feast that was in Juda, and offered on the altar. And so did he in Bethel, to offer unto the calves that he had made. And he put in Bethel the priests of the hillaltars, which he had made. And he offered upon the altar which he had made in Bethel, the fifteenth day of the eighth month, which he had imagined of his own heart: and made a solemn feast unto the children of Israel, and went up to the altar to burn sacrifice.

[Chpt 13] And behold, there came a man of God out of Juda with the word of God, to Bethel, as Jeroboam stood by the altar to offer, and cried against the altar at the commandment of the Lord and said: altar, altar, thus saith the Lord. Behold a child shall be born of the house of David, Josiah by name, which upon thee shall offer the priests of the hillaltars that sacrifice upon thee, and shall burn mens bones upon thee. And he gave them the same time a sign saying: this is the sign of that the Lord hath promised.

Behold the altar shall rent and the ashes that are in it shall fall out.

And when the king heard the saying of the man of God which he cried against the altar in Bethel, he stretched out his hand from the altar saying: hold him. And his hand which he put forth toward him dried up, that he could not pull it in

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again to him and the altar clave and the ashes ran out of the altar according to the token which the man of God had given at the commandment of the Lord. And the king answered and said unto the man of God: Oh pray unto the Lord thy God and make intercession for me, that my hand may be restored me again. And the man of God besought the Lord, and his hand came to him again as well as before.

Then said the king unto the man of God: come home with me and refresh thyself, and I will give thee a reward. But the man of God answered the king, if thou wouldest give me half thine house, I would not go with thee neither would I eat meat or drink water in this place. For so was it charged me, through the word of God and said to me: eat no bread nor drink water nor turn again by the same way thou wentest. And so he went another way and returned not by the way he came to Bethel. And there dwelt an old prophet in Bethel, whose sons came and told him all the works that the man of God had done that day in Bethel, and the words which he spake unto the king they told their father also. And their father said unto them: what way went he? for his sons had seen what way the man of God went which came from Juda. Then said he to his sons: saddle mine Ass. And they saddled him an Ass. And he gat him up thereon and went after the man of God, and found him sitting under an Oak and said unto him: art thou the man of God that camest from Juda? And he said, yee.

Then he said to him: come home with me and eat bread. And the other said again I may not return with thee, to go with thee, neither may I eat bread or drink water with thee in this place. For it was said to me by the commandment of the Lord, eat no bread nor drink water in this place, nor turn again by the way thou wentest. And the old prophet said unto him: I am a prophet as well as thou, and an Angel spake unto me with the word of the Lord saying: bring him again with thee to thine house, and let him eat bread and drink water, and yet lied unto him. And so the other went again with him and ate bread in his house and drank water.

And as they sat at the table, the word of the Lord came unto the prophet that brought him again. And he cried unto the man of God that came from Juda, saying: thus saith the Lord: because thou hast disobeyed the mouth of the Lord, and hast not kept the commandment which the Lord thy God commanded thee, but camest back again and hast eaten bread and drunk water in the place in which he bade that thou shouldest eat no bread nor drink water: therefore thy carcass shall not come unto the sepulchre of thy fathers.

And when he had eaten bread and drunk, he saddled an Ass for the prophet

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which he had brought again. And as he journeyed a Lion met him by the way and slew him, and his carcass lay along in the way and the Ass stood thereby, and the Lion stood by the corpse also. And men that passed by, saw the carcass cast along in the way and the lion standing thereby, and went and told it in the town where the old prophet dwelt. And when the prophet that brought him back again from the way, heard thereof, he said: it is the man of God which disobeyed the mouth of the Lord. And therefore the Lord hath delivered him unto the Lion which hath rent him and slain him, according to the word of the Lord, which he said to him. And he said to his sons saddle me an Ass: so they did. And he went and found the body cast along in the way and the Ass and the lion standing thereby. And the Lion had not eaten the carcass nor hurt the Ass. And he took up the body of the man of God and put it upon the Ass and brought it again, and came to the city of the old prophet to lament him, and to bury him. And he laid his body in his own grave and lamented over him, Oh my brother. And when he had buried him, he spake to his sons saying: when I am dead, see that ye bury me in the sepulchre wherein the man of God is buried, and lay my bones by his. For the saying which he cried at the bidding of the Lord against the altar in Bethel, and against all the houses of hillaltars which are in the cities of Samaria, shall come to pass.

How be it for all that, Jeroboam turned not from his wicked way: but turned away and made of the lowest of the people priests of the hillaltars. Whosoever would, he filled their hands, and they became priests of the hillaltars. And this doing was sin unto the house of Jeroboam, even to destroy it and to put it away from off the face of the earth.

[Chpt 14] At that time Abiah the son of Jeroboam fell sick. And Jeroboam said unto his wife: up a fellowship and change thine apparel that thou be not known to be the wife of Jeroboam, and get thee to Siloh. For there is Ahiah the Prophet which told me that I should be king over this people. And take with thee ten leaves and cracknels and a cruse of honey, and go to him: for he will tell thee what shall come of the lad. And Jeroboams wife did so: she arose and went to Siloh and came to the house of Ahiah. But Ahiah could not see, for his eyes were waxen dim for age.

And the Lord said unto Ahiah: behold the wife of Jeroboam cometh, to question with thee about her son which is sick. This wise and this wise answer her. And when she came, she feigned herself to be another woman. But when Ahiah heard the sound of her feet as she came to the door he said: come in thou wife of Jeroboam, why feignest thou thyself to be another? I am sent to thee a

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cruel messenger.

Go and tell Jeroboam, thus saith the Lord God of Israel: for as much as I exalted thee from among the common people and made thee prince over my people Israel, and did rent the kingdom away from the house of David and gave it thee: and thou hast not been as was my servant David, which kept my commandments and followed me with all his heart, to do that only which seemeth right in mine eyes: but hast done evil above all that were before thee, and hast gone and made the other Gods and images of metal, to provoke me, and hast cast me behind thy back: therefore behold I will bring evil upon the house of Jeroboam and will strike from Jeroboam all that pisseth against the wall, and what soever is in prison or forsaken in Israel, and will take away the remnant of the house of Jeroboam, as men take away a dung hill, till it be consumed. And whosoever of Jeroboams house die in the town, him shall the dogs eat, and him that dieth in the field, shall the fowls of the air eat: for the Lord hath said it, up and get thee to thine house, and as soon as thy foot enterest the city, the lad shall die. How be it all Israel shall mourn him and bury him, for this only of all Jeroboam shall come to the sepulcher, because in him there is found goodness toward the Lord God of Israel in the house of Jeroboam.

Moreover the Lord shall stir him up a king over Israel which shall destroy the house of Jeroboam in that day. And what is that, that is now in hand? And the Lord shall smite Israel, as a reed that groweth in the water is shaken, and will weed Israel out of this good land which he gave to their fathers, and will scatter them beyond Euphrates, because they have made them groves to anger the Lord. And he will give Israel up, because of the sin of Jeroboam wherewith he did sin and made Israel sin thereto.

And Jeroboams wife arose and departed and went to Therzah, and by that she was come to the threshold of the door, the lad was dead. And all Israel buried him and lamented him, according to the word of the Lord which he spake by the hand of his servant Ahiah the Prophet. And the rest of the deeds of Jeroboam, how he warred and how he reigned, are written in the book of the stories of the kings of Israel. And the days which Jeroboam reigned were twenty two years. And then he rested with his fathers, and Nadab his son reigned in his stead.

And Rehoboam the son of Salomon reigned in Juda and was forty one years old when he began to reign, and reigned seventeen years in Jerusalem the city which the Lord had chosen out of all the tribes of Israel, to put his name there. His mothers name was Naamah an Ammonite. And Juda wrought wickedness in the sight of the Lord and angered him above all that their fathers did, with their

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sin which they sinned. For they also made them hillaltars and Images and groves on every high hill and under every green tree. And thereto there was a *stews of male children in the land, and they did according to all the abominations of the nations which the Lord cast out before the children of Israel. And the fifth year of king Rehoboam came Sesak king of Egypt up to Jerusalem, and took away the treasure of the house of the Lord, and the treasure of the kings house and all that was to be had. And he took away the shields of gold which Salomon made. In whose stead king Rehoboam made brazen shields and put them in the keeping of the captains of the guard which waited at the door of the kings house. And as oft as the king went in to the house of the Lord, they of his guard bare them, and ever brought them again into the guard chamber.

The rest of the Acts of king Rehoboam and all he did, are written in the book of Acts of the kings of Juda. And there was war between Rehoboam and Jeroboam all their lives. And Rehoboam laid him to rest with his fathers, and was buried with his fathers in the city of David. And his mothers name was Naamah an Ammonite. And Abiam his son reigned in his room.

**stews (brothel)*

[Chpt 15] The eighteenth year of Jeroboam the son of Nabat, reigned king Abiam over Juda, and ruled three years in Jerusalem. His mothers name was Maacah the daughter of Abesalom. And he walked in all the sins of his father which he did before him, and his heart was not whole with the Lord his God, as the heart of David his father. Nevertheless for Davids sake did the Lord his God give him a light in Jerusalem, that he set up his son after him to continue Jerusalem. Because that David did which pleased the Lord and turned from nothing that he commanded him all the days of his life, save only in the matter of Urias the Hethite. And there was war between Rehoboam and Jeroboam as long as he lived. And the rest of the deeds of Abiam and all that he did, are written in the book of the deeds that were done in the days of the kings of Juda. And there was war between Abiam and Jeroboam. And Abiam rested with his fathers, and they buried him in the city of David. And Asa his son reigned in his stead.

The twentieth year of Jeroboam king of Israel began Asa to reign over Juda, and ruled in Jerusalem forty one years. And his mothers name was Maacah the daughter of Abesalom. And Asa did that seemed right in the eyes of the Lord, like David his father. And he made the *stews of males depart the land, and put away all the Idols that his fathers had made. And thereto he put down Maacah

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his mother from bearing rule, because she had made an Idol in a grove. And Asa destroyed her Idol and burnt it by the brook Cedron. But he put not down the hill altars. Nevertheless Asas heart was whole with the Lord all his days. And he brought in that his father had dedicated, and the things dedicate unto the house of the Lord, silver, gold, and Jewels. And there was war between Asa and Baasa king of Israel all their days.

And Baasa king of Israel went up against Juda and built Ramah, because that he would let none of Asas people king of Juda, go in or out. Then Asa took all the silver and gold that was left in the treasure of the house of the Lord, and all the treasure of the kings house and delivered it unto his servants, and sent them to Benhadad the son of Tabremon the son of Hezion king of Siria that dwelt at Damasco, saying: there is a bond between thee and me as was between thy father and mine. Therefore I send thee both gold and silver for a gift, that thou go and break the appointment between thee and Baasa king of Israel, that he may depart from me. And Benhadad hearkened unto king Asa and sent the captains of the hosts which he had against the cities of Israel, and smote Ahion, Dan, Abel called Beth Maacah and all Ceneroth with all the land of Nepthali. And when Baasa heard that, he left building of Ramah and dwelt in Therzah. Then king Asa made a proclamation throughout all Juda, that none should be excused. And they took the stones of Ramah and the timber wherewith Baasa had built, and king Asa built there with Gabaah in Benjamin and Mazphah.

And the remnant of all the deeds of Asa and of all his might and of all that he did, and the cities which he built, are written in the chronicles of the acts done in the days of the kings of Juda. Neverthelater in his old age he was diseased in his feet. And Asa laid him to rest with his fathers, and was buried with his fathers in the city of David his father. And Jehosophat his son reigned in his room. And Nadab the son of Jeroboam began to reign upon Israel the second year of Asa king of Juda, and reigned upon Israel two year. And he did evil in the sight of the Lord and walked in the way of his father and in his sin wherewith he made Israel sin. But Baasa the son of Ahiah of the house of Isacar conspired against him, and slew him at Gebethon a city of the Philistines for Nadab and all Israel lay at siege before Gebethon. And it was the third year of Asa king of Juda, when Baasa slew him, and reigned in his stead. And as soon as he was king, he slew all the house of Jeroboam and left him naught that breathed, until he had put him clean out, agreeing unto the saying of the Lord which he spake by his servant Ahiah the Silonite, for the sin of Jeroboam wherewith he sinned and made Israel sin, and for his angering wherewith he

angered the Lord God of Israel.

The rest of the deeds of Nadab, and all he did, are written in the chronicles of the kings of Israel. And there was war between Asa and Baasa king of Israel all their days.

And the third year of Asa king of Juda, Baasa the son of Ahiah began to reign over all Israel in Therzah, and continued twenty four years. And he did that which displeased the Lord, for he walked in the way of Jeroboam and in his sin wherewith he made Israel sin.

**stews (brothel)*

[Chpt 16] Then came the word of the Lord to Jehu the son of Hanani against Baasa saying: for as much as I exalted thee out of dust and made thee captain over my people Israel, and thou hast walked in the way of Jeroboam and hast made my people Israel sin, to anger me with their sin: therefore I will make clean riddance of Baasa and of all his house, and will make his house like the house of Jeroboam the son of Nabat. And he that dieth of Baasa in the city, him shall dogs eat: and him that dieth in the fields, shall the fowls of the air eat.

The rest of the deeds of Baasa, and what he did and his power, are written in the book of the histories of the kings of Israel. And Baasa fell on sleep with his fathers and was buried in Therzah. And Elah his son reigned in his stead. And thereto through the Prophet Jehu the son of Hanani, the word of the Lord came against Baasa and against his house, because of all the wickedness that he did in the sight of the Lord, in angering him with the works of his hands, that he should be like the house of Jeroboam, because he had killed Nabat.

The twenty sixth year of Asa king of Juda began Elah the son of Baasa to reign over Israel in Therzah, and continued two years. And his servant Zamri captain of half his chariots, conspired against him, as he was in Therzah drinking of strong drink, in the house of Arza steward of his house in Therzah. And Zamri came and smote him and killed him the twenty seventh year of Asa king of Juda, and reigned in his stead. And as soon as he was king and sat his seat, he slew all the house of Baasa and left not a pissor against a wall.

And thereto he slew all his kin and friends, and so Zamri destroyed all the house of Baasa, according to the word of the Lord which he spake to Baasa through Jehu the Prophet, for all the sins of Baasa and sins of Elah his son, wherewith they sinned and made Israel sin, to anger the Lord of Israel with their vanities. The rest of the deeds of Elah and all he did, are written in the chronicles of the kings of Israel.

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The twenty seventh year of Asa king of Juda, Zamri reigned seven days in Therzah, the people besieging Gebethon a city of the Philistines. And when the people that lay in the siege, heard say how Zamri had conspired, and how he had slain the king also: then all Israel made Amri the captain of the men of war king the same day over Israel even in the host. And Amri departed from Gebethon and all Israel with him, and besieged Therzah. And when Zamri saw that the city must needs be taken, he went into the palace of the kings house, and set the kings house afire upon himself and there died, for his sins which he sinned in doing wickedness in the sight of the Lord, and for walking in the way of Jeroboam and in his sins which he did and made Israel sin.

The rest of the Acts of Zamri and the treason that he wrought, are written in the book of the chronicles of the kings of Israel. Moreover that same season was Israel divided in twain, for half the people followed Thebni the son of Gineth, to make him king. And the other half followed Amri. But the people that followed Amri prevailed against them that followed Thebni the son of Gineth. And so Thebni died and Amri reigned.

The thirty first year of Asa king of Juda, began Amri to reign over Israel twelve years and he ruled six years in Therzah. And he bought the hill of Samaria of one Semar for two hundred talents of silver, and built in the hill, and called the name of the city which he had built Samaria after the name of Semar the Lord of the hill. And this Amri wrought wickedness in the eyes of the Lord worse than all that were before him, and walked in all the ways of Jeroboam the son of Nabat, and in his sin wherewith he made Israel sin, to anger the Lord God of Israel with their vanities. The rest of the acts of Amri which he did, and his power that he used, are written in the chronicles of the kings of Israel. And Amri laid him to rest with his fathers, and was buried in Samaria, and Ahab his son reigned in his stead.

The thirty eighth year of Asa king of Juda, began Ahab the son of Amri to reign over Israel, and reigned in Samaria twenty two years. And he displeased the Lord above all that were before him. For it seemed him a light thing to walk in the sin of Jeroboam. But took Jezebel the daughter of Ethbaal king of the Sidonites to wife, and went and served Baal and bowed unto him. And he reared an altar to Baal in the house of Baal which he had made in Samaria. And Ahab made a grove, and proceeded further in angering the Lord God of Israel, than all the kings of Israel that were before him.

In his days Hiel of Bethel built Jericho. And it cost him Amran his eldest son when he laid the foundation, and his youngest son when he set up the gates,

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agreeing unto the word of the Lord which he spake by Josua the son of Nun.

[Chpt 17] And Eliah the Thesbite which was of the inhabiters of Galaad, said unto Ahab: as truly as the Lord God of Israel liveth, before whom I stand, there shall be neither dew nor rain these years, save as I appoint it.

And the word of God came to him saying: get thee hence and turn thee eastward, and hide thyself in the brook Karith that lieth before Jordan: drink of the river for I have commanded the ravens to feed thee there. And he went and did according unto the word of the Lord: he went and dwelt by the brook Karith that lieth before Jordan. And the ravens brought him bread and flesh every morning and every evening, and he drank of the brook. And it chanced after a while that the brook dried up, because there fell no rain upon the earth. Then came the word of the Lord unto him saying: up and get thee to Sarephtha a city of Sidon, and dwell there. Behold I have commanded a widow there to sustain thee. And he arose and went to Sarephtha. And when he came to the gate of the city, there was a widow there gathering sticks. And he called to her and said: fetch me I pray thee a little water in a dish that I may drink. And as she went to fetch it, he cried to her and said: bring me I pray thee, a morsel of bread in thine hand. And she answered: as surely as the Lord thy God liveth, I have no bread, but even an handful of Meal in a pitcher, and a little Oil in a cruse. And see, I have gathered a few sticks for to go and bake it for me and my son, that we may eat it and then die.

And Eliah said unto her: fear not, but go and do as thou hast said: but make me thereof a little cake first of all, and bring it out to me: and afterward make for thee and thy son. For thus saith the Lord God of Israel: the pitcher of Meal shall not be wasted neither shall thy oil cruse be without oil, until the Lord have sent rain upon the earth. And she went and did as Eliah bade. And she and he and her house did eat a good space, and the pitcher of meal wasted not neither was the oil cruse without oil according to the word of the Lord which he spake through Eliah.

And after these things, it happened that the son of the wife of the house fell sick. And his sickness was so sore, that there was no breath left in him. Then said she unto Eliah what have I to do with thee, O' thou man of God? art thou come unto me, that my sin should be thought on and my son slain? And Eliah said unto her: give me thy son. And he took him out of her lap and carried him up into a loft where he lay, and laid him upon his own bed, and called unto the Lord and said: O' Lord my God, hast thou been so evil unto the widow with whom I sojourn, that thou hast slain her son? And he stretched himself upon the

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lad three times, and called unto the Lord and said: O' Lord my God, let the lads soul come into him again. And the Lord heard the voice of Eliah, and the soul of the lad came into him again and he revived. And Eliah took the boy and brought him down out of the chamber into the house and delivered him unto his mother and said: see, thy son liveth. Then the wife said to Eliah: now I know that thou art Gods man, and that the word of the Lord in thy mouth, is truth.

[Chpt 18] And at the last the word of the Lord came to Eliah the third year saying: go show thyself unto Ahab, that I may send rain upon the earth. And Eliah went to show himself unto Ahab, for there was a great famishment in Samaria. Wherefore Ahab called Abdiah the governor of his house: which Abdiah feared God greatly: insomuch that when Jezebel destroyed the Prophets of the Lord, he took an hundred of the Prophets and hid them, fifty in one cave and fifty in another, and provided bread and water for them. And Ahab said unto Abdiah: walk through the land, unto all fountains of water and unto all brooks, to see whether any grass may be found that we may save the horses and the Mules, that we destroy not the beasts. And they divided the land between them to walk through it. Ahab went one way by himself, and Abdiah went another by himself.

And it chanced as Abdiah went in the way, that Eliah met him. And Abdiah knew him and fell on his face and said: art not thou my Lord Eliah? And he said unto him: I am he. Go and tell Ahab that Eliah is here. And the other answered: what have I sinned, that thou wouldest deliver me unto the hand of Ahab, to slay me? As surely as the Lord thy God liveth there is no nation or kingdom, whither my Lord hath not sent, to seek thee. And when they said thou wast not there, he took an oath of the kingdom and nation, because he found thee not. And now thou sayest: go tell thy Lord, Eliah is here. And as soon as I am gone from thee, the spirit of the Lord shall carry thee away whither I shall not know: and then when I have gone and told Ahab, and then he cannot find thee, he shall slay me. And yet I thy servant have feared the Lord from my young age. Was it not told my lord, what I did, when Jezebel slew the Prophets of the Lord? how I hid an hundred of the Lords Prophets, fifty in one cave and as many in another, and provided them of bread and water? And yet now thou sayest, go show thy Lord, that Eliah is here, that he should slay me.

Then Eliah said: as truly as the Lord of hosts liveth, before whom I stand: I will show myself unto him this day. And thereupon Abdiah went to Ahab and told him. And Ahab went against Eliah. And when Ahab saw Eliah, he said unto him: art thou he that troubleth Israel? And he said: it is not I that trouble Israel,

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but thou and thy fathers house, in that ye have forsaken the commandments of the Lord, and hast followed Baal. But now send and gather to me all Israel unto mount Carmel and the Prophets of Baal four hundred and fifty, and the Prophets of the groves four hundred, which eat of Jezebels table. And Ahab sent for all the children of Israel, and gathered the Prophets unto mount Carmel.

And Eliah came unto all the people and said: why halt ye between two opinions? If the Lord be very God, follow him: or if Baal be he follow him. And the people answered him not one word. Then said Eliah unto the people: I only remain of the Lords Prophets, and Baals Prophets are four hundred and fifty. Let two oxen be given us, and let them choose the one and cut him in pieces and lay him on wood, and put no fire under. And I will dress the other and put him on wood, and will put no fire under. And call ye on the name of your God, and I will call on the name of the Lord. And then the God that answereth by fire, he is the very God.

And all the people said: it is well spoken. Then said Eliah unto the Prophets of Baal, choose you an ox and dress him first (for ye are many) and call on the name of your God, but put no fire under. And they took the ox that was given them and dressed it, and called on the name of Baal from morning to noon saying: O Baal hear us. But there was no voice nor answer. And they leapt about the altar that they had made. And at noon Eliah mocked them and said: call loud (for he is a God: but he is talking, or occupied, or in the way, or haply he sleepeth) that he may awake. And they cried loud, and cut themselves, as their manner was, with knives and lances, till the blood flowed on them. And when midday was passed, they prophesied until it was time to offer. But there was neither voice nor answer nor any that regarded them.

Then Eliah said to all the folk: come to me. And all the people came to him. And he mended the altar of the Lord that was broken. And he took twelve stones according to the number of the twelve tribes of the sons of Jacob, unto whom the word of the Lord came saying: Israel shall be thy name. And with the stones he made an altar in the name of the Lord. And he made a gutter round about the altar, able to receive two pecks of corn. And he put the wood in order, and hewed the ox in pieces, and put him on the wood, and said: fill four pitchers with water and pour it on the sacrifice and on the wood. And he said: do so again. And they did so again. Then he said: do it the third time. And they did so the third time. And the water ran round about the altar, and the gutter was full of water also.

And when offering time was come, Eliah the prophet went to and said: Lord

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God of Abraham, Isaac and of Israel, let it be known this day, that thou art the God in Israel, and that I am thy servant, and that I do all these things at thy commandment. Hear me O' Lord, hear me, that this people may know, that thou Lord, art the God, and that thou hast turned their hearts backward. And there fell fire from the Lord and consumed the sacrifice and the wood and the stones and the dust, and licked up the water that was in the gutter. And when all the people saw that, they fell on their faces and said: the Lord he is God, the Lord he is God. Then said Eliah unto them, lay hands on the Prophets of Baal, let not one of them escape. And when they had taken them, Eliah brought them down unto the brook Kison, and slew them there.

Then Eliah said unto Ahab, get thee up and eat and drink, for there is a sound of much rain. And when Ahab went up to eat and to drink, Eliah went up to the top of mount Carmel. And bowed himself to the earth, and put his face between his knees, and said to his servant: go up and look toward the sea. And he went up and looked, and said: here is nothing. And he said go again seven times. And the seventh time he said: behold, there ariseth a little cloud out of the sea, like the palm of a mans hand. Then he said: go and say to Ahab, put the horses in the chariot, and get thee down that the rain stop thee not. And within a little while, heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezrahel. And the hand of the Lord was on Eliah, and he girded up his loins and ran before Ahab, till they came to Jezrahel.

[Chpt 19] And Ahab told Jezabel, all that Eliah had done, and altogether how he had slain the Prophets with the sword. Then Jezabel sent a messenger unto Eliah saying: so do God to me and so thereto, except I make thy soul like one of theirs, by tomorrow this time: when he saw that, he arose and went for his life, and came to Bersabe in Juda, and left his lad there. And he went a days Journey into the wilderness, and when he was come sat down under a Juniper tree, and desired for his soul, that he might die, and said, it is now enough O' Lord, take my soul, for I am not better than my fathers.

And as he lay and slept under the Juniper tree: behold, there came an Angel and touched him, and said unto him: up and eat. And he looked about him: and see, there was a loaf of broiled bread and a cruse of water at his head. And he ate and drank and laid him down again to sleep. And the Angel of the Lord came again the second time and touched him, and said: up and eat, for thou hast a long Journey to go. And he arose and did eat and drink and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God, and entered there into a cave and lodged there all night.

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And then the word of the Lord came to him and said what doest thou here, Eliah? And he answered: I have been thorough angry for the Lord God of Hosts sake. For the children of Israel have forsaken thy covenant, and have broken down thine altars and slain the Prophets with the sword, and I only am left, and they seek my soul to have it too. And he said come out and stand before the Lord. And behold, the Lord went by and a mighty strong wind that rent the mountains and brake the rocks before him. But the Lord was not in the wind. And after the wind came an earthquake. But the Lord was not in the earthquake. And after the earthquake, came fire: but the Lord was not in the fire. And after the fire, came a small still voice. And when Eliah heard it, he covered his face with his mantle, and went out and stood mouth of the cave. And see, there came a voice unto him and said: what doest thou here Eliah? And he answered: I was jealous for the Lord God of Hosts sake: because the children of Israel have forsaken thine appointment and have cast down thine altars and slain thy prophets with the sword, and I only am left, and they seek my soul to have it. Then the Lord said unto him: go and turn thy way to the wilderness of Damasco, and go and anoint Hazael to be king of Siria. And Jehu the son of Namsi, anoint to be king over Israel. And Eliseus the son of Saphat of Abel Mehulah anoint to be Prophet in thy room. And whoso escapeth the sword of Hazael, him shall Jehu slay: and if any man escape the sword of Jehu, him shall Eliseus slay. And thereto I have left me seven thousand in Israel, of which never man bowed his knees unto Baal nor kissed him with his mouth.

And he departed thence and found Eliseus the son of Saphat ploughing with twelve yoke of oxen before him, and he with the twelve. And Eliah went to him and cast his mantle upon him. And he left the oxen and ran after Eliah and said: let me I pray thee, kiss my father and mother, and then I will follow thee. And he said to him: go back again, for what have I done to thee? And he went back again from after him, and took a yoke of oxen and slew them, and dressed the flesh with the instruments of the oxen and gave it the people, and they did eat. And then he arose and went after Eliah and ministered unto him.

[Chpt 20] And Benhadad king of Siria gathered all his host together, and thirty two kings with him, with horse and chariot: and went up and besieged Samaria and warred against it. And he sent messengers to Ahab king of Israel into the city, and said unto him: thus saith Benhadad. Thy silver and thy gold is mine, and the best of thy wives, and the best of thy children be mine. And the king of Israel answered and said: my Lord king, according to thy saying, I am thine with all I have.

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And the messengers came again to Ahab and said: thus saith Benhadad. I have therefore sent unto thee, saying: deliver me then thy silver and thy gold, and thy wives, and thy children. Or else I will send my servants unto thee by tomorrow this time: and they shall search thine house, and the houses of thy servants, which shall take all that is glorious in thine eyes, and bring it away with them. Then the king of Israel sent for the elders of the land and said: take heed I pray you and see, how this fellow goeth about mischief. For he sent unto me, for my wives and my children, and my silver and my gold: and I denied him nothing of it. And all the elders of Israel and all the people said: hearken not to him nor consent.

Whereupon he said unto the messengers of Benhadad: tell my Lord the king, all that he sent for the first time, that I will do: but this request I may not do. And the messengers departed and brought him word. Then Benhadad sent unto him and said: thus do the Gods to me and so thereto, if the dust of Samaria be enough for all the people that follow me, that every man may have an handful. And the king of Israel answered and said: tell him, let not him that putteth on his harness boast himself, as he putteth it off. And when Benhadad heard that tidings, as he and the kings were drinking in the pavilions, he said unto his servants: put ye in array. And they put themselves in array against the city.

And behold there came a Prophet unto Ahab king of Israel, and said to him: thus saith the Lord. Seest thou all this great multitude? behold, I will deliver them into thine hand this day, that thou mayest know that I am the Lord. And Ahab said, by whom? And he said thus saith the Lord: even by the men of the governors of the shires. And Ahab said: who shall join battle? And he said, thou. Then he numbered the men of the governors of the shires: and they were two hundred and thirty two. And after them he numbered all the people, and all the children of Israel were seven thousand. And they went out at noon when Benhadad was a drinking strong drink in the pavilions with the thirty two kings that help him. And the men of the sheriffs of the shires went out first.

And Benhadad sent out, and they showed him saying: there came men out of Samaria. And he said: if they come out for peace, take them alive. And also if they come for war, take them yet alive. And when those men of the sheriffs of the shires were come out of the city and the Host after them, they slew every one of them his man. And the Sirians fled, and Israel followed after them. And Benhadad the king of Siria escaped on a horse with his horsemen. And the king of Israel went out and smote horse and chariot, and slew a great slaughter of the Sirians.

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Then there came a Prophet to the king of Israel, and said to him: go forth and play the man, be wise and take heed what thou doest: for when the year is about, the king of Siria will come against thee again. Then said the servants of the kings of Siria to him: the Gods of the hills are their Gods, and therefore they had the better of us. But let us fight with them in the plain, and for what ye will, we shall have the better of them. And this do: take the kings away every man out of his place, and put dukes in their rooms. And do thou number thee an host, like the host that thou hast lost, and horse for horse and chariot for chariot, and let us fight with them in the plain, and for a wager, we get the better of them. And the king hearkened unto their voice and did even so.

And as soon as the year was about, Benhadad numbered the Sirians and went up to Aphek to war with Israel. And the children of Israel were numbered and provided of victuals, and went against them, and pitched before them like two little flocks of kids: but the Sirians filled the country. Then there came a man of God and said unto the king of Israel: thus saith the Lord. Because the Sirians say, that the Lord is but a God of the hills, and not God of the valleys too: therefore will I deliver all this great multitude into thine hand that ye may know that I am the Lord. And they pitched one over against the other seven days, and the seventh day joined battle. And the children of Israel slew of the Sirians an hundred thousand footmen in one day. And the rest fled to Aphek into the city. And there fell a wall upon twenty seven thousand of them that were left. And Benhadad fled and went into the city, from chamber to chamber.

Then said his servants unto him: behold, we have heard say, that the kings of the house of Israel are merciful kings. Let us put sack cloth about our Loins and ropes about our heads, and go out to the king of Israel: haply he will save thy life. And they girded sack cloth about their loins and put ropes about their heads, and went out to the king of Israel and said: thy servant Benhadad saith, I pray thee let me live. And he said: is he yet alive? what he is my brother. And they took the word for good luck and hastily caught it out of his mouth and said: yea thy brother Benhadad. Then he said: go and bring him. And Benhadad came out to him, and the other took him up into the chariot. And Benhadad said: the cities which my father took from thy father, I will restore again. And thou shalt make streets for thee in Damasco, as my father did in Samaria. And I will make an appointment with thee and send thee away. And so he made an appointment with him and sent him away.

Then a certain man of the children of the Prophets said unto his fellow with the word of the Lord, smite me I pray thee. And the man would not smite him.

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And he said, because thou hast not obeyed the voice of the Lord: behold, as soon as thou art departed from me a lion shall slay thee. And as soon as he was departed from him, a Lion found him and slew him. Then he found another man and said to him: smite me I pray thee. And the man gave him a good stripe and wounded him. And the Prophet went forth and waited for the king by the way and put ashes upon his eyes, and put himself out of knowledge. And when the king came by, he cried unto him and said, thy servant went out in the midst of the battle. And see, there was one began to flee. And there came a man to me and said: keep this man. And if he be missed thy life shall go for his, or else thou shalt pay a talent of silver. And as thy servant had here and there to do, he was gone. And the king of Israel said unto him: even so shall thy judgement be as thou hast defined it thyself.

And he hasted and took the ashes away from his eyes: and the king of Israel knew him, that he was of the Prophets. And he said unto the king, thus saith the Lord: because thou hast let go a man that ought to have died, thy life shall go for his life, and thy people for his. And the king of Israel went to his house wayward and heavy, and entered into Samaria.

[Chpt 21] After these things were done, it chanced that Naboth the Jezrahelite had a vineyard in Jezrahel hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth saying: let me have thy vineyard, to make me a garden of herbs thereof, because it lieth so nigh my house: and I will give thee a better vineyard for it: or if it please thee I will give thee, the worth of it in silver. But Naboth said to Ahab: the Lord forbid that from me, that I should give the inheritance of my fathers unto thee.

Then went Ahab unto his house wayward and evil apaid, because of the words which Naboth the Jezrahelite had spoken unto him saying: I will not give to thee, the inheritance of my fathers. And he laid him down upon his bed and turned away his face, and would eat no meat. And when Jezebel his wife came to him, and said unto him: why art thou so froward, that thou eatest no meat? And he said unto her, I spake unto Naboth the Jazrahelite, and said unto him: give me thy vineyard for silver, or else if thou wilt, I will give thee another vineyard for it. And he said: I will not give thee my vineyard.

Then said Jezebel his wife unto him: what a goodly kingdom were thou able to make in Israel? up and eat meat and set thine heart at rest, for I will give thee the vineyard of Naboth the Jezrahelite. And she wrote a letter in Ahabs name and sealed it with his seal, and sent it unto the elders and chief men of his city that dwelt where Naboth dwelt. And she wrote in the letter saying: proclaim

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fasting and set Naboth on high among the people, and set two unthriftes before him, and let them testify against him saying: thou didst curse both God and the king. And upon that carry him out and stone him to death.

And the elders and nobles of his city, which dwelt in his city, did as Jezabel had sent unto them, and as it was written in the letter which she had sent unto them. They proclaimed fasting, and set Naboth on high among the people, and there came in two unthrifty persons and sat before him. And the two unthrifty persons witnessed against Naboth before the people saying: Naboth did curse God and the king. And upon that they carried him out of the city and stoned him with stones to death. And then they sent to Jezabel saying: Naboth is stoned to death. And when Jezabel heard that Naboth was stoned to death: she said to Ahab: up and take possession of the vineyard of Naboth, the Jezrahelite, which he denied to give thee for silver, for Naboth is not alive, but dead. And when Ahab heard that Naboth was dead. He stood up to go down to the vineyard of Naboth the Jezrahelite, to take possession of it.

And the word of the Lord came unto Eliah the Thesbite saying: up and go down to meet Ahab king of Israel, which is in Samaria. Behold, he is in the vineyard of Naboth: for he is gone down thither, to take possession of it. And say unto him: thus saith the Lord, thou hast killed and thereto gotten possession. And say moreover unto him, thus saith the Lord: in the place where dogs lapped the blood of Naboth, shall dogs lap even thy blood also. And Ahab said to Eliah: hast thou found me thine enemy at any time? And he said yea, because thou art utterly given to work wickedness in the sight of the Lord. Behold, I will bring evil upon thee, and will make clean riddance of thee, and will destroy unto Ahab all that pisseth against the wall, and if ought be prisoned or forsaken in Israel: and will make thine house, like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahiah, for the angering wherewith thou hast angered and made Israel sin.

And thereto against Jezabel came the word of the Lord saying: dogs shall eat Jezabel, under the walls of Jezrahel. And he that dieth of Ahab in the town, him shall dogs eat: and he that dieth in the fields, him shall the fowls of the air eat. For there was none at all like Ahab, that was so utterly given to work wickedness in the sight of the Lord, and that because Jezabel his wife pricked him forward. And therefore he did exceeding abominably, in following Idols, in all things like as did the Amorites which the Lord cast out before the children of Israel.

When Ahab heard those words, he rent his clothes and put sack cloth about

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his flesh and fasted, and lay in sack and went comfortless. And the word of the Lord came to Eliah the Thesbite saying: seest thou how Ahab humbleth himself before me? because he so submitteth himself before me, I will not bring that evil in his days: but in his sons days, I will bring evil upon his house.

[Chtp 22] And they continued three year without war between Siria and Israel. And the third year Jehosaphat king of Juda came to the king of Israel. Then said the king of Israel unto his servants, know ye not that Ramoth in Galaad is ours, and we sit still and take it not out of the hands of the king of Siria? And he said unto Jehosaphat: wilt thou go with me to battle, to Ramoth in Galaad? And Jehosaphat said unto the king of Israel: I will be as thou art, and my people shall be as thine, and my horses as thine.

And Jehosaphat said unto the king of Israel: ask counsel, I pray thee, of the Lord today. And then the king of Israel gathered of the Prophets together, upon a four hundred men, and said unto them: shall I go to Ramoth in Galaad to battle, or be still? And they said, go: for the Lord shall deliver it into the hands of the king. And Jehosaphat said: is there never a Prophet of the Lords here more, that we might enquire of him? And the king of Israel said to Jehosaphat: there is yet one, by whom we may ask counsel of the Lord, one Micheah the son of Jemlah. But I hate him: for he never prophesieth good unto me, but evil. And Jehosaphat said: let not the king say so. Then the king of Israel called unto one of his chamberlains and said: fetch Micheah the son of Jemlah hither at once.

And the king of Israel and Jehosaphat the king of Juda sat either in his seat and their apparel on them, in a void place beside the entering of the gate of Samaria, and all the Prophets prophesying before them. And Zedekiah the son of Canaanah made horns of iron and said, thus saith the Lord: with these horns thou shalt winnow the Sirians until thou have made an end of them. And all the Prophets prophesied even so, saying: go to Ramoth in Galaad and prosper, for the Lord shall deliver it into the hands of the king.

And the messenger that was gone to call Micheah, said unto him: see, the words of the Prophets speak good unto the king with one voice: let thy words I pray thee be like the words of one of them, and speak that is good. And Micheah said: as surely as the Lord liveth, what the Lord putteth in my mouth, that will I speak. And when he was come to the king, the king said to him: Micheah, shall we go to Ramoth in Galaad to battle, or shall we be still? And he said unto him: go and prosper, the Lord deliver it unto the hands of the king. And the king said unto him, how often shall I adjure thee, that thou tell me nothing but truth, in the name of the Lord?

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Then he said, I saw all Israel scattered upon the hills, as sheep that have no shepherds. And the Lord said: those have no master, let them return, every man to his house in peace. Then said the king of Israel to Jehosaphat: did I not tell thee, that he would prophesy no good unto me, but evil? And Micheah said: hear therefore the word of the Lord. I saw the Lord sit on his seat and all his company of heaven standing about him, on his right hand and on his left. And the Lord said: who shall deceive Ahab that he may go and be slain at Ramoth in Galaad? and one said on this manner and another on that. Then came forth a spirit and stood before the Lord and said: I will deceive him. And the Lord said: wherewith? And he said: I will go out and be a false spirit in the mouths of all Prophets. And the Lord said, thou shalt deceive him and also prevail, go forth and do even so. Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets: when in very deed the Lord hath spoken evil toward thee.

Then Zedechiah the son of Canaanah went and smote Micheah on the cheek, and said: how is the spirit of the Lord gone from me, to speak in thee? And Michaeah said: behold, thou shalt see in that day, when thou shalt go from chamber to chamber to hide thee. And the king of Israel said: take Micheah and carry him back again into Arnon the governor of the city, and unto Joab the kings son, and say: thus saith the king. Put ye this fellow in the prison house and feed him with bread and water straightly, until I return in peace. Then Micheah said, if thou come safe again, the Lord hath not spoken in me. And he said moreover, hearken to the people every one of you.

And so the king of Israel and Jehosaphat the king of Juda went up to Ramoth in Galaad. And the king of Israel said to Jehosaphat change thee and get thee to war: but put on thine own apparel. And the king of Israel changed himself, and went to battle also. But the king of Siria had commanded the captains of his chariots of which he had thirty two saying: fight neither with small nor great, save with the king of Israel only. And when the captains of the chariots saw Jehosaphat, they thought he had been the king of Israel, and therefore turned to him to fight. But Jehosaphat cried out. And when the captains of the chariots saw that he was not the king of Israel, they turned back from him.

And a certain man drew a bow ignorantly and smote the king of Israel between the ribs of his harness. Wherefore the king said unto the driver of his chariot, turn thy hand and carry me out of the host, for I am hurt. And the battle increased that day, and the king continued in his chariot before the Sirians, and died at evening. And the blood ran out of the wound into the bottom of the

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chariot. And there went a proclamation throughout the host after the *son was down, saying: every man to his city and to his own country. And when the king of Israel was dead, they came to Samaria and buried him there. And while they washed the chariot in the pool of Samaria, the dogs licked up his blood, and harlots washed him according to the word of the Lord which he spake.

The rest of the deeds of Ahab, and all that he did, and the ivory house which he made, and the cities that he built, are written in the book of the chronicles of the kings of Israel. And when Ahab was laid to rest with his fathers, Ohoziah his son reigned in his stead.

Jehosaphat the son of Asa began to reign upon Juda, the fourth year of Ahab king of Israel, and was thirty five years old when he began to reign and reigned twenty five years in Jerusalem. And his mothers name was Azubah the daughter of Salahi. And he walked in all the ways of Asa his father and bowed not therefrom. But did that was right in the eyes of the Lord. Only he did not put the hillaltars out of the way: for the people offered and burnt their sacrifices yet, in the hillaltars. And he had peace with the king of Israel.

And the rest of the deeds of Jehosaphat, and the might that he used, and how he warred, are written in the book of the chronicles of the kings of Juda. And the remnant of the *stews of the males, which remained in the days of his father, he put clean out of the land. There was then no king in Edom, the king was but a *debite. And Jehosaphat made ships in the sea to go to Ophir for gold, but they went not: for the ships brake at Azion Gaber. Then said Ohoziah the son of Ahab unto Jehosaphat: let my servants go with thine in the ships. But Jehosaphat would not. And Jehosaphat laid him to sleep with his fathers, and was buried with his fathers in the city of David his father. And Jehoram his son reigned in his room.

The end of the First of the kings.
(the third book of the kings from the Latin)

**son: exactly as in the text; sonne. else where is sun spelled sunne. *stews (brothel)*

**debite (deputy).*

The Second Book of the Kings
Fourth Book of Kings (after the Latin)

[Chpt 1] Ohoziah the son of Ahab began to reign upon Israel in Samaria, the seventeenth year of Jehosaphat king of Juda, and was king over Israel two year, and did evil in the sight of the Lord, and walked in the way of his father and in the way of his mother, and in the way of Jeroboam the son of Nabat which made Israel sin. And he served Baal and bowed himself to him and angered the Lord God of Israel, in all things, as did his father. And the Moabites rebelled against Israel after the death of Ahab.

And Ohoziah fell through a lattice window out of an upper chamber that he had in Samaria, and fell sick. Then he sent messengers saying unto them: go and enquire of Beelzebub the God of Akaron, whether I shall recover of this disease. But the Angel of the Lord spake to Eliah the Thesbite, up and go against the messengers of the king of Samaria and say unto them: Is it because there is no God in Israel, that ye go to ask through Beelzebub the God of Akaron.

Therefore thus saith the Lord: thou shalt not come down from the bed on which thou art gone up, but shalt die. And Eliah departed.

And the messengers turned back again unto him. And he said unto them: why are ye thus come again? And they said unto him there came a man against us and said unto us: go and turn again unto the king that sent you, and say unto him: Thus saith the Lord. Is it because there is no God in Israel, that thou sendest to enquire through Beelzebub the God of Akaron? Therefore thou shalt not come down from the bed on which thou art gone up, but shalt surely die. And he said to them: what manner a man was that which met you and told you these words? And they said unto him: it was an hairy man and girded with a girdle of a skin about his loins. And he said unto them: it is Eliah the Thesbite.

Then the king sent unto him a captain over fifty with his fifty. And when the captain was come to him, behold: he sat on the top of an hill. And the captain said unto him: man of God, the king biddeth thee come down. And Eliah answered and said to the captain over the fifty: if I be a man of God, fire come down from heaven and consume thee and thy fifty. And there came fire down from heaven and devoured him and his fifty. And the king went again and sent to him another captain over fifty with his fifty, which answered and said unto him: Oh man of God, thus saith the king: make haste and come down. And Eliah answered and said unto them: if I be a man of God, then let fire come down from heaven and consume thee and thy fifty. And there came fire down from heaven and consumed him and his fifty.

And the king sent again the third captain over fifty. And when the third

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captain over fifty was come up to him, he fell on his knees before Eliah and besought him and said unto him: Oh man of God, let my life and the life of these fifty thy servants be precious in thy sight. Behold there came fire down from heaven and burnt up the two fore captains over fifty with their fifties. But let my life now be precious in thy sight. Then said the Angel of the Lord unto Eliah: go down with him, and be not afraid of him. And he went down with him unto the king.

And he said unto the king, thus saith the Lord: for as much as thou sentest messengers to ask through Beelzebub the God of Akaron, as though there had been no God in Israel to ask through his word? therefore thou shalt not come off the bed on which thou art ascended, but shalt surely die. And so he died according to the word of the Lord which Eliah spake, and Jehoram was made king in his stead, the second year of Jehoram son of Jehosaphat king of Juda, because he had no son. The rest of the deeds of Ohoziah which he did, are written in the chronicles of the kings of Israel.

[Chpt 2] And it chanced when the Lord would take up Eliah to heaven in a whirlwind, that Eliah and Eliseus were going from Galgal. And Eliah said to Eliseus, tarry here, I pray thee, for the Lord hath sent me to Bethel. But Eliseus said: as surely as the Lord liveth, and as thy soul liveth, I will not leave thee. And when they came to Bethel, the children of the Prophets that were at Bethel came out to Eliseus and said to him: knowest thou not how that the Lord will take away thy master from thee this day? And he said, I know it too, hold your peace.

Then said Eliah to Eliseus: tarry here a fellowship, for the Lord hath sent me to Jericho. And he said: as surely as the Lord liveth, and as surely as thy soul liveth, I will not leave thee, and so they went to Jericho. And the children of the Prophets that were at Jericho came to Eliseus and said unto him: art thou not ware that the Lord will take away thy master from thee this day? And he answered: I know it also, hold your peace. And Eliah said to him: tarry I pray thee here, for the Lord hath sent me to Jordan. But he said: as surely as the Lord liveth, and as thy soul liveth, I will not leave thee. And so they went both of them together. And fifty men of the sons of the Prophets went and stood in sight afar off, as they two stood by Jordan.

And then Eliah took his mantle and wrapped it together and smote the water, and it divided itself, part the one way and part the other, and they two went over on the dry land. And as soon as they were over, Eliah said to Eliseus, ask what I shall do for thee before I be taken away from thee. And Eliseus said: let me, I

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pray thee, have thy spirit double in me. And he said: thou hast asked a hard thing. Nevertheless if thou see me when I am taken away from thee, thou shalt have it so: if thou do not, it shall not be. And as they went walking and talking: behold, there came a chariot of fire and horses of fire and put them asunder. And Eliah went up in the whirlwind to heaven. And Eliseus saw and cried: O my father, O my father, the chariot of Israel and the horsemen thereof, and saw him no more: and therefore took his own clothes and rent them in two pieces.

And then he took up the mantle of Eliah that fell from him, and went back again and stood by Jordans side, and took the mantle of Eliah that fell from him, and smote the water and said: where is the Lord God of Eliah where is he? And when he had smitten the water it divided part this way and part that way, and Eliseus went over. And the children of the Prophets of Jericho which saw from afar, said: the spirit of Eliah doth rest on Eliseus, and went against him and bowed to the earth unto him. And they said unto him: see, there be among thy servants fifty lusty men: let them go and seek thy master: happily the spirit of the Lord hath taken him up and cast him upon some mountain or in some valley. And he said: send not. Nevertheless yet they lay upon him, till he was a shamed, and said: send, and they sent fifty men which sought him three days and three nights, but found him not. And they came again to him, for he tarried at Jericho. And he said to them, did I not say unto you that ye should not go?

Then the men of Jericho said to Eliseus: behold the city standeth pleasantly as my Lord saith, but the water is nought and the ground barren. And he said: bring me a new cruse and put salt therein. And they brought it to him. And he went unto the spring of the water and cast the salt in thither, and said thus saith the Lord: I heal this water, there shall not come henceforth either death or barrenness. And the water was healthsome ever after according to the saying of Eliseus which he spake.

And he went from thence up to Bethel. And as he was going up in the way, there came little lads out of the city and mocked him, and said to him: go up thou bald head, go up thou baldhead. And he turned back and looked on them and cursed them in the name of the Lord. And there came two Bears out of the wood and tare forty two of the boys. And he went from thence to mount Carmel, and from thence went again to Samaria.

[Chpt 3] Jehoram the son of Ahab began to reign upon Israel in Samaria the eighteenth year of Jehosaphat king of Juda, and continued twelve year. And he wrought that was evil in the sight of the Lord: but not like his father or his mother, for he put away the image of Baal that his father had made.

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Nevertheless he continued in the sin of Jeroboam the son of Nabat which made Israel sin, and shrank not therefrom.

And Mesa king of Moab which was rich of sheep (and was wont to render unto the king of Israel an hundred thousand lambs and as many rams with the wool) rebelled against the king of Israel after the death of Ahab. And king Jehoram went out of Samaria the same season, and numbered all Israel. And then went and sent to Jehosaphat king of Juda saying: the king of Moab hath rebelled against me, wilt thou go with me against the Moabites to battle? And he said: I will go, and will be as thou, and my people shall be as thine, and my horses as thine. And he said: what way shall we go? And the other answered: the way through the wilderness of Edom.

And the king of Israel took his journey with the king of Juda and the king of Edom. And when they had compassed the way seven days, there was no water for the host nor for the cattle that they had with them. Then said the king of Israel: Alas, the Lord hath called together these three kings to deliver them into the hands of the Moabites. But Jehosaphat said: is there here no prophet of the Lords, that we may enquire of the Lord by him? And one of the king of Israels servants answered and said: here is Eliseus the son of Saphat which poured water on the hands of Eliah. And Jehosaphat said: the word of the Lord is with him. And so the king of Israel, and Jehosaphat and the king of Edom went down to him.

And Eliseus said to the king of Israel: what have I to do with thee? Get thee to the prophets of thy father and of thy mother. And the king of Israel said unto him: Oh nay, but hath the Lord called these three kings to deliver them into the hands of the Moabites? And Eliseus said, as sure as the Lord of Hosts liveth (in whose sight I stand) and it were not that I regard the presence of Jehosaphat the king of Juda, I would not look toward thee, nor yet see ye. But now bring me a minstrel. And as the minstrel played, the hand of the Lord was upon him. And he said: thus biddeth the Lord, make this brook full of ditches. For thus saith the Lord: ye shall see neither wind nor rain, and yet this brook shall be filled with water, that ye may drink, and your beasts and your cattle also. And this is yet but a small thing in the sight of the Lord: But he will give the Moabites into your hands also. And ye shall destroy all strong towns and all goodly cities, and shall fall all pleasant trees and stop all the wells of water, and mar all good plots of ground with stones. And in the morning about offering time: there came such a water that way from Edom that the country was filled with water.

And when all the Moabites heard that the kings were come to fight against

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them, they gathered together, from the youngest that was able to put on harness and so upward, and waited in the borders.

And they being up early in the morning, the *son arose and shone upon the water. And when the Moabites saw the water afar off, as red as blood, they said: it is blood, the kings have fought together and one slain another. Now therefore ye Moabites get you to the spoil. And when they came to the Host of Israel, the Israelites stood up and laid on the Moabites, that they fled before them: And so they entered the land and destroyed the Moabites. And they overthrew the cities, and on every good parcel of land, cast every man his stone and over covered it, and stopped all the wells of water, and felled all the good trees. And as long as the stones thereof did remain in the walls of Brick the slingers went upon it and beat it.

And when the king of Moab saw, that the battle was so strong for him, he took with him seven hundred men that drew the sword, to have broken up unto the king of Edom. But they could not. And then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the walls. And there came so great wrath upon Israel, that they departed from him and returned to their own land.

**son: sonne exactly as it appears in the text, else where sun is written sunne.*

[Chpt 4] And there cried a certain woman of the wives of the children of the prophets unto Eliseus saying: thy servant my husband is dead, and thou knowest that thy servant did fear the Lord.

And the creditor is come to fetch my two sons, to be his bondmen. And Eliseus said to her: What shall I do for thee? Tell me, what hast thou in thine house? And she said thy handmaid hath nothing at all in her house, save a pitcher with oil. And he said: Go and borrow thee in other places, of all thy neighbors, empty vessels and that not a few. And then go and shut the door to thee and to thy sons, and pour out into all those vessels, and put the full always aside.

And she went from him, and shut the door to her and her sons. And they brought to her, and she poured out. And when the vessels were full, she said to her son: bring yet a vessel. And he said: there is no more. And then the oil ceased. Then she came and told the man of God. And he said: go and sell the Oil and pay thy creditor. And live thou and thy children of the rest.

And it fell on a day, that Eliseus came to Sunam, where was a rich woman that took him in for to eat bread. And as oft as he came that way, he turned in thither

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to eat bread. And she said unto her husband: see, I perceive that the man of God is perfect, and cometh always by us. Let us make him a chamber with a little wall, and let us set him there a bed, a table, a stool and a candlestick, that he may turn in thither, when he cometh to us.

And it fortun'd on a time that he came thither and turned into the chamber and lay there. Then he said to Gihezi his servant: call this Sunamite. And he called her, and she came before him. And Eliseus said to him, say to her I pray thee: see, thou hast made all this provision for us, what shall we do for thee? wouldest thou be spoken for to the king or to the captain of the Host? And she said I dwell among mine own people. Then he said, what is to be done for her? And Gihezi said: Verily she hath no child, and her husband is old. And he said: call her. And he called her. And she came and stood at the door. Then he said: by such a time, as soon as the fruit can live, thou shalt embrace a son, and she said, Oh nay my Lord thou man of God, do not lie unto the handmaid. And the wife conceived and bare a son the same season that Eliseus had said unto her, as soon as the fruit could have life.

And when the lad was great, it fell on a day, that he went out to his father, to the harvest time. And there he complained unto his father, my head, my head. And his father said to a lad, carry him to his mother. And he took him and brought him to his mother. And he sat on her knees till noon, and then died. And she carried him up and laid him on the bed of the man of God, and shut the door to him, and went out, and came to her husband and said: send me one of the young men and an Ass that I may run to the man of God. And he said: wherefore wilt thou go to him today, while it is neither new moon nor Sabbath day. And she said: be content. Then she saddled an Ass and said to the lad: lead away and make me not cease riding, until I bid thee.

And so she went and came unto the man of God, to mount Carmel. And when the man of God saw her a far, he said to Gihezi his servant: see, where our servant cometh. Now run against her, and ask her, whether it be all well with her, and with her husband and with the lad. And she said: all is well. Then she went to the man of God up to the hill and caught him by the feet. And Gihezi went to her, to thrust her away. But the man of God said: let her alone, for her soul is vexed, and the Lord hath hid it from me and hath not told it me. Then she said: did I desire a son of my Lord? did I not say, that thou shouldest not bring me in a fools Paradise?

Then he said to Gihezi: gird up thy loins, and take my staff in thine hand and away. If any man meet thee, salute him not. And if any salute thee, answer him

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not again. And put my staff upon the boy. Notwithstanding the mother of the child said: as sure as the Lord liveth, and as thy soul liveth, I will not leave thee. And then he arose and followed her. Gihezi went before them and put the staff upon the lad. But there was neither voice nor attending. And then he went again against his master and told him saying: it hath not awaked the lad.

And when Eliseus was come to the house: Behold, the lad was dead and laid upon his bed. And he went in and shut the door to the lad and him, and prayed unto the Lord. And he went up and lay upon the lad, and put his mouth on his mouth, and his eyes on his eyes, and the palm of his hands on the palm of his hands, and spread himself upon the lad that the flesh of the child waxed warm. And went again and walked once up and down in the house, and then went up and spread himself upon him. And the lad sneezed seven times and opened his eyes. And he called Gihezi and said: Call for this Sunamite. And he called her. And when she was come to him, he said: take thy son. Then she went and fell at his feet and bowed herself to the ground, and took up her son and went out. When Eliseus was come to Galgal again, there was a *darth in the land, and the children of the prophets dwelt with him. Then he said to his servant, put on a great pot, and make pottage for the children of the prophets. And one went out into the field, to gather herbs, and found as it were a wild vine, and gathered thereof *Coloquintidaes his lapful, and came and shred them into the pot of pottage, they unwitting. And they poured out for the men to eat. And when they had tasted of the pottage, they cried out and said: there is death in the pot thou man of God, and could not eat thereof. Then he said: bring meal. And he cast it into the pot and said: fill for the people that they may eat, and there was no harm in the pot.

There came a man from Baalsalisa and brought the man of God bread of first fruits, even twenty leaves of barley, and new corn in a cloth he had. And Eliseus bade put it before the people that they might eat. Then his minister said: what should I set this before an hundred men? And he said: set it before the people and let them eat. For thus saith the Lord: they shall eat and leave. And he set it before them, and they ate and left, according to the word of the Lord.

**darth: dearth; famine, shortage of food. *Coloquintidaes: unknown, plant?: from Colocynth: "bitter apple" purgative drugs from it; but apparently poisonous.*

[Chpt 5] Naaman captain of the Host to the king of Siria, was great with his master and well taken: for through him the Lord saved Siria. And he was an

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active man, and yet a leper. And there had gone a company of Soldiers out of Siria a running, and had brought out of the country of Israel a little maid, which was with Naamans wife. And the Damsel said unto her lady: I would my master were with a prophet that is in Samaria: he would deliver him of his leprosy. And she went and told her husband saying: thus and thus saith the maid that is out of the land of Israel. And the king of Siria said: go thy way, and I will send a letter unto the king of Israel. And he went and took with him ten talents of silver and six thousand pieces of gold, and ten changes of raiments. And he brought the letter to the king of Israel containing this tenor: Now when this letter is come up to thee: Behold I have sent Naaman my servant to thee, that thou shouldest rid him of his leprosy. And when the king of Israel had read the letter, he rent his clothes and said: am I God, to slay and to make alive, that he should send to me, for to deliver a man from his leprosy. But consider I pray you, and see, how he picketh quarrels with me. And when Eliseus the man of God, heard how that the king of Israel had rent his clothes, he sent to the king saying: wherefore hast thou rent thy clothes? let him come to me, that he may know that there is a prophet in Israel.

And Naaman came with his horses and his chariot, and stood at the door of Eliseus. Then Eliseus sent a messenger saying: go and wash thee in Jordan seven times, and thy flesh shall come again to thee as before, and thou shalt be clean. And Naaman was wroth and went away, and said: Behold, I thought in myself, he would have come out, and stand and call on the name of the Lord his God, and put his hand on the place of the disease, and so take away the leprosy. Are not Abanah and Pharphar, rivers of Damasco, better than all the waters of Israel? Might I not rather wash in them and be clean? And so he turned and departed in an anger. Then came his servants and communed with him and said: Father if the prophet had bid thee done some great thing, oughtest thou not to have done it? How much rather then shouldest thou do it, while he saith to thee only, wash and be clean. Then he went down and washed seven times in Jordan, as the man of God bade, and his flesh changed, like unto the flesh of a little boy, and he was clean.

Then he turned again to the man of God and all his company with him, and came and stood before him and said. Behold I know that there is no God in all the world, but in Israel. And now I pray thee take a blessing of thy servant. But he said as surely as the Lord liveth before whom I stand, I will receive none. And the other would have constrained him to receive: but he would not do it. And Naaman said, if thou wilt not: yet I pray thee, may there not be given to thy

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servant the burden of two mules of earth. For thy servant will henceforth offer neither burnt sacrifice nor offering unto any other God, than to the Lord. But herein the Lord be merciful to thy servant, for when my master goeth into the house of Remon to worship there, he leaneth on mine hand, and I must worship in the house of Remon, let the Lord I pray thee be merciful unto thy servant in this case. And he said to him: go in peace. And when he was departed from him a furlong of ground, Gihezi the servant of Eliseus the man of God, said: see, my master hath kept off, this Sirian Naaman that he would not receive of his hand that he offered. As surely as the Lord liveth I will run after him and take somewhat. And so Gihezi went after Naaman. And when Naaman saw him coming after him, he came down off the chariot against him, and said: is all well? And he said yee.

But my master hath sent me saying: see, there be two young men come to me out of Ephraim of the children of the prophets: give them I pray thee, one talent of silver and a couple of good garments. And Naaman said: adventure and take two talents of silver in two bags, with two goodly garments: and delivered them unto two of his servants, to bear it before him. And he went in the dark and took it of their hands and bestowed it in the house, and let the men go, and they departed.

Then he went and stood before his master. And Eliseus said to him: whence cometh Gihezi? And he said: thy servant went no whither. And he said: went not mine heart with thee, when the man turned and came of his chariot against thee? Is it a time to receive silver and to receive garments, olive trees, vineyards, oxen, sheep, menservants and maidservants? The leprosy therefore of Naaman cleave unto thee, and unto thy seed for ever. And he went out from him a leper as white as snow.

[Chpt 6] Then said the children of the prophets unto Eliseus: see, the place where we dwell with thee, is too little for us. Let us there take every man a beam and build us a place there, to dwell in. And he said: go ye. And one said: begin I pray thee, and go with thy servants. And he said: I will, and so went with them.

And when they came to Jordan, they cut down wood. And as one was heaving of a beam, the axe head fell into the water. And he cried out and said: Alas master, for it was lent me. And the man of God said: Where fell it? And he showed him the place. And he cut an helve and cast it in thither, and made the axe head swim. And he said: take it up to thee. And the other stretched his hand and caught it.

And the king of Siria fought against Israel, and took counsel with his servants

saying: In such a place and in such a place will I pitch. And the man of God sent unto the king of Israel saying: Beware thou go not by such a place, for there are the Sirians gone down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there more than once or twice.

And the heart of the King of Siria was troubled therewith, that he sent for his servants and said to them: will ye not show me which of us telleth the king of Israel? And one of his servants said: nay my Lord king: Eliseus the prophet that is in Israel, he telleth the king of Israel the words that thou speakest in thy sleeping chamber. Then he said: go and spy where he is that I may send and fetch him. And one told the king saying: see, he is in Dothan. And he sent thither horse and chariots and a great Host. And they came thither by night and compassed the town about.

And when the servant of the men of God rose up early and was gone out: Behold: there was an Host round about the town with horses and chariots. Then said his lad to him: Alas master, what shall we do? And he said: fear not, there are more with us than with them. And Eliseus prayed and said: Lord open the eyes of the young man, and he saw. And behold, the mountain was full of horses and chariots of fire round about Eliseus. And when the soldiers came down to him, Eliseus prayed unto the Lord and said: Smite this people with blindness. And he smote them with blindness according to the desire of Eliseus. Then Eliseus said unto them this is not the way, nor this is not the town: But follow me and I will bring you to the man ye seek. And he led them to Samaria.

When they were come to Samaria, Eliseus said: Lord, open their eyes and let them see. And the Lord opened their eyes that they saw. And behold they were in the midst of Samaria. And then said the king of Israel unto Eliseus when he saw them: shall I smite them, shall I smite them father : And he said: smite them not. But smite them thou takest with thine own sword and with thine own bow. But set bread and water before them, and let them eat and drink, and go to their master. And he made great ordinance before them. And when they had eaten and drunk, sent them away, and they went to their master. And so the Soldiers of Siria came no more into the land of Israel.

After this Benhadad king of Siria gathered all the Host, and went and besieged Samaria. And there arose great *dearth in Samaria: for they had besieged it, until an Asses head was worth four score sickles of silver, and the fourth part of a Cab of doves dung worth five sickles. And as the king of Israel walked upon the walls there cried a woman to him, saying: help, my Lord king. And he said:

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Nay, the Lord help thee. But wherewith should I help thee, with corn or wine? Then said the king to her: what aileth thee? And she answered: this woman here said to me, bring thy son and let us eat him today, and we will eat mine tomorrow. And so we dressed my son and did eat him. And I said to her another day, bring thy son that we may eat him. But she hath hid her son. When the king heard the words of the woman, he rent his clothes even as he was walking on the walls. And when the people looked upon him: see, he was clothed in sack under. Then he said: God do so and so to me: if the head of Eliseus the son of Saphat tarry on him this day. And as Eliseus sat in his house and the elders with him, the king sent one from him. But before the messenger came at him, he said to the elders: see you not how the son of this murderer hath sent, to take off mine head? Be circumspect therefore when the messenger cometh, and shut the door, and thrust him back therewith: for the sound of his masters feet followeth him. And while he yet talked with them: Behold the messenger was come unto him. And he said: behold, this evil is of the Lord, what more shall we look for of the Lord.

**dearth (famine)*

[Chpt 7] Then Eliseus said: hear the word of the Lord: for thus saith the Lord: tomorrow this time a bushel of fine flour shall be sold for a sickle and two bushels of Barley for another in the gates of Samaria. Then a great Lord on whose hand the king leaned, answered the man of God and said, though the Lord would make windows in heaven, yet would not this be. And he said again: Behold, thou shalt see it with thine eyes and shalt not eat thereof.

And there were four lepers set without the gate of Samaria. And they said each to his companion, what sit we here until we die? though we thought that we might come into the city, yet is the *dearth so great in the city, that we shall there die. And if we tarry here, we are but dead also. Now therefore come and let us flee to the Host of the Sirians: if they save our lives, we shall live: And if they kill us, then are we dead. And so they arose in the dark to go to the Host of the Sirians. And when they were come to the side of the Host of Siria: see, there was no man there.

For the Lord had made the Host of the Sirians hear a noise of chariots and a noise of horses, and the noise of a great Host. In so much that they said one to another: see, the king of Israel hath hired against us, the kings of the Hethites and the kings of Egypt, to come upon us. And upon that they arose and fled in the dark, and left their tents, their horses, their Asses and the field they had

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pitched even as it was, and fled for their lives. And when these lepers came to the edge of the Host, they went into a tent and did eat and drink and carried thence silver, gold and raiment, and went and hid it: and came again and entered into another, and carried thence also, and went and hid it.

Then they said one to another: it is not well that we do, for this day is a day to bring tidings. And if we hold our peace, and tarry till it be daylight, we shall find a mischief. Now therefore come, let us go and tell the kings household. And so they went and called to the porter of the city and told them saying: we came to the pavilions of the Sirians: and see, there was no man there, neither voice of man, but horses and Asses tied, and the tents even as they were.

Then the porters called and told the kings house within. And the king arose in the night and said to his servants: I will show you, how the Sirians have served us. They know that we are oppressed with hunger, and therefore are gone out of their pavilions to hide themselves in the field saying: They will come out of the city, and then we shall catch them alive and get into the city. And one of his servants answered and said: Let men take five of the horses that remain and are left in the city. Behold they are as good as all the multitude that are left in the city: and as good as all the multitude of the city that are consumed, and let us send and see. And they took two chariots of horses, and the king sent after the Host of the Sirians saying: go and see. And they followed after them even unto Jordan: and see, all the way was full of clothes and vessels which the Sirians had cast from them for haste.

And the messengers returned and told the king. And then the people went out and robbed the tents of the Sirians. And so a bushel of flour was sold for a sickle, and two bushels of barley for a sickle, according to the word of the Lord. And the king set the Lord on whose hand he leaned, to keep the gate. And the people trod him in the gate, that he died, according to the saying of the man of God which he said, when the king came down to him. And it came to pass according to the word of the man of God to the king saying: two bushels of barley for a sickle and a bushel of flour for another shall be tomorrow this time in the gates of Samaria. And the Lord answered the man of God and said: though the Lord made windows in heaven, yet would this not be. And the other said: Behold, thou shalt see it with thine eyes, and shalt not eat thereof. And so it chanced: for the people trod him under feet in the gate, that he died.

**dearth (famine)*

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[Chpt 8] Then spake Eliseus unto the woman whose son he had restored to life again, saying: up and go both thou and thine house, and sojourn where thou thinkest best, for the Lord will call a *dearth which shall come on the land seven years. And the woman arose and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistines seven years. And at the seven years end, when the woman was come again out of the land of the Philistines she went out to speak to the king for her house and for her land. And the king was talking with Gihezi the servant to the man of God saying: tell me I pray thee, all the great deeds which Eliseus did. And it chanced as he was telling the king how he restored a dead body to life again that the woman whose son he revived, cried to the king for her house and her land. Then said Gihezi: My Lord king, this is the woman and this is her son which Eliseus brought to life again. And the king asked the woman, and she told him. And so the king sent with her one of his chamberlains saying: restore all that pertaineth to her, with all the fruits of the field, since the day she left the land, unto this time.

After that Eliseus went to Damasco, Benhadad the king of Siria being sick. And one told the king saying: The man of God is come hither. Then said the king to Hazael: take a present with thee and go against the man of God and ask the Lord by him whether I shall recover of this my disease or no. And Hazael went to meet him and took presents with him, even of all the good things of Damasco, as much as forty Camels could bear, and came and presented himself before him and said: thy son Benhadad King of Siria hath sent me to thee, saying: shall I recover of this my disease.

And Eliseus said to him: go and say to him, thou shalt recover, how be it the Lord hath showed me that he shall surely die. And the man of God began to look earnestly, in somuch that he was ashamed: and the man of God wept. And Hazael said: why weepeth my Lord: And he answered: for I know that thou shalt do evil unto the children of Israel: their strong cities thou shalt set on fire, and their young men thou shalt slay with the sword, and shalt dash out the brains of their sucking children: and all to tear their women with child.

And Hazael said: what is thy servant which am but a dog, that I should do this great thing? And Eliseus said: for the Lord hath showed me, that thou shalt be king of Siria. And so he departed from Eliseus and came to his master, which said to him. What said Eliseus to thee? And he said: he told me that thou shouldest recover. And on the morrow he took a rough cloth and dipped it in the water and spread it on his face, and he died, and Hazael reigned in his stead.

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The fifth year of Jehoram son of Ahab king of Israel, Jehosaphat being yet king of Juda, Jehoram the son of Jehosaphat, king of Juda, began to reign. Thirty two years old was he when he began to reign, and he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab for the daughter of Ahab was his wife, and he did that displeased the Lord. Neverthelater the Lord would not destroy Juda because of David his servant, as he promised him to give him a light in his children always.

And in his days Edom fell away from under the hand of Juda, and made them a king of their own. And Jehoram went to Seir, and all his chariots with him. And he rose by night and laid on the Edomites, which compassed him in, and the captains of his chariot and the people fled into their tents. And so the Edomites slipped away from under the hand of Juda unto this day. And then Lobnah slipped away too, even that same time.

The rest of the deeds of Jehoram and all he did, are written in the chronicles of the kings of Juda. And Jehoram rested with his fathers and was buried with his fathers in the city of David. And Ohoziah his son reigned in his stead. The twelfth year of Jehoram son of Ahab, king of Israel, did Ohoziah the son of Jehoram king of Juda begin to reign. Two and twenty year old was Ohoziah when he began to reign, and reigned one year in Jerusalem, his mothers name was Athaliah daughter of Amri king of Israel. And he walked in the way of the house of Ahab: for he was a son in law to the house of Ahab.

And Jehoram the son of Ahab went to war with Hazael king of Siria, at Ramoth in Galaad, and the Sirians wounded him. Wherefore king Jehoram went back again, to be healed in Jezrahel of the wounds which the Sirians had given him at Ramoth, when he fought with Hazael king of Siria. And Ohoziah the son of Jehoram king of Juda went down to see Jehoram of son of Ahab in Jezrahel because he was sick.

**dearth (famine)*

[Chpt 9] And Eliseus the prophet called unto one of the children of the prophets, and said to him: gird up thy loins and take this box of oil in thine hand and get thee to Ramoth in Galaad. And when thou comest thither, thou shalt there see Jehu the son of Jehosaphat the son of Namsi and go to him, and make him arise up from among his brethren and carry him to a secret chamber. And take the box of oil and pour it on his head and say, thus saith the Lord: I have anointed thee to be king over Israel. And then open the door and flee, and tarry not. And the servant of the prophet got him to Ramoth in Galaad, and when he

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came, the captains of the Host were sitting together. And he said: I have an errand to thee Sir captain. And Jehu said, unto which of all of us? And he said: to thee O captain. And he arose and went into the house.

And the other poured the oil on his head and said to him, thus saith the Lord God of Israel: I have anointed thee to be king over Israel the people of the Lord, that thou slay the household of Ahab thy master. For I (saith the Lord) will avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, of the hand of Jezabel (for the whole house of Ahab shall be destroyed) and I will destroy unto Ahab what pisseth against the wall, and so much as the prisoned or that is forsaken in Israel, and will make the house of Ahab like the house of Jeroboam son of Nabat, and like the house of Baasa the son of Ahiah. And as for Jezabel the dogs shall eat her in the field of Jezrahel, and none shall bury her. And he opened the door and fled.

And when Jehu was come out to the servants of his Lord, they said to him: is all peace? Wherefore came this mad fellow unto thee? And he said to him: ye know the person and his communication. And they said: it is not so. But tell us a fellowship. And he said, thus and thus spake he to me saying: Thus saith the Lord: I have anointed thee to be king over Israel. And they hasted and took every man his mantle and put under him on an high bench at the top of the steps, and blew a trumpet and said: Jehu is king. And so Jehu the son of Jehosaphat the son of Namsi conspired against Jehoram. And Jehoram had been waiting at Ramoth Galaad, and all Israel with him for fear of Hazael king of Siria, and was returned to be healed in Jezrahel, of the wounds which the Sirians had given him as he fought with Hazael king of Siria.

Then said Jehu: If it be your minds, then let no man escape out of the city, to go and tell in Jezrahel. And Jehu rode and went to Jezrahel: for Jehoram lay there, and Ohoziah king of Juda was come to Jehoram. And the watchmen that stood on the tower in Jezrahel spied the company of Jehu as he came, and said: I see a company. And Jehoram said: take an horseman and send against them, and let him ask whether it be peace. And there went one on horseback against him and said: thus saith the king: is it peace? And Jehu answered: what hast thou to do with peace? turn and come after me. And the watchman told saying: the messenger came to them but he cometh not again.

Then he sent out another on horseback, which came to them and said, thus saith the king: is it peace? And Jehu answered, what hast thou to do with peace? turn and come after me. And the watchman told saying: he came to them, but he cometh not again, and the driving is like the driving of Jehu the son of Namsi,

for he driveth as he were mad.

Then said Jehoram, make ready. And they made ready his chariot. And Jehoram king of Israel, and Ohoziah king of Juda went out either in his chariot against Jehu, and met him in the furlong of Naboth the Jezrahelite. And when Jehoram saw Jehu, he said: is it peace Jehu? And he said, what peace should there be, so long as the whoredoms of thy mother Jezabel and her witchcrafts are so great? And Jehoram turned his hand and fled, and said to Ohoziah: there is falsehood Ohoziah. And Jehu took a bow in his hand and smote Jehoram between the shoulders, that the arrow came out at his breast. And he fell down three fold in his chariot. Then he said to Badakar a lord of his, take and cast him in the plat of ground of Naboth the Jezrahelite. For I remember as I and thou rode together after Ahab his father, how the Lord spake these words against him: I have seen yesterday the blood of Naboth and of his sons, said the Lord, and I will quit him in this ground, saith the Lord. Now therefore take him and cast him in the plat of ground according to the word of the Lord. And when Ohoziah the king of Juda saw that, he fled the way to the garden house. And Jehu followed after him and said: smite him also. And they smote him in his chariot at the going up to Sur by Jeblaam, and he fled to Magedo and there died. And his servants carried him to Jerusalem, and buried him in his sepulchre with his fathers in the city of David. And in the eleventh year of Jehoram son of David, began Ohoziah to reign over Juda. And when Jehu was come to Jezrahel, Jezabel heard of it, and starched her eyes and tired her head and looked out at a window. And as Jehu entered at the gate she said: had Zamri peace which slew his master? And he lifted up his eyes to the window and said, who is of my side who ? And there looked out to him two or three lords that were chamberlains. And he said: Throw her down. And they threw her down. And he sprinkled of her blood upon the walls and on the horses, and trod her under foot.

And then when he was come in and had eaten and drunk, he said: go and visit I pray you, yonder cursed creature, and bury her, for she is a kings daughter. And when they came to bury her, they found no more of her, than the skull and the two feet and the two hands. And they came again and told him. And he said: it is the word of the Lord which he spake by the hand of his servant Eliah the Thesbite saying: in the field of Jezrahel shall dogs eat the flesh of Jezabel, and the carcass of Jezabel shall be dung upon the earth, in the field of Jezrahel, that men shall not say, this is Jezabel.

[Chpt 10] Ahab had seventy sons in Samaria. And Jehu wrote letters, and sent to Samaria unto the elders that were lords of Jezrahel, and to them that

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nursed up Ahabs children saying: now at the coming of these letters to you, ye have with you your masters sons, and ye have with you chariots and horses, and a strong city and harness. Therefore choose the best, and him that most pleaseth you of your masters sons, and put him on his fathers seat, and fight for your lords house. And they were accordingly afraid, and said: see, two kings were not able to stand before him, how shall we then stand? And the governor of the kings house and of the city and of the elders and the nurses sent to Jehu saying: we are thy servants and will do all that thou shalt bid us: we will make no man king: but do thou what seemeth good in thine eyes.

Then he wrote another letter to them saying: If ye be mine and will obey my voice, then take the heads of your masters sons and come to me to Jezrahel, by tomorrow this time. And the kings sons were seventy persons with the great men of the city which nourished them. And when the letter came to them, they took the kings children and slew them in number, seventy persons, and put their heads in coffins and sent them to him to Jezrahel. And there came a messenger and told him saying: they have brought the heads of the kings sons. And he said: let them put them on two heaps in the entering of the gate, till it be day.

And in the morning he went out and stood and said to all the folk, ye be righteous: for see, I conspired against my master and slew him: But who slew these? consider now how there is nothing of the Lords word fallen to the earth, which he spake against the house of Ahab: for the Lord hath done that he spake to his servant Eliah. And so Jehu slew all that remained of the house of Ahab, in Jezrahel, and all that were great with him, and his companions and his priests, until he had left him naught remain. And he arose and departed and went to Samaria. And as Jehu was come even to the house where the shepherds bind their sheep by the high way side, he met with the brethren of Ohoziah king of Juda, and said what are ye? and they said, the brethren of Ohoziah are we, and go to salute the children of the king and of the queen. And he said: take them alive. And they took them alive, and slew them at the well beside the house where the shepherds bind their sheep, in number forty two persons, that he left none of them.

And when he was departed thence he met with Jehonadab the son of Rechab coming against him. And Jehu saluted him and said to him: is thine heart right, as mine heart is with thine. And Jehonadab said, yee that it is. If it be, then give me thine hand. And he gave his hand, and the other took him up to him into the chariot and said: go with me and see the zeal I have to the Lord, and made him ride with him in his chariot. And when he came to Samaria, he slew all that

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remained unto Ahab in Samaria, till he had wiped him out, according to the saying of the Lord which he spake to Eliah.

After that Jehu gathered all the people together and said to them: Ahab served Baal a little: but Jehu shall serve him a good. Now therefore call unto me all the Prophets of Baal and all his servants and all his priests that none be lacking . For I have a great sacrifice to do to Baal: and if any be missed, he shall not live. But Jehu did it for a subtlety, to destroy the servants of Baal. Wherefore Jehu said: Appoint a solemn feast for Baal, and they proclaimed it. Then Jehu sent throughout all Israel. And all the servants of Baal came, that there was not a man left behind that came not. And when they were come into the temple of Baal, the temple was full from one end to another.

Then he said to the keeper of the *vestry, bring forth garments for the servants of Baal. And he brought them out garments. And Jehu went with Jehonadab son of Rechab into the house of Baal: and said to the servants of Baal: search and look that there be none here with you of the servants of the Lord, but the servants of Baal only. And they went in, to offer sacrifice and burnt offerings. But Jehu appointed him four score men without and said: If any of the men that I shall bring unto your hands escape, he that letteth him go shall die for him.

And as soon as he had made an end of offering of burnt sacrifice, he said to them of the guard and to the Lords: go in and slay them, let none come out. And they smote them with the edge of the sword. And the guard and the Lords cast them out, and went unto the city of the house of Baal, and fetched out the image out of the house of Baal and burnt it. And they brake the Image of Baal, and brake the house of Baal, and made a siege of it ever after. And so Jehu destroyed Baal out of Israel. But from the sins of Jeroboam the son of Nabat which made Israel sin with the golden calves in Bethel and Dan, Jehu departed not.

Then the Lord said to Jehu, because thou hast lustily done that pleaseth me, and hast done to the house of Ahab all that was in mine heart, therefore shall thy children in the fourth generation sit on the seat of Israel. But Jehu cared not to walk in the law of the Lord God of Israel with all his heart: for he departed not from the sins of Jeroboam which made Israel sin.

In those days the Lord began to cut Israel short, for Hazael slew them in all the coasts of Israel, from Jordan Eastward: even all the land of Galaad, the Gadites, the Rubenites and the Manassites, from Aroer upon the river of Arnon, with Galaad and Basan. The rest of the acts of Jehu, and all he did, and all his power, are written in the chronicles of the kings of Israel. And when Jehu was

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laid to rest with his fathers, they buried him in Samaria, and Jehoahaz his son reigned in his stead. And the time that Jehu reigned upon Israel in Samaria, was twenty eight years.

**vestry, (garment room)*

[Chpt 11] And Athaliah the mother of Ohoziah, when she saw that her son was dead, she arose and slew all the seed of the kingdom. But Jehosaba the daughter of king Jehoram and sister of Ohoziah, took Jehoas the son of Ohoziah and stole him from among the kings sons that were slain, and his nurse with him, out of a sleeping chamber, and hid him from Athaliah, that he was not slain. And he was with her, hid in the house of the Lord six years. And Athaliah did reign over the land.

And the seventh year Jehoiada sent and fetched the rulers over hundreds with the captains and them of the guard, and took them into him into the house of the Lord, and made a bond with them, and took an oath of them in the house of the Lord, and showed them the kings son. And he commanded them saying: this is that ye must do: one third part of you shall come on the Sabbath day and keep the watch of the kings house: And another third part shall be at the gate Sur: and another third part shall be at the gate behind the guard chamber, and so shall ye keep the watch of the house of Mesah, and two portions of you: that is, all that go out the Sabbath day, shall keep the watch of the house of the Lord about the king, and shall compass the king round about, every man with his weapon in his hand. And whosoever cometh within the ranges shall die for it. And see that ye be with the king as he goeth out and in.

And the captains over the hundreds did all the things as Jehoiada the priest commanded: and took every man his men, that is, them that came in the Sabbath day with them that went out the Sabbath day, and went to Jehoiada the priest. And the priest gave to the captains over hundreds the spears and shields that were king Davids and had remained in the temple. And the guard stood every man with his weapon in his hand round about the king, from the right corner of the temple to the left along by the altar and the temple. And he brought out the son of the king and put the crown upon him, and delivered him the witness, and made him king and anointed him. And they clapped their hands and said: God save the king.

And when Athaliah heard the noise of the running of the people, she came to the people into the house of the Lord. And when she saw the king stand by a pillar (as the manner was) and the singers and the trumpets by the king, and all

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the people of the land rejoicing, and the blowing of the trumpets, she rent her clothes and cried, treason, treason. And Jehoiada the priest commanded the Captains of the hundreds that had the rule of the host, and said to them: have her out without the ranges, and if any follow her, let him die with the sword: for the priest said, she may not be slain in the house of the Lord. And they laid hands on her, and she went the way that the horses of the kings went out and was slain there.

And Jehoiada made a bond both between the Lord and the king, and between the people and the Lord, that they should be the Lords people: and also between the king and the people. Then all the people of the land went into the house of Baal, and destroyed his altars, and brake down his Images lustily, and slew Nathan the priest of Baal before the altar. And the priest set watchmen in the house of the Lord, and took the rulers over hundreds and the captains and the guard and all the people of the land: And they brought the king from the house of the Lord and went the way of the gate of the guard of the kings house. And he sat him down on the seat of the kings. And all the people of the Lord rejoiced, and the city was in quiet. And they slew Athaliah with the sword in the house of the king.

[Chpt 12] Jehoas was seven years old when he was made king. And he began to reign the seventh year of Jehu, and reigned forty year in Jerusalem. His mothers name was Zebiah Bersabe. And he did that pleased the Lord, as long as Jehoiada the Priest informed him. But they took not away the hill altars, for the people slew and offered still in the hill altars.

And Jehoas said to the priest: all the silver that is dedicate and brought to the house of the Lord in current money, that is to say, the money that every man is set at, with all the money that every mans heart giveth him to bring into the house of the Lord, let the priests take it to them, every man of his acquaintance, and let them repair the broken places of the temple in all the places where ought is found decayed.

Neverthelater the priests had not mended unto the twenty third year of Jehoas, that was decayed in the temple. Then king Jehoas called for Jehoiada the priest and for the other priests also, and said to them: why repair ye not the broken places of the temple? Now therefore see ye receive no more money of your acquaintance, but deliver it to repair the temple withal. And the priests consented to receive no more money of the people: But that it should go to the mending of the temple.

Then Jehoiada the priest took a coffer and bored a hole in the lid of it, and put

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it beside the altar on the right side as a man cometh in to the house of the Lord. And into that did the priests that kept the doors, put all the money that was brought into the house of the Lord. And when they saw that there was much money in the coffer the Kings scribe and the high priest came, and knit up the money that was found in the house of the Lord, after they had told it.

And they gave the money by sums into the hands of the workmen that had the oversight of the house of the Lord: and they brought it out to the carpenters and builders that wrought upon the house of the Lord, and to masons and hewers of stone, to buy timber and free stone, to repair the decay in the house of the Lord and all that, that needeth repairing in the house: how be it there was not made in the house of the Lord, bowls of silver, shredding knives, basins, trumpets or any other instruments of gold or silver, of the money that was brought for the house of the Lord. For they gave that to the workmen, to repair therewith the house of the Lord. Moreover they reckoned not with the men, into whose hands they delivered that money to be bestowed on workmen: But they did it even of fidelity. How be it trespass money and sin money might not be brought into the house of the Lord, for it was the priests.

Then came Hazael king of Siria, and fought against Geth and took it, and appointed himself to go up to Jerusalem. But Jehoas king of Juda took all the dedicate things that Jehosaphat, Jehoram and Ohoziah his fathers, kings of Juda, had dedicate, and that he himself had dedicated, and all the gold that could be found in the treasure of the house of the Lord and of the kings house, and sent it to Hazael King of Siria: and so he departed from Jerusalem.

The remnant of the acts of Jehoas and all he did, are written in the chronicles of the kings of Juda. And his own servants arose and wrought treason, and slew Jehoas in the house Mello, in the way down to Sela. Jozabar the son of Semaath and Jehozabad the son of Somer his servants, smote him, that he died. And they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

[Chpt 13] In the twenty third year of Jehoas son of Ohoziah king of Juda, Jehoahaz the son of Jehu was made king over Israel in Samaria, and continued seventeen year. And he wrought wickedness in the sight of the Lord: for he followed the sin of Jeroboam the son of Nabat which made Israel sin, and departed not there from. Wherefore the Lord was angry with Israel, and delivered them into the hand of Hazael king of Siria, and into the hand of Benhadad the son of Hazael all their days.

But Jehoahaz besought the Lord, and the Lord heard him. For he had seen the

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oppression of Israel, how the king of Siria oppressed them. And therefore the Lord gave Israel a deliverer and they went out from under the hands of the Sirians. And the children of Israel dwelt in their tents as before time. Nevertheless they departed not from the sin of the house of Jeroboam which made Israel sin, but walked therein. And there remained a grove also in Samaria still: But there were left of the people to Jehoahaz, but fifty horseman and ten chariots, and ten thousand footmen for the King of Siria had destroyed them and made them like threshed chaff. The rest of the acts of Jehoahaz, and all he did and his power are written in the chronicles of the kings of Israel. And Jehoahaz rested with his fathers, and they buried him in Samaria, and Joas his son reigned in his stead. In the thirty seventh year of Jehoas king of Juda, began Joas the son of Jehoahaz to reign over Israel in Samaria, and continued sixteen year, and did unhappily in the sight of the Lord and departed in nothing from the sins of Jeroboam the son of Nabat that made Israel sin, but walked therein.

The remnant of the acts of Joas and all he did, and his power, how he fought with Amaziah king of Juda, are written in the chronicle book of the Kings of Israel. And when Joas was laid to rest with his fathers, Jeroboam sat upon his seat. And Joas was buried in Samaria among the kings of Israel.

When Eliseus was fallen sick of the sickness whereof he died, Joas king of Israel came to him and wept to him, and said: O father, father the chariot of Israel and the horsemen of the same. And Eliseus said unto him, bring bow and arrows. And he brought to him bow and arrows. And he said to the king of Israel: put thine hand upon the bow, and when he had put his hand upon the bow, Eliseus put his hands upon the kings hands. Then he said, open a window eastward: and he opened. And Eliseus said: shoot, and he shot. And he said: the arrow of help of the Lord, and the arrow of help against the Sirians, for thou shalt beat the Sirians in Aphek till thou have consumed them.

Then he said: take arrows: and he took. Then he said to the king of Israel, smite the ground: and he smote thrice and ceased. And the man of God was angry with him and said: thou shouldest have smitten five or six times, and then thou hadst smitten the Sirians till thou hadst consumed them: where now thou shalt beat them but thrice.

When Eliseus was dead and buried the soldiers of the Moabites came into the land, the year following. And it chanced as they were burying a man, that they spied the Soldiers, and therefore cast the man into the sepulcher of Eliseus. And as soon as the man came and touched the bones of Eliseus, he revived and stood up on his feet.

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And Hazael oppressed Israel, all the days of Jehoahaz. But the Lord had mercy on them and pitied them and turned to them because of his appointment made with Abraham, Isaac and Jacob and would not destroy them, either cast them from him as yet. And when Hazael king of Siria was dead, Benhadad his son reigned in his stead. And then Joas the son of Jehoahaz went again and took out of the hand of Benhadad son of Hazael, the cities which he had taken away out of the hands of Jehoahaz his father, with war. And three times did Joas beat him and brought the cities of Israel again.

[Chpt 14] The second year of Joas son of Jehoahaz king of Israel reigned Amaziah the son of Jehoas king of Juda: he was twenty five year old when he began, and reigned twenty nine years in Jerusalem. His mothers name was Jehoadan, and was of Jerusalem. And he did that pleased the Lord, yet not like David his father: but did in all things as Joas his father did. Neither took they away the hill altars. But the people slew and offered still in the hill altars. And as soon as the kingdom was settled in his hand, he slew his servants that killed the king his father. But the children of those murderers he slew not, as it is written in the book of the law of Moses, where the Lord commanded saying: the fathers shall not die for the childrens cause, nor the children for the deeds of their fathers: But every man shall be slain for his own sin.

And he slew of the Edomites in the salt valley ten thousand, and took the town Sela with strength of battle, and called the name of it Jektheel ever after. After that Amaziah sent messengers to Joas the son of Jehoahaz son of Jehu king of Israel saying: come, let us see each other. But Joas king of Israel sent again to Amaziah king of Juda saying: A thistle in Libanon sent to a cypress tree in Libanon saying: give thy daughter to my son to wife. But the wild beasts in Libanon went and trod down the thistle. Because thou hast beaten the Edomites, therefore thine heart riseth. Be glorious: but tarry at home. For what needest thou to provoke to mischief, that thou shouldest be overthrown and Juda with thee.

But Amaziah would not hear. And so Joas king of Israel went up, and he and Amaziah king of Juda saw either other at Bethsames in Juda. And Juda was put to the worse before Israel, and they fled every man to his tent. And Joas king of Israel took Amaziah king of Juda, son of Jehoas son of Ohoziah, at Bethsames. And then he went to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits. And he took all the gold and silver and all the vessels that were found in the house of the Lord, and in the treasure of the kings house, and hostages thereto: and then returned to

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Samaria again.

The rest of the acts of Joas which he did, and his power, and how he fought with Amaziah king of Juda, are written in the chronicles of the kings of Israel: and Joas laid him to rest with his fathers and was buried at Samaria among the kings of Israel: and Jeroboam his son reigned in his room.

Amaziah the son of Jehoas king of Juda lived after the death of Joas son of Jehoahaz king of Israel, fifteen year. And the remnant of the deeds of Amaziah, are written in the chronicles of the kings of Juda. And they conspired great treason against him in Jerusalem, and he fled to Lachis. And they went after him to Lachis and slew him there. And they brought him on an horse and he was buried at Jerusalem with his fathers in the city of David. And all the people of Juda took Azariah, which was sixteen years old and made him king for his father Amaziah. And he built Ailath and brought it again to Juda, after that the king was laid to rest with his fathers.

The fifteenth year of Amaziah son of Jehoas king of Juda, was Jeroboam son of Joas made king over Israel in Samaria and reigned forty one years, and wrought wickedness in the sight of the Lord: for he turned in nothing from the sin of Jeroboam the son of Nabat which made Israel sin. He restored the coasts of Israel from the entering of Hemath unto the sea, in the wild fields, according to the word of the Lord God of Israel which he spake through his servant Jonas the son of Amithai the prophet, which was of Geth Opher. For the Lord had seen how that the affliction of Israel was exceeding bitter, in so much that the prisoned and the forsaken were at an end. And there was no helper unto Israel. And the Lord had not yet said that men should put out the name of Israel from under heaven. And therefore he help them by the hand of Jeroboam the son of Joas.

The rest of the deeds of Jeroboam, and all he did, and his power how he fought, and how he restored Damasco and Hemath to Juda in Israel are written in the book of the chronicles of the kings of Israel. And Jeroboam laid him to rest with his fathers and with the kings of Israel, and Zachariah his son reigned in his stead.

[Chpt 15] The twenty seventh year of Jeroboam king of Israel, Azariah son of Amaziah king of Juda began to reign. Sixteen year old was he when he was made king, and he reigned forty two years in Jerusalem, his mothers name was Jecheliah, and was of Jerusalem. And he did that pleased the Lord in all things as did his father Amaziah: save that they put not the hill altars away: for the people offered and burned fat still in the hill altars. And the Lord smote the

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king, that he was a leper unto the day of his death, and dwelt in an house at liberty, and Jotham the kings son governed the house and judged the people of the land. The rest of the deeds of Azariah and all he did, are written in the chronicles of the kings of Juda. And Azariah laid him to sleep with his fathers, and they buried him with his fathers in the city of David, and Jotham his son reigned in his stead.

In the thirty eighth year of Azariah king of Juda, was Zachariah the son of Jeroboam made king upon Israel in Samaria, and reigned six months, and did that displeased the Lord, as did his fathers, and turned not from the sins of Jeroboam the son of Nabat which made Israel sin. And Selum the son of Jabes conspired against him, and smote him before the people, and killed him, and reigned in his stead.

The rest of the deeds of Zachariah are written in the chronicles of the kings of Israel. This is the saying that the Lord spake unto Jehu, saying: thy sons shall sit on the seat of Israel in the fourth generation. And it came to pass.

Selum the son of Jabes began to reign the thirty ninth year of Azariah king of Juda, and he reigned a month in Samaria. For Manahem the son of Gadi came up from Therzah and went to Samaria and smote Selum the son of Jabes in Samaria, and slew him, and reigned in his stead. The rest of the deeds of Selum and the treason, which he conspired are written in the chronicles of the kings of Israel. The same time Manahem destroyed Thaphsah, and all that were therein, and the coasts thereof from Therzah (because they opened not to him) he smote and rent all the women with child.

The thirty ninth year of Azariah king of Juda, began Manahem the son of Gadi to reign upon Israel, and continued ten years in Samaria. And he did evil in the sight of the Lord, and turned not all his days from the sin of Jeroboam the son of Nabat which made Israel sin. And Phul king of Assiria came upon the land. And Manahem gave Phul a thousand talents of silver, to help him to stablish his kingdom. And Manahem raised the money in Israel, upon all men of substance, for to give the king of Assiria fifty sickles of silver apiece. And the king of Assiria turned back again and tarried not there in the land.

The rest of the deeds of Manahem and all he did, are written in the chronicles of the kings of Israel. And when Manahem was laid to rest with his fathers Phakeiah his son reigned in his stead.

The fiftieth year of Azariah king of Juda, began Phakeiah the son of Manahem to reign over Israel in Samaria, and continued two year, and wrought wickedly in the sight of the Lord and left not off from the sins of Jeroboam son of Nabat

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which made Israel sin. And Phakeh the son of Romeliah a Lord of his conspired against him and slew him in the palace of the Kings house, with Argob and Ariaah and fifty men with him that were Galaadites: and when he had killed him, reigned in his room. The rest of the acts of Phakeiah and all he did are written in the chronicles of the kings of Israel.

And the fifty second year of Azariah king of Juda, began Phakeh the son of Romeliah to reign over Israel in Samaria and continued twenty year, and did evil in the sight of the Lord, and turned not from the sins of Jeroboam the son of Nabat that made Israel sin. In the days of Phakeh king of Israel, came Teglat Phalasar king of Assiria, and took Aion, Abel, Beth, Maach, Janoah, Kads, Hazor, Galaad, Galile, and all the land of Nephthali, and carried them away to Assiria.

And Hosea the son of Elah conspired treason against Phakeh the son of Romeliah and smote him and slew him and reigned in his stead, the twentieth year of Jotham the son of Oziah. The rest of the acts of Phakeh, and all he did, are written in the stories of the kings of Israel.

The second year of Phakeh son of Romeliah king of Israel, began Jotham the son of Oziah king of Juda to reign. Five and twenty year old was he when he began to reign, and he reigned sixteen year in Jerusalem. His mothers name was Jerusa the daughter of Zadok. And he did that was right in the sight of the Lord: even in all things as did his father Oziah, did he. But they put not away the hill altars: for the people offered and burnt incense still in the hill altars, he built the highest door in the house of the Lord. The rest of the deeds of Jotham and all he did, are written in the Chronicles of the kings of Juda. In those days the Lord began to send against Juda, Razin the king of Siria and Phakeh the son of Romeliah. And Jotham rested with his fathers and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

[Chpt 16] The seventeenth year of Phakah son of Romeliah king of Israel, Ahaz son of Jotham king of Juda, began to reign. Twenty year old was he when he was made king: and reigned sixteen year in Jerusalem, and did not that was right in the eyes of the Lord his God, like David his father: But went in the way of the kings of Israel, and thereto he offered his son in fire, after the abomination of the heathen which the Lord cast out before the children of Israel. And he offered and burnt the fat in the hill altars and on the hills and under every green tree. Then Razin King of Siria and Phakeh son of Romeliah King of Israel came up to Jerusalem to fight. And they besieged Ahaz, but could not overcome him. At the same time Razin King of Siria brought Ailath again to

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Siria, and rid the Jews thence. And the Sirians went to Ailath and dwelt therein unto this day.

Then Ahaz sent messengers to Teglath Phalasar King of Assiria, saying: I am thy servant and thy son, come and deliver me out of the hand of the King of Siria, and out of the hand of the King of Israel, which are risen against me. And Ahaz took the silver and the gold that was found in the house of the Lord and in the treasure of the Kings house, and sent it for a reward to the King of Assiria. And the King of Assiria hearkened to him, and went to Damasco, and took it, and carried the people away to Kir and slew Razin.

And King Ahaz went against Teglath Phalasar King of Assiria, to Damasco. And when he saw a certain altar that was at Damasco, he sent to Uriah the priest the pattern of the altar and the fashion of all the workmanship thereof. And Uriah the priest made an altar in all points like to the pattern which king Ahaz had sent from Damasco, and had finished it by the kings coming from Damasco. And when the king was come from Damasco and saw the altar, he went to it and offered thereon. And he burnt his burnt offering, and sprinkled the blood of his peace offering, and poured his drink offering and sprinkled the blood of his peace offerings upon the said altar. And the brazen altar that was before the Lord, he fetched from before the house, from between the altar and the house of the Lord, and put it on the north side of the said altar.

And the King commanded Uriah the Priest saying: upon the great altar set on fire, in the morning burnt offerings, and in the evening meat offerings and the kings burnt sacrifice and his meat offering, and the burnt offerings of all the people of the land and their meat offerings and their drink offerings, and pour thereon all the blood of all manner of offerings. But the brazen altar shall be for me, to enquire with. And Uriah the priest did all things as King Ahaz commanded him. And king Ahaz brake the sides of the bottoms and took the lavers from off them, and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stone. And thereto the pulpit for the Sabbath that they had made in the house, and the kings entry without turned he to the house of the Lord, for fear of the king of Assiria. The rest of the deeds of Ahaz which he did are written in the Chronicles of the kings of Juda. And Ahaz laid him to rest with his fathers, and was buried with his fathers in the city of David: and Hezekiah his son reigned in his room.

[Chpt 17] In the twelfth year of Ahaz king of Juda, Hosea son of Elah began to reign in Samaria upon Israel, and continued nine year, and did that displeased the Lord, but not so evil as did the Kings of Israel that were before

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him. And Salmanasar king of Assiria came upon him, and Hosea became his servant and gave him presents. And the king of Assiria found treason in Hosea, because he had sent messengers to Sua king of Egypt, and sent no presents unto the king of Assiria, as he was yearly wont to do. Therefore the king of Assiria besieged him and put him in prison. And then the king of Assiria came throughout all the land, and came to Samaria and besieged it three year. And in the ninth year of Hosea, the king of Assiria took Samaria and carried Israel away unto Assiria and put them in Hala, in Habor on the river of Gozan, and in the cities of the Medes. For the children of Israel had sinned against the Lord their God which brought them out of the land of Egypt, from under the hand of Pharao king of Egypt, and feared other gods. And they walked in the ordinance of the heathen which the Lord cast out before the children of Israel, and in the things which the kings of Israel had made. And the children of Israel wrapped themselves in things that were not well toward the Lord their God. And they built them Hillaltars in all their cities, both in the towers where they kept watch and also in the strong towns. And they made them Images and groves on every high hill and under every green tree. And there they sacrificed in the Hillaltars, as did the heathen which the Lord carried away at their coming, and wrought wicked deeds, to anger the Lord withal. And they served Idols, whereof the Lord had said to them: ye shall not do so.

And the Lord testified to Israel and to Juda, by all the prophets and by all the sears, saying: Turn from your wicked ways and keep my commandments and mine ordinances according to all the laws which I commanded your fathers, and as I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the necks of their fathers that did not believe the Lord their God. And they refused his ordinances and his appointment that he had made with their fathers, and the witness which he had witnessed to them and followed vanity and became vain, like to the heathen that were round about them, of which the Lord had charged them, that they should not do like them. But they left the commandments of the Lord their God and made them Images of metal, even two calves: and made groves and bowed themselves unto all the Host of heaven, and served Baal. And they sacrificed their sons and their daughters in fire, and used witchcraft and enchantments, and were sold to work wickedness in the sight of the Lord, for to anger him.

Wherefore the Lord was exceeding wroth with Israel and put them out of his sight, that there was left but the tribe of Juda only, and thereto Juda kept not the commandments of the Lord their God, but walked in the ordinances of Israel

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which they had made. Therefore the Lord cast up all the seed of Israel and vexed them and delivered them into the hands of spoilers, until he had cast them out of his sight. And Israel divided themselves, from the house of David, and made Jeroboam the son of Nabat king. Which Jeroboam thrust Israel away from the Lord and made them sin a great sin. And so the children of Israel walked in all the sin of Jeroboam which he had set up, and departed not therefrom, until the Lord had put Israel away out of his sight, as he said by all his servants the prophets. And so he translated Israel out of their land to Assiria, even unto this day.

And the king of Assiria brought from Babylon and from Cutha, and from Ava and from Hemath and from Sepharuaim, and put them in the cities of Samaria instead of the children of Israel. And they possessed Samaria and dwelt in the cities thereof. But at the beginning of their dwelling, they feared not the Lord. Wherefore the Lord sent lions upon them which slew them. Then men told the king of Assiria, saying: The nations which thou hast translated and put in the cities of Samaria, know not the manner of the God of the land, and therefore he hath sent lions upon them, which slay them, because they know not the manner of the God of the land.

Then the king of Assiria commanded saying: carry thither one of the priests which ye brought thence, and let him go and dwell there, and teach them the fashion how to serve the God of the country. And then one of the priests which they had carried thence, went and dwelt in Bethel, and taught them how they should fear the Lord. How be it every nation made their own Gods and put them in the houses of the Hillaltars which the Samaritans had made, every nation in their cities where they dwelt. The men of Babylon made Socoth, Benoth. The men of Cuth made Nergal. They of Hemath made Asima. The Evites made Nebahaz, and Tharthak. And the Sepharuites burnt their children in fire unto Adramelech and Anamelech, the Gods of Sepharuites. And they feared the Lord, yet they made them priests of the lowest of the people, for the Hillaltars, which sacrificed for them in the houses of the Hillaltars. And so they feared the Lord, and yet served their own Gods after the manner of the people from whence they were brought.

Unto this day they do after the old manner: they neither fear the Lord, neither do after their own ordinances and customs, and after the law and commandment which the Lord commanded the children of Jacob whose name he called Israel, and made an appointment with them and charged them saying: Fear not any other Gods, nor bow yourselves to them nor serve them, nor sacrifice to them:

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But to the Lord which brought you out of the land of Egypt with great power and a stretched out arm: him fear and to him bow and to him do sacrifice. And the ordinances, customs, law and commandment which I wrote for you, see that ye be diligent to do for evermore, and fear not any other gods. And the appointment that I have made with you, see ye forget not, and that you fear none other Gods: but the Lord your God ye shall fear, and he shall deliver you out of the hands of all your enemies. How be it they heard not, but did after the old manner. And even so did these nations fear the Lord and serve their images thereto: and so did their children, and their childrens children too. Even as did their fathers, so do they unto this day.

[Chpt 18] In the third year of Hosea son of Ela, king of Israel reigned Hezekiah son of Ahaz king of Juda. Twenty five year old was he, when he began to reign, and reigned twenty nine year in Jerusalem. His mothers name was Abi the daughter of Zachariah, and he did that pleased the Lord in all things, like to David his father. He put away the hillaltars, and brake the images and cut down the groves, and all to brake the brazen serpent that Moses made. For unto those days the children of Israel did burn sacrifice to it, and called it Nehustan. He trusted in the Lord God of Israel, so that after him came none like him among all the Kings of Juda, neither among them that went before him. He clave to the Lord and departed not from him, but kept his commandments which the Lord commanded Moses. And the Lord was with him. And whatsoever he took in hand he did it wisely. And he rebelled against the king of Assiria and served him not. He beat the Philistines even unto Azah and the coasts thereof, both in castles of garrisons and strong cities too.

And the fourth year of King Hezekiah, which was the seventh year of Hosea son of Elah king of Israel, came Salmanasar king of Assiria upon Samaria and besieged it. And they took it at the end of three years, which was the sixth of Hezekiah: that is to say the ninth year of Hosea king of Israel, was Samaria won. And the king of Assiria did carry away Israel unto Assiria, and put them in Halah and in Habor on the river of Gozan, and in the cities of the Medes: because they would not hearken unto the voice of the Lord their God. But transgressed his appointment, and all that Moses the servant of the Lord commanded, and would neither hear nor do.

The fourteenth year of King Hezekiah came Sennaherib king of Assiria against all the strong cities of Juda and took them. Whereupon Hezekiah king of Juda sent to the king of Assiria to Lachis saying: I have offended. But depart from me, and what thou putttest on me that I will bear. And the king of Assiria

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appointed unto Hezekiah king of Juda three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and also the treasure of the kings house. And the said season Hezekiah rent off the doors of the temple of the Lord and the pillars, which the said Hezekiah king of Juda covered over, an gave them to the king of Assiria.

And the king of Assiria sent Tharthan and Rabsaris, and Rabsakeh from Lachis to king Hezekiah with a great Host to Jerusalem. And they went up and came to Jerusalem, and went and stood by the conduit of the uppermost pool which is in the way to the fullers field, and called to the king. And there came out to them, Eliakim the son of Helkiah steward of household, and Sobnah the scribe, and Joah the son of Asaph, the recorder, And then Rabsakeh said unto them. Tell ye Hezekiah I pray you: Thus saith the great king, the king of Assiria, What confidence is this that thou hast? thou will haply speak a light word, that thou hast counsel and power to make war. On whom then dost thou trust, that thou rebellest against me? dost thou trust to the staff of this broken reed Egypt, on which if a man lean it will run into his hand and pierce it: For even so is Pharao king of Egypt unto all that trust on him. If ye say unto me, we trust in the Lord our God. Is not that he whose hillaltars and other altars too, Hezekiah hath put down, and hath said to Juda and Jerusalem, bow yourselves before this altar here in Jerusalem.

And now join thyself to my lord the king of Assiria, and I will deliver thee two thousand horses, if thou be able to set riders upon them: (and if thou be not) how then art thou able to resist one of the least Dukes of my masters servants? or trustest thou to Egypt for chariots and horsemen? Moreover thinkest thou that I am come without the bidding of the Lord to this place to destroy it? nay: the Lord said to me: Go up to this land, and destroy it. Then said Eliakim the son of Helkiah and Sobnah and Joah, to Rabsakeh: speak we pray thee to thy servants in the Sirians language, for we understand it: and talk not with us in the Jews tongue, in the ears of the people that are on the walls. And Rabsakeh said unto them: hath my master sent me only to thy master and to thee, to speak these words, or rather to the men that keep on the walls, that they shall eat their own dirt, and drink their own piss with you.

And so Rabsakeh stood and cried with a loud voice in the Jews language, and spake saying: hear the saying of the great king, the king of Assiria. Thus saith the king: Let not Hezekiah beguile you, for he is not able to deliver you out of mine hand: neither let Hezekiah make you trust to the Lord saying: the Lord will surely rid us, and this city shall not be delivered into the hands of the king of

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Assiria. Hearken not unto Hezekiah, for thus saith the king of Assiria.

Deal kindly with me, and come out to me. And then eat every man of his own vine, and of his own fig tree, and drink every man of the water of his own well, till I come and fetch you to as good a land as yours is: a land of corn and wine, a land of bread and vineyards, a land of olive trees, of oil and of honey. And ye shall live and not die. And hearken not unto Hezekiah for he will beguile you, saying: the Lord shall deliver us. For have the Gods of the nations delivered any God his land, out of the hand of the king of Assiria? Where are the Gods of Hemath and of Arphad? where are the Gods of Sepharuaim of Ana and Auah? did they deliver Samaria out of mine hands? what God of any land hath delivered his land out of mine hand, that the Lord should deliver Jerusalem out of mine hand?

But the people held their peace and answered him not a word: for the king had commanded saying: answer him not. Then Eliakim the steward of household, and Sobnah the scribe and Joah the son of Asaph the recorder, came to Hezekiah with their clothes rent and told him the words of Rabsakeh.

[Chpt 19] When king Hezekiah heard that, he rent his clothes and put on sack, and went into the house of the Lord. Furthermore he sent Eliakim steward of the household and Sobnah the scribe, and the elders of the Priests clothed in sack, to Isaiah the prophet the son of Amoz. And they said to him, thus saith Hezekiah: this day is a day of tribulation, rebuking and railing. Even as when the children are ready to be born, and the mothers have no power to be delivered. Oh that the Lord thy God would hear all the words of Rabsakeh whom the king of Assiria his master hath sent to rail on the living God, and to rebuke him with words which the Lord thy God hath heard. Wherefore lift up thy prayer for the remnant that are left. When the servants of king Hezekiah were come to Isaiah: Isaiah said to them: So shall we say to your master. Thus saith the Lord: be not afraid of the words thou heardest, with which the young men of the king of Assiria have railed on me. For I will send him a blast that he shall hear tidings, and so return to his own land: And I will overthrow him with the sword even in his own land.

And Rabsakeh went back again and found the king of Assiria fighting against Lobnah: for he had heard how that he was departed from Lachis. And he heard tidings of Therhakah king of the black Moors, how that he was come out to fight against him. And thereupon he departed and sent messengers unto Hezekiah saying. Thus say to Hezekiah king of Juda, let not thy God carry thee out of the way, in whom thou so trustest saying: Jerusalem shall not be

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delivered into the hand of the King of Assiria. Behold, thou hast heard what the Kings of Assiria have done to all lands, how they have utterly destroyed` them. And how then shouldest thou escape? hath the Gods of the heathen delivered them which mine ancestries have destroyed: as Gozan, Haran, Rezeph, and the children of Eden which were in Thelasar? where is the king of Hemath, the King of Arphad, the King of the city of Sepharuaim, and the King of Ana and the King of Auah?

When Hezekiah had received the letter of the hand of the messenger and had read it: he went into the house of the Lord and laid it abroad before the Lord. And Hezekiah prayed before the Lord and said: Lord God of Israel which dwellest between the Cherubs, thou art God alone over all the kingdoms of the earth, and thou hast made both heaven and earth. Lord, bow thine ears and hear: Open Lord thine eyes and see: and hear the words of Sennaherib which hath sent to rail on the living God. But of a truth, Lord, the Kings of Assiria have destroyed nations and their lands, and have set fire on their Gods. For they were no Gods, but the work of the hands of man: even wood and stone. And therefore they destroyed them. Now therefore Lord our God, save thou us out of his hand, that all the Kingdoms of the earth may know, that thou Lord art God alone. And Isaiah the son of Amoz sent to Hezekiah saying: thus saith the Lord God of Israel, that thou hast prayed to me concerning Sennaherib king of Assiria, I have heard it. This is the thing that the Lord saith of him: he hath despised thee, O virgin daughter of Sihon: he hath shaked his head at thee, thou daughter of Jerusalem: whom hast thou railed on, and whom hast thou reviled? Against whom hast thou exalted thy voice, and hast lift up thine eyes so high? Even against the holy of Israel. By the hand of thy messengers thou hast railed on the Lord and said: with the multitude of my chariots I am come up to the height of the mountains even along by the sides of Libanon, and have cut off the high Cedar trees and the lusty fir trees thereof even to the wood of Carmel that belongeth thereto. I have digged and drunk strange waters, and have dried up with the soles of my feet pools enclosed.

But hast thou not heard how I have ordained such a thing a great while ago, and have prepared it from the beginning? And now I bring it forth and it shall be to destroy and to bring strong cities in to rude heaps of stones. And the inhabiters of them shall be of little power, and faint hearted and confounded. They shall be like the grass of the field and green herbs, and as the hay on the tops of the houses which withereth or it come to any height. I know where thou dwellest, and thy coming out and going in know I too, and how thou settest up

thy bristles against me.

And because thou settest up thy bristles against me, and that thy raging is come up to mine ears: therefore I will put a ring in thy nose and a bit in thy lips, and will bring thee back again the same way thou camest.

And this shall be a sign unto thee: eat this year of the fruits of the seed that fell out, and the next year, that waxeth of itself. And the third year sow ye and reap, plant vineyards and eat the fruits thereof. For the daughter of Juda that is escaped and left, shall yet again take rooting downward and bear fruit upward. For out of Jerusalem shall go a remnant, and a number that shall escape out of mount Sion: the zeal of the Lord of Hosts shall bring this thing to pass. Wherefore thus saith the Lord, of the king of Assiria: he shall not come to this city, nor shoot arrow into it, nor come before with shield nor cast any bank against it: but shall go back again the way he came, and shall not come at his city saith the Lord. For I will defend this city and save it, for mine own sake and for David my servants sake.

And the self same night the Angel of the Lord went out and smote in the Host of the Assirians an hundred and four score and five thousand. And when they were up early in the morning: behold, they were all dead corpses. And so Sennaherib king of Assiria avoided and departed and went again, and dwelt at Nineveh. And as he was in his devotion kneeling in the house of Nisroch his God, Adramelech and Sarafar smote him with the sword. And they escaped into the land of Ararat, and Asarhadon his son reigned in his stead.

[Chpt 20] About that time Hezekiah was sick unto the death. And the Prophet Isaiah son of Amoz came to him and said to him: Thus saith the Lord: put thine household in an order, for thou shalt die and not live. And Hezekiah turned his face to the wall and besought the Lord saying: Oh Lord, remember yet how I have walked before thee truly and with a perfect heart, and have done that which is good in thy sight, and wept a great pace.

And Isaiah was scarce gone out into the middle of the city, but that the word of the Lord came to him saying: turn again and tell Hezekiah the captain of my people. Thus saith the Lord God of David thy father. I have heard thy prayer and seen thy tears. Behold, I will heal thee, and this day three days thou shalt go up into the house of the Lord. And I will lengthen thy days yet fifteen year, and will deliver both thee and this city out of the hand of the king of Assiria, and will defend this city for mine own sake, and for David my servants sake. And Isaiah said: bring a lump of figs. And they brought and put it on the sore, and he recovered.

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Then said Hezekiah to Isaiah: what is the sign, that the Lord will heal me, and that I shall go up into the house of the Lord the third day? And Isaiah said: this sign shalt thou have of the Lord, that the Lord will do that he hath spoken: shall the shadow go forward ten degrees, or go back again ten degrees? And Hezekiah said: it is a light thing for the shadow to go down ten degrees. Therefore I will not that: but let the shadow go backward ten degrees. And Isaiah the Prophet called to the Lord, and he brought the shadow ten degrees backward by which it had gone down, in the dial of Ahaz.

The same season Berodach Baladan the son of Baladan king of Babilon sent letters and presents unto Hezekiah, for he heard how that Hezekiah was sick. And Hezekiah hearkened unto them and showed them all that was in the spicery house, and his silver and gold and odors and precious ointments and his armory and all that was found in his treasure: there was nothing in his house or in all his realm, that he showed them not.

Then came Isaiah the Prophet unto king Hezekiah and said to him: What say these men and from whence come they to thee? And Hezekiah said: they be come from a far country, even from Babylon. And he said: what have they seen in thy house? And Hezekiah said: all that is in my house have they seen: there is nothing among my treasure that I have not showed them. And Isaiah said to Hezekiah: hear the word of the Lord. Behold the day shall come, that all that is in thine house and that thy fathers have laid up in store unto this day, shall be carried to Babylon, and nothing shall be left saith the Lord. And of thy sons that proceeded out of thee, which thou begattest, shall there be carried away, and shall be made chamberlains in the palace of the king of Babylon. And Hezekiah said to Isaiah: welcome be the word of the Lord which thou hast spoken: so that peace and truth be kept in my days.

The remnant of the deeds of Hezekiah and all his power, and how he made a pool and a conduit and brought the water into the city, are written in the book of the chronicles of the kings of Juda. And Hezekiah laid him to rest with his fathers, and Manasseh his son reigned in his stead.

[Chpt 21] Manasseh was twelve year old when he began to reign and reigned fifty and five year in Jerusalem: his mothers name was Haphzibah. And he did that displeased the Lord, even after the abominations of the Heathen which the Lord cast out before the children of Israel. And he went and built the hillaltars again, which Hezekiah his father had destroyed. And he reared up altars to Baal and made groves, as did Ahab king of Israel. And he bowed himself unto all the Host of heaven and served them. And he built altars in the

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very house of the Lord, of which the Lord had said: in Jerusalem I will put my name. And he built altars unto all the Host of heaven, even in two courts of the house of the Lord. And he offered his son in fire, and observed dismal days, and used witchcraft and maintained workers with spirits, and tellers of fortunes: and wrought much wickedness in the sight of the Lord to anger him.

And he put an image of a grove that he had made, even in the very temple of which the Lord had said to David and to Salomon his son, in this house and in Jerusalem which I have chosen out of all tribes of Israel, will I put my name for ever. Neither will I make the feet of Israel move any more out of the land which I gave their fathers: so that they will be diligent to do all I have commanded them, and all the law that my servant Moses commanded them. But they hearkened not: for Manasseh had led them out of the way, to do more wickedness than did the heathen people which the Lord destroyed from before the children of Israel.

And the Lord spake by his servants the Prophets, saying: because Manasseh king of Juda hath done such abominations, and hath wrought wickedly above all that the Amorites which were before him did: and hath made Juda sin also with his Idols. Therefore thus saith the Lord God of Israel. Behold, I will bring such evil upon Jerusalem and Juda, that the ears of all that hear it, shall tingle at it. And I will stretch over Jerusalem the squaring line of Samaria and the plummet of the house of Ahab. And I will wipe out Jerusalem, as a man would wipe a dish, and when he hath wiped it turneth it upside down. And though I leave a remnant of mine inheritance, yet I will deliver them into the hands of them that hate them, and they shall be robbed and spoiled of all their enemies: even because they have done wickedly and have angered me, since the time their fathers came out of Egypt unto this day.

And thereto Manasseh shed innocent blood exceeding abundantly, in so much that he replenished Jerusalem in all corners, beside his sin wherewith he made Juda sin and to do evil in the sight of the Lord.

The rest of the acts of Manasseh and all he did and his sin that he sinned, are written in the book of the chronicles of the kings of Juda. And Manasseh laid him to sleep with his fathers, and was buried in the garden of his own house, even in the garden of Oza: and Amon his son reigned in his stead.

Amon was twenty two year old when he began to reign, and he reigned two years in Jerusalem. His mothers name was Mesalemeth the daughter of Haru of Jathbah. And he did that displeased the Lord as his father Manasseh did. And he walked in all the way that his father walked in, and served the Idols that his

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father served, and bowed himself to them. And he forsook the Lord God of his fathers and walked not in the way of the Lord.

And the servants of Amon conspired against him, and slew him in his own house. But the people of the land slew all that conspired against king Amon, and made Josiah his son king in his room. The rest of the acts of Amon which he did are written in the Chronicle of the kings of Juda. And they buried him in his sepulcher in the garden of Oza, and Josiah his son reigned in his stead.

[Chpt 22] Josiah was eight year old when he began to reign, and he reigned thirty one year in Jerusalem. His mother s name was Ididah the daughter of Adaiah of Bezecath. And he did that seemed right in the sight of the Lord, and walked in all the ways of David his father, and bowed neither to the right hand nor to the left.

And the eighteenth year of his reign king Josiah sent Saphan the son of Azaliah the son of Mesulam the scribe to the house of the Lord, saying: go to Helkiah the high priest, and let him sum the silver that is brought into the house of the Lord, which the keepers of the doors have gathered of the people, and let them deliver it into the hands of the workmen that have the oversight of the house of the Lord, which shall give it to them that work upon the house of the Lord, to repair the decayed places thereof, even unto carpenters and masons, and for to buy timber and free stone to repair the house. How be it let no reckoning be made with them of the money that is delivered into their hands, but let them do it of their conscience.

And Helkiah the high priest said to Saphan the scribe: I have found the book of the law in the temple of the Lord, and Helkiah gave the book to Saphan, and he read it. And then Saphan the scribe went to the king and brought him word again, and said: thy servants poured out the silver that was found in the temple, and have delivered it unto the workmen that have the oversight of the house of the Lord. Furthermore Saphan the scribe showed the king saying: Helkiah the priest hath delivered me here a book. And Saphan read it before the king.

And the king as soon as he had heard the words of the book of the law, he rent his clothes and commanded Helkiah the priest and Ahikam the son of Saphan and Achobor the son of Michaiah, and Saphan the scribe, and Asahiah a servant of the Kings, saying: go ye and seek of the Lord for me and the people and for all Juda, concerning the words of this book that is found. For it is a great wrath of the Lord that is kindled upon us, that our fathers have not hearkened unto the words of this book, to do in all points as it is written therein.

And Helkiah the high priest and Ahikam, Achobor, Saphan, Asahiah went

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unto Oldah the Prophetess wife of Selum the son of Tekuah the son of Haraham keeper of the robes, which Prophetess dwelt in Jerusalem in the second ward, and communed with her. And she said to them: thus saith the Lord God of Israel. Tell the man that sent you to me: thus saith the Lord: behold I will bring evil upon this place and on the dwellers therein: even all the words of the book which the King of Juda hath read, because they have forsaken me and have burnt offerings unto other Gods, to anger me with all the works of their hands. Therefore is my wrath kindled against this place, and shall not be quenched.

But to the king of Juda which sent you to enquire of the Lord, so shall ye say: thus saith the Lord God of Israel, as touching the words which thou heardest. Because thine heart did melt and thou meekedest thyself before me the Lord, when thou heardest what I spake against this place and the inhabiters of the same, how that it should be destroyed and made accursed: and tearest thy clothes and weepest before me: of that also I have heard saith the Lord. And therefore see, I will receive ye unto thy fathers and will fetch thee unto thy grave in peace, thine eyes shall see none of the evil which I will bring upon this place. And they brought the King word again.

[Chpt 23] And then the King sent and gathered unto him all the elders of Juda and of Jerusalem. And the King went up into the house of the Lord, and all the men of Juda and all the inhabiters of Jerusalem with him, and the priests and the Prophets and all the people both small and great. And he read in the ears of them all the words of the book of the covenant, which was found in the house of the Lord. And the king stood by a pillar and made a covenant before the Lord that they should walk after the Lord, and keep his commandments and his witnesses and his ordinances with all their hearts and all their souls, and make good the words of the said appointment that were written in the foresaid book. And all the people consented to the appointment.

And the King commanded Helkiah the high priest and the inferior priests and the keepers of the door, to bring out of the temple of the Lord, all the vessels that were made for Baal and for the grove and for all the Host of heaven. And he burnt them without Jerusalem in the fields of Cedron and carried the ashes of them into Bethel. And he put down the Camarites which the kings of Juda had set to burn offerings in the hillaltars in the cities of Juda round about Jerusalem and also them that burnt sacrifices unto Baal to the *son and to the moon and to the planets, and to all the Host of heaven. And he brought out the grove from the temple of the Lord without Jerusalem unto the brook Cedron, and stamped it to powder, and cast the dust thereof upon the graves of people of the country.

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And he brake down the cells of the male whores that were in the house of the Lord, where the women wove little houses for the grove.

And he brought all the priests out of the cities of Juda, and defiled the hillaltars where the priests did burn sacrifice, even from Gabaa to Bersabe. And he brake down the hillaltars of the Gates, that were in the entering of the gate of Josua the governor of the city, which were on the left hand of the gate of the city. Nevertheless the priests of the hillaltars might not come at the altar of the Lord in Jerusalem, save only they did eat of the sweet bread among their brethren.

And he defiled Topheth also, which is in the valley of the children of Hennom, because no man should offer his son or his daughter in fire to Moloch: he put down the horses that the kings of Israel had given to the *son at the entering of the house of the Lord, in the chamber of Nathanmeleh the chamberlain which was of Paruarim, and burnt the chariots of the *son with fire. And the altars that were on the top of the parlor of Ahaz which the king of Juda had made, and the altars which Manasseh had made in the two courts of the house of the Lord, the king brake down, and ran thence and cast the dust of them into the brook Cedron.

And the hillaltars that before Jerusalem on the right hand of the mount Nashith, which Salomon king of Israel built to Astharoth the abomination of the Zidons and to Chamos the abomination of the Moabites, and to Milchom the abomination of the children of Ammon, the king defiled: and brake the images and cut down the groves and filled the places with the bones of men.

Moreover the altar that was at Bethel, the hillaltar made by Jeroboam the son of Nabat which made Israel sin: both the altar and also the hill he brake down and burnt the hill and stamped it to powder, and burnt the grove. And as Josiah turned himself, he spied the graves that were in the mount and sent and fetched the bones out of the graves and burnt them upon the altar and polluted it according to the word of the Lord that the man of God had proclaimed, which openly had denounced the same things.

Then the king said: what meaneth yonder grave stone that I see? And the men of the city told him, it is the sepulcher of the man of God, which came from Juda and openly denounced the self same things that thou hast done to the altar of Bethel. And he said let him be: see that no man move his bones. And so his bones escaped with the bones of a Prophet that came out of Samaria.

And thereto all the houses of the hillaltars of the cities of Samaria which the kings of Israel had made, to anger with all: Josiah put out of the way and did to

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them in all points as he did in Bethel. And he sacrificed all the priests of the hillaltars that were there, even upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

And the king commanded all the people saying: keep the feast of passover unto the Lord your God, as it is written in the book of this covenant. For there was no passover held like that from the days of the judges that judged Israel, and throughout all the days of the kings of Israel and of Juda. And in the eighteenth year of king Josiah was this passover holden to the Lord in Jerusalem

And thereto workers with spirits, soothsayers, Images of witchcraft, idols and all other abominations that were spied in the land of Juda and in Jerusalem, Josiah put out of the way to make good the words of the law, which were written in the book that Helkiah the priest found in the house of the Lord: like unto him was there no king before him, that turned to the Lord with all his heart, with all his soul, and all his might, according to all the law of Moses, neither after him arose there any such.

Notwithstanding the Lord turned not from his fierce and great wrath wherewith he was angry against Juda upon all the provocations that Manasseh provoked him.

But the Lord said: I will put Juda too, out of my sight, as I have done Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I have said, my name shall be there.

The rest of the deeds of Josiah and all he did are written in the book of the stories of the kings of Juda.

In his days Pharao Necho king of Egypt went against the king of Assiria to the river of Euphrates. And king Josiah went against him, and was slain of him at Magedo when he had seen him. And his servants carried him dead from Magedo and brought him to Jerusalem and buried him in his own sepulcher. And the people of the land took Jehoahaz the son of Josiah and anointed him and made him king in his fathers room.

And Jehoahaz was twenty three years old when he began to reign and reigned three months in Jerusalem. His mothers name was Namital the daughter of Jeremiah of Lobnah. And he did that displeased the Lord, in all things as his fathers had done. And Pharao Necho put him in bonds at Reblah in the land of Hemath in the time of his reign in Jerusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharao Necho made Eliakim the son of Josiah king in the room of Josiah his father, and turned his name to Jehoakim, and took Jehoahaz away which when he came to Egypt died there.

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And Jehoakim gave the silver and the gold to Pharao: how be it he taxed the land, to give the money at the commandment of Pharao and as every man was set at, so he required the silver and the gold of the people of the land, to give Pharao Necoh. Jehoakim was twenty five years old when he began to reign, and he reigned an eleven years in Jerusalem. His mother was named Zebda the daughter of Phadaiah of Ramah. And he did that was evil favoured in the sight of the Lord, like in all things as did his fathers.

**son: sonne exactly as it appears in the text, else where sun is written sunne.*

[Chpt 24] In his days came Nabuchodonor king of Babylon, and Jehoakim became his servant three years, and then turned and rebelled against him. And the Lord sent upon him men of war out of Galdey, out of Siria, out of the Moabites, and from the children of Ammon: and sent them into Juda, to destroy it, according to the saying of the Lord which he spake by his servants the Prophets. Only at the bidding of the Lord happened it so to Juda, to put them out of his sight, for the sin of Manasseh according to all he did: and for the innocent blood that he shed and filled Jerusalem with innocent blood, which the Lord would not forgive.

The rest of the deeds of Jehoakim and all he did, are written in the chronicles of the kings of Juda. And Jehoakim laid him to sleep with his fathers, and Jehoacin his son reigned in his stead. But the king of Egypt came now no more out of his land: for the king of Babylon had taken from the river of Euphrates, all that pertained to the king of Egypt. Jehoacin was eighteen year old when he began to reign, and reigned in Jerusalem three months. His mothers name was Nehustha the daughter of Elnathan of Jerusalem. And he did that displeased the eyes of the Lord in all points as his father did.

In his time came the servants of Nabuchodonozor king of Babylon, to Jerusalem and the city was besieged. And Nabuchodonozor came to the city as his servants were yet a besieging of it. And Jehoacin the king of Juda came out to the king of Babylon, with his mother, his servants, his Lords and his chamberlains. And the king of Babylon took him, in the eighth year of his reign.

And he carried out thence all the treasure of the house of the Lord, and the treasure of the kings house, and brake all the vessels of gold which Salomon king of Israel had made, in the temple of the Lord, as the Lord had said. And he carried away all Jerusalem, and all the Lords and all the men of might, to the number of ten thousand into captivity and all craftsmen and Joiners, none remaining save the poor people of the land. And he carried away Jehoacin to

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Babylon, and the kings mother, and the kings wives, and his chamberlains, and the mighty of the land carried he away from Jerusalem to Babylon. And all the men of activity to the number of seven thousand, and craftsmen and joiners a thousand, all strong and apt for war, did the king of Babylon bring to Babylon to dwell. And the king of Babylon made Mathaniah his fathers brother, king in his stead, and changed his name and called him Zedekiah.

Zedekiah was twenty one years old when he began to reign and he reigned an eleven year in Jerusalem. His mothers name was Hamital the daughter of Jeremiah of Lobnah. And he did evil in the sight of the Lord, in all points like to Jehoakim. For through the wrath of the Lord it so chanced to Jerusalem and Juda, until he had cast them out of his sight. And the said Zedekiah rebelled against the king of Babylon.

[Chpt 25] Wherefore in the ninth year of his reign, the tenth day of the tenth month, came Nabuchodonozor king of Babylon with all his power to Jerusalem: and pitched against the town and made engines against it on every side. And the city continued besieged until the eleventh year of King Zedekiah. And the ninth day of the fourth month of that year, there was so great hunger in the city, that there was no sustenance for the people of the land.

And thereto the city was broken up: wherefore all the men of Arms fled by night, by a way through a gate, between two walls hard on the Kings garden: the Caldeyes lying about the city.

And the King went straight toward the desert. And the host of the Caldeyes followed after him, and took him in the desert of Jericho, all his army being scattered away from him. And when they had taken him, they brought him to Nabuchodonozor the King of Babylon to Reblah, where they reasoned with him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and fettered him, and carried him to Babylon.

And the seventh day of the fifth month which was in the nineteenth year of King Nabuchodonozor King of Babylon, came Nabusaradan servant of the King of Babylon and chief Marshal, unto Jerusalem: and burnt the house of the Lord and the Kings house and all the houses of Jerusalem, and all the great houses burnt he with fire. And all the host of the Caldeyes that were with the chief Marshal brake down the walls of Jerusalem round about. And the rest of the people that were left in the city, and them that were fled to the King of Babylon, and the remnant of the common people, Nabusaradan the chief Marshal carried away, and left of the poor of the land to dress the vines and to till the ground.

And the pillars of brass that were in the house of the Lord and the bottoms,

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and the brazen sea that was in the house of the Lord the Caldeyes brake, and carried the brass of them to Babylon. And the lavers, shovels, dressing knives, ladles, and the ministering vessels of brass, they carried away. And the firepans, and basins that were either of gold or silver, them took the chief Marshal away with the two pillars and the sea of brass and the bottoms which Salomon had made in the house of the Lord. The brass of all these vessels was without weight. The height of the one pillar was eighteen cubits, and the head thereon was brass and three cubits long with a wreath and pomegranates round about upon the head, all of brass. And of the same fashion was the second pillar with a wreath.

And the chief Marshal took Saraiah the chief priest, and Zophoniah the highest priest save one, and three keepers of the door. And out of the city he took a certain chamberlain that had the oversight of the men of war, and five men that were ever in the kings presence, which were found in the city, and Sopher the captain of the Host that taught the people of the land to make war, and three score men of the people of the land that were found in the city also. And Nabusaradan the chief Marshal took them and brought them to the King of Babylon to Reblah. And the King of Babylon smote them and slew them at Reblah in the land of Hemath. And so Juda was carried away out of all their land.

And over the people that remained in the land of Juda, which Nabuchodonozor King of Babylon left, he set Godoliah the son of Ahikam the son of Saphan. And when all the captains of the men of war and the men heard that the King of Babylon had made Godoliah governor: there came to Godoliah to Mazphah: Ismael the son of Nathaniah and Johanan the son of Kareah and Saraiah the son of Thanehumeth the Netophathite and Jezoniah the son of Maachati and their men. And Godoliah sware to them and to their men, and said to them: fear not ye the servants of the Caldeyes. But dwell in the land and serve the King of Babylon and ye shall be in good condition.

But it chanced the seventh month after, that Ismael the son of Nathaniah the son of Elisama of the Kings blood came, and ten men with him and smote Godoliah that he died: and so did he the Jews and the Caldeyes that were with him at Mazphah. Thereupon all the people both small and great and the captains of the men of war arose and went to Egypt: for they were afraid of the Caldeyes.

Notwithstanding yet the thirty seventh year after Jehoaicin King of Juda was carried away, the twenty seventh day of the twelfth month, did Evilmerodach King of Babylon lift up the head of Jehoaicin king of Juda out of the prison

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house, and spake kindly to him and set his seat above the seat of all the Kings that were with him in Babilon, and changed his prison garments. And he did ever eat bread before him all the days of his life: And a continual portion was assigned him of the King, day by day as long as he lived.

The end of the second book of kings,
which after the Latin is the fourth.

The First Book

[Chpt 1] Adam, Seth, Enos: Canaan, Mahalehel, Jared: Hanoch, Mathusaleh, Lamech: Noah, Sem, Ham and Japheth.

The sons of Japheth: were Gomer, Magog, Madai, Javan, Thubal, Mosoch and Thiras.

The sons of Gomer were: Ascanez, Ipheth and Togormah. The sons of Javan: Elisah, Tharsisah, Cethim and Dodanim.

The sons of Ham: Cus, Mizraim, Phut and Canaan. The sons of Cus: Saba, Neuilah, Sabatha, Remah and Sabathaca. The sons of Remah: Saba and Dadan. And Cus begat Nemrod: which Nemrod began to wax mighty upon the earth. And Mizraim begat Ludim, Anamin, Laabim, Nephthum, Phetrusim and Chasluim: of which came the Philistines and the Chaptherites. And Canaan, begat Zidon his eldest son, and Heth, Jebusi, Amori, Gergesi, Hevi, Araki, Sini, Aruadi, Zamari and Hemathi. The sons of Sem: Elam, Assur, Arphacsad, Lud, Aram, Uz, Hul, Gether and Mosoch. And Arphacsad begat Salah and Salah begat Eber. And unto Eber were born two sons: the name of the one was Phaleg, because that in his days the land was divided. And his brothers name was Jektan. Jektan begat Elimodah, Saleph, Hazermoth and Jarah: Haduram, Usal, and Deklah: Ebal Abimael, and Saba: Ophir, Hevilah, and Jobab. All these were the sons of Jektan.

Sem, Arphacsad, Salah: Eber, Phaleg, Rau: Serug, Nahor, Thareh: Abram otherwise called Abraham. The sons of Abraham, Isaac and Ismael. And these are their generations: the eldest son of Ismael was Nabaioth, then Kedar, Adbeel, and Mabsam: Masma, Dumah, Massa, Nadar and Thema: Jatur, Naphis and Kedmah. These are the sons of Ismael. The sons of Keturah, Abrahams concubine: she bare Zamram, Jeksan, Madan, Madian, Jesbok and Suah. The sons of Jeksan: Saba and Dadan. The sons of Madian: Ephah, Ephes, Henoah, Abida and Eldaah. All these are the sons of Keturah.

Abraham begat Isaac. The sons of Isaac, Esau and Israel. The sons of Esau: Eliphaz, Ravel, Jehus, Jaalom and Koreh. The sons of Eliphaz: Theman, Omer, Zephi, Gaatham, Kenes, Themna and Amalek. The sons of Ravel: Nahath, Zarah, Samah and Mesah. The sons of Seir: Lotan, Sobal, Zebeon, Anah, Dison, Ezer and Disan. The sons of Lotan: Hori and Homam, and Thamna was Lotans sister. The sons of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sons of Zebeon: Aiah and Anah. The sons of Anah: Dison. The sons of Dison: Hamaran, Esebon, Jethran and Charan. The sons of Ezer: Balaan, Saavan and Jakan. The sons of Disan: Uz, and Aram.

These are the kings that reigned in the land of Edom before any king reigned

among the children of Israel: Bale the son of Beor, and the name of his city was Denahabath. And when Bale was dead, Jobab the son of Zareh of Bozrah reigned in his stead. And after the death of Jobab, Husam of the land of Themani reigned in his room, and after the death of Husam, Hadad, the son of Badad which beat the Madianites in the fields of Moab, reigned in his room, and the name of his city was Avith. And after the death of Hadad, Semlah of Marekah reigned in his stead. And after the death of Semlah Saul of Rohoboth upon Euphrates reigned in his place. And after the death of Saul, Baal Hanan the son of Achobor reigned in his room. And after the death of Baal hanan, Hadad reigned in his place, and the name of his city was Phau, and his wives name was Mehetabeel the daughter of Matred the daughter of Mesahab.

But after the death of Hadad, there were dukes in Edom. Duke Thamna, duke Aliah, duke Jetheth: duke Oholbama, duke Elah, duke Phinon, duke Kenaz, duke Theman, duke Mabzar: duke Magdiel and duke Iram. These were the dukes of Edom.

[Chpt 2] These be the sons of Israel: Ruben, Simon, Levi, Juda, Isacar and Zabulon: Dan, Joseph, Benjamin, Nepthali, Gad and Asser. The sons of Juda: Er, Onan, and Selah. These three were born him of the daughter of Sua the Cananitess. But Er the eldest the son of Juda was evil in the sight of the Lord, and therefore he slew him. And Tamar his daughter in law bare him Pharez and Zarah: so that all the sons of Juda were five.

The sons of Pharez: Hezron and Hamul. The sons of Zarah: Zamri, Ethan, Heman, Chalchal and Dara: five in all.

The sons of Carmi: Achar that troubled Israel, which transgressed in the unlawful things. The sons of Ethan: Azaria. The sons of Hezron that were born him: Jerhameel, Ram and Calubai. And Ram begat Aminadab: and Aminadab begat Nahazon a Lord among the children of Juda. And Nahazon begat Salma: and Salma begat Booz: and Booz begat Obed: Obed begat Isai. And Isai begat his eldest son Eliab, and Abinadab the second, and Samaa the third, Nathanael the fourth, Radai the fifth, Ozem the sixth, and David the seventh. Whose sisters were Zaruiah and Abigail. The sons of Zaruiah: were Abisai, Joab and Azahel, three. And Abigail bare Amaza the father of which Amaza was Jether an Ismaelite. And Caleb the son of Hezron begat Asubah a woman and Jeroth whose sons are these: Jaser, Sobab and Ardon. But Asubah died, and Caleb took Ephratha which bare him Hur. And Hur begat Uri, and Uri begat Bezeleel. And afterward Hezron went in to the daughter of Machir the father of Galaad, and was when he took her, three score years old. And she bare him Segub. And

Segub begat Jair which had twenty three cities in the land of Galaad. And he overcame the Gesurites and the Aramites, and took the towns of Jair from them, and Kenath with the towns that longed to the same, even three score towns. All these were the sons of Machir the father of Galaad. And after the death of Hezron at Caleb in Ephrata, Abia, his wife bare him Ashur the father of Thekua.

And the sons of Jerhameel the eldest son of Hezron were, Ram, the eldest and Buna, Oram, Ozem and Ahaiah. And Jerhameel had yet another wife named Atarah which was the mother of Onam. And the sons of Ram, the eldest son of Jerhameel were, Maaz, Zamin an Akar.

The sons of Onam were, Samai and Jada. The sons of Samai: Nadab and Abisur. And the wife of Abisur was called Abihahil which bare him Ahaban and Molid. The sons of Nadab: Saled and Appaim. But Saled died without children. The son of Appaim was Jesei. The son of Jesei was Sesan. And the son of Sesan was Oholai. And the sons of Jada the brother of Samai were Jethur and Jonathan. But Jethur died without children. The sons of Jonathan were Paleth and Ziza.

These were the sons of Jerhameel. Sesan had no sons but only daughters. And Sesan had a servant that was an Egyptian named Jeraha to whom he gave his daughter to wife, and she bare him Athai. And Athai begat Nathan, And Nathan begat Zabad. And Zabad begat Ophlal. Ophlal begat Obed. Obed begat Jehu. Jehu begat Azariah. Azariah begat Helez. Helez begat Eleasah, Eleasah begat Sisamai. Sisamai begat Selum. Selum begat Jecamiah. Jecamiah begat Elisama. The sons of Caleb the brother of Jerhameel were Mesa his eldest son which was the father of Ziph: and the sons of Maresa the father of Hebron. The sons of Hebron were Coreh, Taphuah Rekem and Sama, Sama begat Raham the father of Jerakaam. And Rekem begat Samai. The son of Samai was Maon. And Maon was the father of Bethzur.

And Ephah a concubine of Calebs bare Haran, Mesa and Gazez: and Haran begat Gazez. The sons of Jahadai were Regem, Jotham, Gesam, Phalet, Ephah and Saaph. And Maachah another concubine of Calebs bare Saber Thahanah. And she bare also Saaph the father of Madmanah, and Sue the father of Machbenah and the father of Gabaa. And Caleb had a daughter called Acsah.

These were the sons of Caleb the son of Hur the eldest son of Ephrata: Sobal the father of Kariath Jarim: and Salma the father of Bethlehem: and Hareph the father of Beth Geder. And Sobal the father of Kariath Jarim had sons, even the half kindred of Menuah.

The kindreds of Kariath Jarim were the Jethrites the Puthites the Semathites

and the Maserites. And of them came the Zarathites and the Esthaolites. The sons of Salma, Bethlehem and Netophathi that were the glory of the house of Joab, and half the Manathites and of the Zaraites. And so were the kindred of the writers that dwelt at Jabes, the Tirathites, the Simeathites and Suchathites which are the Kenites, that came of Hemath the father of Beth Rechab.

[Chpt 3] These are the sons of David which were born him in Hebron: the eldest Amnon of Ahinoam the Jezraelitess. The second Daniel by Abigail the Carmelitess. The third Absalom the son of Maacah daughter of Tholmai king of Gesur. The fourth Adoniah the son of Hagith. The fifth Saphathiah by Abital. The sixth Jethraam by Eglah his wife. These six were born him in Hebron where he reigned seven years and six months. And in Jerusalem he reigned thirty three years.

And these were born him in Jerusalem: Samua, Sobab, Nathan, and Salomon: these four of the daughter of Bath Sua and the daughter of Amiel. Then Jebahar Elisama, Elphalet, Nogeh, Nepheg, Japhia, Elisama, Eliada, and Eliphelet: nine in number. These are all the sons of David, beside the sons of his concubines and Tamar their sister.

Salomons son was Rehoboam, whose son was Abiah: and Asa was his son, and Jehosaphat his son: whose son was Joram: and his son was Ohoziah, and Joas was son to him. And his son was Amaziah, and his son was Azariah, and his son was Jotham. And Ahaz was his son, and Hezekiah was son to him, and Manasseh was his son. And Amon was his son, and Josiah was son to him. And the sons of Josiah were, the eldest son Johanan, the second Jehoakim, the third Zedekiah, and the fourth Selum. The sons of Jehoakim were Jeconiah his son, whose son was Zedekiah.

The sons of Jeconiah the Prisoner were Salathiel, Melchiram, Phadaiah, Senazer, Jecamiah: Hosama and Nadabiah. The sons of Phadaiah were Zorobabel and Semei. The sons of Zorobabel, Mosolam, Hananiah and Salumith their sister, and Hasubah, Ohel, Barachiah, Hasadiah, Josab Hesed, five in number. The sons of Hananiah: Phaltiah and Jesaiah, whose son was Raphiah, and his son Arnan, and his son was Obdiah, and his son was Sechaniah. The son of Sechaniah was Semaiah. And the sons of Semaiah were Hatus, Jegal Bariah, Naariah Saphat and Hesa, six. And the sons of Naariah were Elioenai, Hezekiah and Azricam, three. And the sons of Elioenai were Hodaiah, Elsasib, Pheleiah, Akub, Johanan, Dalaiah and Anani, seven.

[Chpt 4] The sons of Juda: Pharez, Hezron, Carmi, Hur and Sobal. And Reaiah the son of Sobal begat Jahath. And Jahath begat Ahimai and Laad which

are the kindreds of the Zareathites. And of these came the father of Etam, Jezrael, Jesema and Jedebos, with their sister called Zalelphuni: And Phaniel father of Gedor: And Eser the father of Husah. These are the sons of Hur the eldest son of Ephrata father to Bethlehem. And Ashur the father of Thekua had two wives: Halaah and Naarah. And Naarah bare him Ahusam, Hopher, Themani and Hahastari. These were the sons of Naarah. And the sons of Halaah were Zareth, Izoar and Ethnan. And Coz begat Anub and Zobedah, and the kindreds of Aharhel the son of Harum. And Jeabes was nobler than his brethren. And his mother called his name Jeabes saying: because I bare him with sorrow. But Jeabes called on the God of Israel, saying: If thou shalt bless me, and enlarge my coasts, and shalt let thine hand be with me, and wilt keep me from evil that it vex me not. And God sent him his desire.

Calub the brother of Suah begat Mahir, which was the father of Esthon. And Esthon begat Beth Rapha and Phaseh and Thehenah the father of the city of Nahas which are the men of Rechah. The sons of Kenas: Othniel and Saraiah. And the sons of Othniel were Hathath.

And Maonothi begat Ophrah. And Saraiah begat Joab the father of them of the valley of craftsmen, so called because they were craftsmen. And the sons of Caleb the son of Jephoneh were Hiru, Ela and Naem. And the son of Ela was Kenas. And the sons of Jehaleleel were Ziph and Ziphah, and Thiriah and Asarael. And the sons of Ezra: were Jether, Mered, Ephher, Jalon, Tahar, Mariam, and Samai, and Jesbah the father of Esthamoa. And his wife Jehudia bare Jared the father of Gedor, and Heber the father of Socoh, and Icuthiel the father of Zonoah. And these were the sons of Bethiah the daughter of Pharaoh which Mered took. The sons of the wife of Hodia the sister of Nahan the father of Keilah were Hagarmi and Esthamoa the Maachathite. The sons of Simon were Amnon and Rinah, Benhanan and Thilon. And the sons of Jesi were Zoheth and Benzoheth.

The sons of Selah the son of Juda were Er the father of Lecah, and Laadah the father of Maresah, and the kindreds of the households of them that wrought byss in the house of Asbea. And Jokim and the men of Cozebah, and Joas and Saraph, which were inhabited in Moab, but returned to Lehem and to Debarim Aikim. These were potters and dwelt among trees and hedges and were in the kings work and dwelt even there.

The sons of Simeon: Nameul, Jamin, Jarib, Zorah and Saul, whose son was Selum, and the son of him was Mabsam, and his son was Masma. And the son of Masma was Hamuel, and his son was Zachur, and the son of him was Semei.

Semei had sixteen sons and six daughters. But his brethren had not many children, neither were the kindreds of them like to the children of Juda in multitude. And they dwelt at Bersabe, Moladah and at Hazar Sual, at Balaah, Ezem, Tholad, Bathuel, Hormah and at Zikeleg: at Bethmarcaboth, Hazar Sufim, Bethberei and Saarim. These were their cities unto the reign of David. And their villages were Etam, Ain, Remon, Tochen and Asan, five towns and all their villages that were round about the said cities unto Baal. This is the habitation of them and their genealogy.

And Mosobab, Jemlech, Josah the son of Amasiah: and Joel and Jehu the son of Josabiah the son of Saraiah the son of Asiel: and Elioenai, Jakobah, Isohaiah: Asaiah, Adiel, Isimiel and Banaiah: Ziza the son of Sephei the son of Alon the son of Idaiah the son of Zemri the son of Samaiah. These are such as came by name, heads of these kindreds. And the ancient households of them spread in multitude.

And they went as far as Gabor, even unto the east side of the valley, to seek pasture for their cattle. And they found fat pasture and good and a wide land both quiet and fruitful: for they of Ham dwelt there before. And these now afore written by name went in the days of Hezekiah king of Juda, and smote the tents of them and the habitations that were found there, and destroyed them utterly unto this day, and there dwelt in their rooms: because there was pasture there for their sheep.

And thereto there went of the said children of Simeon five hundred men: Phaalthiah, Naariah, Raphiah and Oziel the sons of Jesi being their heads: and smote the rest of the Amalekites that were escaped and they dwelt there unto this day.

[Chpt 5] The sons of Ruben the eldest son of Israel: for he was the eldest. But because he defied his fathers bed, his birthright was given unto the sons of Joseph the son of Israel, and so he is not reckoned unto the birth right. For unto Juda which was mighty among his brethren, was given the principality before him. But the birth right was given Joseph. The sons then of Ruben the eldest son of Israel, were Henoah, Phalu, Hezron and Carmi.

The sons of Joel: Samaiah, and his son Gog, and his son Semei, and his son Micah, and the son of him was Reaiah, and his son was Baal, and Beerah was his son. Which Beerah Thiglath Phalneser, King of Assiria carried away: for he was a great Lord among the Rubenites. But unto his brethren in their kindreds, when they are reckoned after their birth, were Jeiel and Zachariah the chief heads.

And Bala the son of Azan the son of Sema the son of Joel, dwelt in Aroer and so forth unto Nebo and Baalmaon. And eastward he inhabited until the wilderness, even upon the river Euphrates, for their cattle was much in the land of Galaad.

And in the days of Saul they warred with the Hagarites which were overthrown by their hands. And they dwelt in their tents throughout all the east land of Galaad.

And the Children of Gad dwelt over against them in the land of Basan, even unto Selcah. And in Basan Joel was the chiefest and Sapham the next, then Jaanai and Saphat. And their brethren in the ancient households of them, were Michael, Mosolam, Seba, Jorai, Joacan, Zia, Eber and Senen. These were the children of Abihail the son of Hurl the son of Jeroah Galaad the son of Michael the son of Jesisai the son of Jahado the son of Buz. Ahi was the son of Abdiel the son of Guni the head of an ancient household among them. And they dwelt in Galaad and in Basan and her towns, and in all the suburbs of Saron, even unto the end of their borders.

And they were all reckoned by kindreds in the days of Jotham king of Juda, and in the days of Jeroboam king of Israel. The sons of Ruben of Gad and of half the tribe of Manasse, even of fighting men able to bear shield and sword, and shoot with bow, and taught to make war, were four and forty thousand seven hundred and three score that went out to battle. And they fought with the Hagarities and with Jesur, Naphas and Nobab. And they were help against them, and the Hagarites were delivered into their hands with all that were with the Hagarites. For they cried to God in their battle, and he heard them, because they trusted to him. And they took of their cattle fifty thousand camels, and two hundred and fifty thousand sheep, and two thousand asses, and of the people an hundred thousand: for there fell many dead because the war was of God. And they dwelt there in their steads until the time that they were carried away.

And the children of half the tribe of Manasse dwelt in the land, from Basan unto Baal Hermon and Samir and unto mount Hermon, and they were many. And these were the heads of the ancient households of them: Epher, Jesi, Eliel, Azriel, Jeremiah, Hodaiah, Jehadiel, men of great power, men of name and heads of the ancient households of them.

But when they had transgressed against the God of their fathers and had gone awhoring after the Gods of the people of the land, which God destroyed before them, God stirred up the spirit of Phul King of Assiria and the spirit of Thiglath Phalneser King of Assiria, and carried away the Rubenites, the Gaddites and the

half tribe of Manasse, and brought them unto Helah, Habor, Hara and to the River Gozan, where they remain unto this day.

[Chpt 6] The sons of Levi: Gerson, Cahath and Merari. The sons of Cahath: Amram, Izahar, Hebron and Oziel. The children of Amram: Aaron, Moses and Miriam. The sons of Aaron: Nadab, Abihu, Eleazar and Ithamar.

Eleazar begat Phinehes. Phinehes begat Abisue. Abisue begat Boki. Boki begat Ozi. Ozi begat Zarahiah. Zarahiah begat Meraioth. Meraioth begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Ahimaaz. Ahimaaz begat Azariah. Azariah begat Johanan. Johanan begat Azariah which ministered in the temple that Salomon built in Jerusalem.

Azariah begat Amariah. Amariah begat Ahitob. Ahitob begat Zadoc. Zadoc begat Selum. Selum begat Helkiah. Helkiah begat Azariah. Azariah begat Saraiah, Saraiah begat Jehozedec which Jehodezec when the Lord carried away Juda and Jerusalem by the hand of Nabuchodonozor, went with them.

The sons of Levi now are these: Gersom, Cahath and Merari. And these be the names of the sons of Gersom: Lobni and Semei. And the sons of Cahath were Amram, Izahar, Hebron and Oziel. The sons of Merari: Moholi and Musi. These are the kindreds of Levi concerning their ancient fathers.

The sons of Gersom was Lobni, and his son Jahath, and his son Zamah, and his son Joah, and his son Ado, and his son Zerah, and his son Jeathrai. The sons of Cahath: Aminadab and his son Careh, and his son Assir, and his son Elcanah, and his son Abiasah, and his son Asir and his son Thahath and Uriel was his son, and Oziah his son, and Saul was his son.

The sons of Elcanah: Amasai, Ahimoth and Elcanah. The sons of Elcanah, Zophai whose son was Nahath, and his son Eliab and Jeroham his son, and Elcanah his son, and Samuel the son of him. And the sons of Samuel: the eldest Uasni and then Abiah.

The sons of Merari: Moholi, and his son Lobni, and his son Semei, and his son Ozah, and his son Samaa, and his son Hagiah, and his son Asaiah.

These be they which David set for to sing in the house of the Lord, after that the Ark had rest. And they ministered before the dwelling place of the tabernacle of witness with singing, until Salomon had built the temple of the Lord in Jerusalem. And then they waited on their offices, according to the order of them. These are they that waited with their children of the sons of Cahath: Heman a singer, which was the son of Joel, the son of Samuel. The son of Elcanah, the son of Jeroham, the son of Eliel: the son of Thoah, the son of Zuph, the son of Elcanah, the son of Mahath, the son of Amasai, the son of

Elcanah, the son of Joel, the son of Azariah, the son of Zophoniah: the son of Thahath, the son of Asir, the son of Abiasaph, the son of Coreh: the son of Izahar, the son of Cahath: the son of Levi: the son of Israel.

And his brother Asaph stood on his right hand, which was the son of Barachiah, the son of Samaa: the son of Michael, the son of Baasaiah, the son of Melchiah, the son of Athani, the son of Zarah, the son of Adaiah: the son of Ethan, the son of Zamah, the son of Semei: the son of Jabath, the son of Gersom, the son of Levi.

And their brethren the sons of Merari stood on the left hand: Ethan the son of Chusi, the son of Abdi, the son of Maloch: the son of Hasabiah, the son of Amaziah, the son of Helkiah: the son of Amazi, the son of Boni, the son of Somer: the son of Moholi, the son of Musi, the son of Merari, the son of Levi.

Their brethren the Levites were appointed unto all manner service of the tabernacle of the house of God. But Aaron and his sons burnt upon the altar of burntofferings and on the altar of incense, and were appointed unto all that was to do in the place most holy, and to make an atonement for Israel in all points according as Moses the servant of God had commanded.

These are the sons of Aaron: Eleazar, whose son was Phinehes, and his son Abisue: and his son Boki, and the son of him Ozi, and his son Zarahia: and the son of him Meraioth, and his son Amariah, and the son of him Ahitob: and Zadoc his son, and Ahimaaz his son.

And these are the dwelling places of them in their towns and coasts: I mean of the sons of Aaron of the kindred of the Caathites, for so their lot fell. They gave unto them Hebron in the land of Juda with the suburbs round about it. But the country and villages pertaining thereto, they gave to Caleb the son of Jephoneh. And to the sons of Aaron they gave the franchised cities, Hebron and Lobnah, with their Suburbs: and Jathir and Ethemoa with their Suburbs: and Hilen with her Suburbs, and Dabir with her Suburbs: and Asan with her Suburbs, and Bethsemes with her Suburbs. And out of the tribe of Benjamin Gabee and her Suburbs, Alemath with her Suburbs, Anathoth with her Suburbs: so that all their cities among their kindreds were thirteen.

And unto the sons of Cahath the remnant of the kin of the tribe, were cities given out of the half tribe of Manasse, by lot, ten cities. And unto the sons of Gersom among their kindreds were given out of the tribe of Issacar and out of the tribe of Asser and out of the tribe of Nephthali: and out of the tribe of Manasse in Basan, thirteen cities. And unto the sons of Merari were given by lot among their kindreds and out of the tribe of Ruben, and out of the tribe of Gad,

and out of the tribe of Zabulon, twelve cities.

And the children of Israel gave the Levites such cities with their Suburbs, and that by Lot, out of the tribe of children of Juda out of the tribe of Simeon and out of the tribe of the children of Benjamin: even the said cities that are rehearsed by name.

And concerning the sons of Cahath, the cities of their coasts were of the tribe of Ephraim. In which tribe they gave unto them the cities of Refuge: Sichem in mount Ephraim with her Suburbs, and Gaser with her Suburbs, Jecmaam with her Suburbs, Bethhoron with her Suburbs, Aialon with her Suburbs, and Geth Remon with her Suburbs. And out of the half tribe of Manasseh, Aner with her Suburbs, and Baalam with her Suburbs among the kindreds of the remnant of the sons of Cahath.

And unto the sons of Gerson were given out of the kindred of the half tribe of Manasse: Golon in Basan with her suburbs and Astharoth with her Suburbs. And out of the tribe of Isacar, Kedes with her Suburbs, Daberath with her Suburbs, Ramoth with her Suburbs and Anem with her Suburbs. And out of Asser, Masai with her Suburbs, Abdon with her Suburbs, Hukok with her Suburbs and Rohob with her Suburbs. And out of the tribe of Nephthali, Kedes in Galilea with her Suburbs, Hamon with her Suburbs, and Kariathiarim with her Suburbs.

And unto the rest of the children of Merari were given out of the tribe of Zabulon, Remono with her suburbs and Tabor with her suburbs. And on the other side Jordan by Jericho even on the east side of Jordan were given them out of the tribe of Ruben: Bozor in the wilderness with her suburbs, Jahezah with her suburbs, Kademoth with her suburbs. Nephath with her suburbs. And out of the tribe of Gad, Ramoth in Galaad with her suburbs, Mahanaim with her suburbs, Hesebon with her suburbs, and Jezer with her suburbs .

[Chpt 7] The sons of Isacar: Thola, Phuah, Jasub and Samson, four. The sons of Thola: Ozi, Rephaiah, Jeriel, Jathamai, Jebsam and Samuel which were heads in the ancient households of Thola and men of might among their kindreds: the number of them in the days of David were two and twenty thousand and six hundred. The sons of Ozi: Izrahiah. The sons of Izrahiah: Michael, Obadiah Joel, Jesiah, five head men in all. And among them in their kindreds and ancient households six and thirty thousand men prepared to war: for they had many wives and sons. And of their brethren among all the kindreds of Isacar were reckoned of men of war four score and seven thousand in all.

The sons of Benjamin: Bale, Bochor and Jadiael, three. The sons of Bale:

Ezbon, Ozi, Oziel, Jerimoth and Uri, five heads of ancient houses and men of might and were in number twenty two thousand and thirty four.

The sons of Bochor: Zamirah, Joas, Eliezer, Elioenai, Amri, Jerimoth, Abiah, Anathoth and Alamath. All these are the children of Bochor, and were reckoned in their kindreds with the heads of the ancient households of them that were men of power, twenty thousand and two hundred. The sons of Jediael: Balahan. The sons of Balahan: Jeus, Benjamin, Ahud and Canaanah, Zetham, Tharsis and Ahisahar. All these are the sons of Jediael and ancient heads and men of might seventeen thousand and two hundred that went out to battle. And Suphim and Huphim were the children of Jr. And the Husites were the children of Aher.

The sons of Nephthali: Jahaziel, Guni, Jezer and Selum, the children of Balahah. The sons of Manasseh: Azriel which Aramiah his concubine bare: she bare also Machir the father of Galaad. And Machir gave to Huphim and Suphim wives. And the name of his sister was Maacah. And the name of another son was Zalphahad. And Zalphahad had daughters. And Maacah the wife of Machir bare a son and called his name Pharez, and the name of his brother was Zares and his sons were Ulan and Rekem. The son of Ulam was Badan. These are the sons of Galaad the son of Machir the son of Manasseh. And his sister Melcath bare Jeshud, Abieser and Moholah. And the sons of Semida were Ahaian, Sechem, Lekechi and Aniam.

The sons of Ephraim: Suthalah, whose son was Bared, and Thahath his son, and his son Eladah, and Thahath his son: and Sabad his son, and Suthelah his son, and Eser and Elead. And the men of Geth that were born in the land, slew them, because they were come down to take away their cattle. And Ephraim their father mourned many a day and his brethren came to comfort him.

And he went into his wife which conceived and bare him a son, and he called the name of it Bariah because it went evil with his household. And his daughter was Sarah which built Bethoron the nether and also the upper, and Ozan Sarah. And Raphah was his son: whose son was Reseph, with his brother Thaleh, whose son was Thahan, and his son Laadam, and his son Amihud, and his son Elisama, and his son Nun and his son Josua.

And their possession and habitation was Bethel and the towns that longed thereto, and unto the east of Naeran, and on the west side of Gazer with the towns thereof, and Sichem with the towns of the same, and Adaiah with her towns, and along by the borders of the children of Manasseh, Bethsean with her towns, Thaanach with her towns, Magedo with her towns and Dod with her towns. In those dwelt the children of Joseph the son of Israel.

The Chronicles of the Kings of Juda

The First Book

The sons of Aser: Jomnah, Jesuah, Isuai, Bariah and Serah their sister. The sons of Bariah: Teber and Melchiel which was the father of Barsaith. And Heber begat Japhlet, Somer, Hotham, and Sua their sister. The sons of Japhlet: Phisah, Banahal and Asauath. These are the children of Japhlet. The sons of Somer: Ahi, Rohagah, Jahubah and Eram. And the sons of his brother Helem were Zophah, Jemna, Seles and Amal. The sons of Zophah. Suah, Harnepher, Sual, Bari, Jamrah, Bozor, Hod, Sama, Silfa, Jethran and Beera. The sons of Jether, Jephoneh, Phasaph, and Ara. The sons of Ola: Areh, Haniel and Rezia. And these were the children of Asser and heads of ancient houses and pure fellows and men of might and the head Lords. And when they were numbered in array to battle, they were in number twenty six thousand men.

[Chpt 8] Benjamin begat Bale his eldest son, Asbal the second, Aharah the third, Nohah the fourth and Raphah the fifth. And the sons of Bale were Adar, Gera, Abihud, Abisua, Naaman, Ahohah, Gera, Sephuphan and Huran. And these are the sons of Ahud ancient heads among the Enhabitors of Gabaa which carried them to Manahath: Naaman, Ahiah and Gera, which Gera carried them away and begat Oza and Alihud. And he begat Saharaim in the country of Moab after he had sent them away, Husim and Barah were his wives. And he begat of Hodes his wife Jobab. Zebia, Mosa, Malacham, Jeuz, Sachiah and Marma. These are his sons being ancient heads.

And of Husim he begat Ahitob and Elphaal. The sons of Elphaal were, Eber, Nisaam, and Samad which built Ono, Lod, and the towns longing thereto: and Barah and Sama ancient heads among the inhabitants of Ailon, and they drave out away the inhabitants of Geth. And Halo, Sesac, Jerimoth, Sabadiah, Arod, Edar, Michael, Jespha, and Joha, the sons of Bariaha: Zabadiah, Mosolam, Hezeki, Heber, Isamari, Jesliah, Jobab the sons of Elphaal. And Jakim, Zecri, Sabdi, Elianai, Zelethai, Eliel, Adaiah, Baraiah, Zamareth the sons of Semei. And Jesphan, Eber, Eliel, Abdon, Zecri, Hanan, Hananiah, Ailan, Anthothiah, Jephdaiah and Phanuel are the sons of Sesac. And Samsari, Sohoriah, Otholiah, Jersiah, Elishah and Zechri are the son of Jeroham. These were ancient heads in their kindreds and dwelt in Jerusalem. And at Gabaon dwelleth the father of Gabaon whose wife was called Maacah. And his eldest son was Abdon, then Zur, Cis, Baal, Nadab, Gedur, Ahaio and Zacher. And Makeloth begat Samaah. And these also dwelt with their brethren in Jerusalem over against them. And Ner begat Cis, and Cis Saul, and Saul begat Jehonathan, Melchisua, Abinadab and Isbaal. And the son of Jehonathan was Meribbaal and Meribbaal begat Micah. And the sons of Micah were Phithon, Melech, Tharea and Ahaz. And

Ahaz begat Jehoadah. And Jehoada begat Elmoth, Asmoth and Zamri. And Zamri begat Moza. And Moza begat Banah, whose son was Raphah, and his son was Elasah, and his son Azel. And Azel had six sons whose names are these: Esricam, Bochrus, Ismael, Sariah, Obdiah, and Hanan. All these were the sons of Azel. And the sons of Asek his brother, were Ulam his eldest, and Jeus the second and Eliphelet the third. And the sons of Ulam were mighty men and bowmen and had many sons and sons, sons, an hundred and fifty. All these are the sons of Benjamin.

[Chpt 9] And all Israel were numbered by kindreds: and see, they be written in the book of the kings of Israel. And Juda were carried away to Babylon for their offenses. And the old inhabitants that dwelt in their own possessions and cities were Israel, the priests, Levites and Mathinetites. But in Jerusalem dwelt of the children of Juda, of the children of Benjamin and of the children of Ephraim and Manasseh. Othai the son of Amihud the son of Amri the son of Omrai of the son of Boni of the children of Pharez, the son of Juda. And of Siloni, Asiah the eldest and his sons. And of the sons of Zarah, Jeuel with their brethren six hundred and ninety.

And of the sons of Benjamin: Salo the son of Mosolam the son of Hoduiah, the son of Hasnuah, and Jobaniah the son of Jeroham. And Elah the son of Ozi, the son of Mochori. And Mosolam the son of Saphariah the son of Rael the son of Jebaniah with other their brethren in their kindreds, nine hundred fifty and five. And all these were honorable heads in the ancient households of them.

And of the priests: Jedaiah, Jehoiarib and Jacin: Azariah the son of Helkiah the son of Mosolam, the son of Zadoc the son of Maraioth the son of Ahitob the chiefest in the house of God. And Adaiah the son of Jerohan the son of Phashor the son of Melchiah. And Maasi the son of Adiel the son of Jehezrah the son of Mosolam the son of Mosolamoth the son of Emer, with other their brethren heads in the ancient households of them, a thousand seven hundred and three score active men in the work of the service of the house of God.

And of the Levites: Semeiah the son of Hasub, the son of Esricam, the son of Hasabiah of the sons of Merari. And Bachakar the carpenter and Galal. And Mathanaiah the son of Micah, the son of Zecri the son of Asaph. Obdiah the son of Semeiah the son of Galal the son of Iduthun. And Barachiah the son of Aza the son of Elcanah that dwelt in the villages of the Netophathites.

The porters were Selum, Acub, Talmon and Ahiman with their brethren, Selum being the chief. For unto the time they had watched at the kings gate eastward in the tents of the children of Levi by companies. And Selum the son

of Coreh the son of Abiasaph the son of Coreh with his brethren the Corehites in the house of their fathers had their business and office to keep the door of the tabernacle: for their fathers in the Host of the Lord kept the entering. And Phinehes the son of Eleazar was ruler over them before the Lord which was with him. And Zachariah the son of Moselamiah kept the door of the tabernacle of witness. All these were chosen fellows to keep the thresholds, two hundred and twelve, and were numbered in their villages. And them did David and Samuel the sear institute in their fidelity. And their children had the oversight of the gates of the house of the Lord and of the house of the tabernacle, to keep them.

In four quarters were the keepers: toward the east, west, north and south. And their brethren that were in the country came in their weeks as their course came about with them. For the Levites were committed to be principal porters of fidelity. And they had the oversight of the vestries and treasures of the house of God, and lay all night round about the house of God: because the keeping thereof pertained to them and to open it every morning. And certain of them had the rule of the ministering vessels and brought them in and out by tale. And of them were certain appointed to oversee the vessels and all holy ornaments, and of the flour, wine, oil, frankincense and sweet odors. But certain of the sons of the priests were set to make sweet savours.

And Mathathiah one of the Levites, the eldest son of Selum: the Corathite, had the oversight of the things that were baked in the frying pan. And other of their brethren the sons of Cahath had the oversight of the showbread, to prepare against all sabbaths. These are the singers ancient heads among the Levites divided by chambers: for they had to do both day and night. These were the ancient among the Levites in their generations. And these dwelt at Jerusalem. And in Gabaon dwelt Jueell the father of Gabaon, whose wife was called Maacah. And his eldest son was Abdon, then Zur, Cis, Baal, Ner and Nadab: Gedor, Ahio, Zachariah and Makeloth. And Makeloth begat Semaan. And they also dwelt with their brethren at Jerusalem, even hard by them. And Ner begat Cis, and Cis Saul. And Saul begat Jehonathan, Melchisua, Abinadab and Esbaal. And the son of Jehonathan, was Meribbaal. And Meribbaal begat Micah, and the sons of Micah were Phiton, Melech and Thaharea. And Ahaz begat Jaarah. And Jaarah begat Alamath, Asmoth, Zamri. And Zamri begat Moza. And Moza begat Baana whose son was Raphaia, and his son was Eleasah, and his son Azel. And Azel had six sons whose names are these: Ezricam, Bochru, Ismael, Sariah, Obdiah and Hanan. These are the sons of Azel.

[Chpt 10] And the Philistines fought against Israel. And the men of Israel fled before the Philistines and were overthrown and slain in mount Gelboe. And the Philistines followed Saul and his sons and slew Jehonathan, Abinadab and Melchisia the sons of Saul.

And the battle went sore against Saul, in so much that the shooters met him, and he was wounded of the shooters. Then said Saul to his weapon bearer draw thy sword and thrust me through therewith, that these uncircumcised come not and do me shame. And his weapon bearer would not, but feared exceedingly. Whereupon Saul caught a sword and fell upon it. And when his harness bearer saw that Saul was dead, he fell on a sword also and died.

And thus Saul and his three sons and all his house died together. And when all the men that dwelt in the valleys, saw how they fled, and that Saul and his sons were dead, they forsook their cities and ran away, and the Philistines came and dwelt in them.

And on the morrow when the Philistines came to strip the dead bodies, they found Saul and his sons overthrown in mount Gelboe. And when they had stripped him they took his head and his harness and sent them into the land of the Philistines round about to show tidings unto their Gods and to the people. And they put his harness in the houses of their Gods. But his skull they hanged in the house of Dagon.

And when all they of Jabes in Galaad heard all that the Philistines had done to Saul, all the men of war arose and fetched away the body of Saul, and the bodies of his sons and brought them to Jabes and buried the bones of them under an oak in Jabes, and fasted seven days.

And so Saul died for his trespass that he trespassed against the Lord, in that he kept not the word of the Lord, and in that he asked counsel of a woman that wrought with a spirit, and asked not of the Lord. And therefore the Lord killed him and turned the kingdom unto David the son of *Jesai.

**Jesai (Isai).*

[Chpt 11] Then all Israel gathered themselves to David unto Hebron, and said: see we be thy bones and thy flesh. And moreover in time past, even when Saul was king, thou ledest Israel out and in. And the Lord thy God said unto thee: thou shalt feed my people Israel, and thou shalt be captain over my people Israel.

And when all the elders of Israel were come to the king to Hebron, David made a covenant with them there before the Lord. And they anointed David

king over Israel according to the word of the Lord by the hand of Samuel.

And David and all Israel went to Jerusalem which is Jebus: for there dwelt the Jebusites the inhabitants of the land. And the inhabitants of Jebus said to David, thou comest not here. Neverthelater David won the castle of Sion, which is called the city of David. Then said David: whosoever smite the Jebusites first, shall be the principal captain and a lord. And Joab the son of Zaruiah went first up, and was therefore the chiefcaptain. And because David dwelt in the castle, therefore it was called the city of David. And he built the city on every side even from Mello round about. But Joab repaired the rest of the city. And David prospered and waxed great, and the Lord of Hosts was with him.

These are the principal men of power that clave to David in his kingdom with all Israel, to make him king upon Israel according to the word of the Lord. And this is the number of the mighty men which David had: Isabaam the son of Hachamoni the chief of thirty, he lifted up his spear against three hundred and slew them at one time.

And after him Eleazar the son of Dodo an Ahothite which was one of the three mightiest. He was with David at Phasdamin where the Philistines were gathered to battle. And there was there a parcel of ground full of barley, and the people fled for fear of the Philistines. And they stepped forth into the midst of the furlong and saved it and slew the Philistines. And the Lord gave a great victory.

And the three of the thirty chiefs went to a rock to David at the cave Odolam. And the Host of the Philistines had pitched in the valley of Raphaim. And David was in an hold. And there was a garrison of the Philistines at Bethlehem that same time. And David longed and said; O that one would give me of the water of the well of Bethlehem that is in the gate, for to drink. And the three brake through the Host of the Philistines and drew of the water of the well of Bethlehem that was in the gate, and took it and brought it to David. Nevertheless David would not drink of it, but offered it to the Lord, and said: God forbid it me, that I should do this thing, that I should drink the blood of these men that have put their lives in Jeopardy (for with the Jeopardy of their lives they brought it) and therefore he would not drink it. This did the three mightiest.

And Abisai the brother of Joab was captain of the three, and he lifted up his spear against three hundred and slew them, and had a name among the three. And he was much more nobler than any of the three, and was their captain. But was not like to any of the three in acts.

Banaiah the son of Jehoiada the son of a strong man that had done great deeds

and was of Cabzeel: he slew two strong lions of Moab, and went down and slew a Lion in a pit in time of snow. And he slew an Egyptian which was a man of size, even five cubits long, and in his hand had a spear like a weavers beam. And the other went to him with a waster and plucked the spear out of the Egyptians hand, and slew him with his spear. Such things did Banaiah the son of Jehoihada, and had a name with the three mightiest, was the gloriousest of thirty: but attained not unto the three. And David made him of his secret counsel

And these were the best men of war of the Host: Asahel the brother of Joab and Elhanan the son of Dodo out of Bethlehem. Samoth the Nazorite, Helez the Phalonite: Ira the son of Akes the Thekuite, Abiezer the Anathothite: Sobacai the Husathite, Isai the Ahohite: Maharai the Nethophathite and Heled the son of Baanah the Nethophathite: Ithai the son of Rebai of Gabaah that pertaineth to the children of Benjamin: Banaiah the Pharathonite: Haurai of the river of Gaas, and Abiel the Arbathite: Azmoth the Baharumite, Elhaba the Saalbonite. The sons of Hassem the Gezonite, Jonathan the son of Sagah, an Haratite: Ahiam the son of Sacar the Hararite, Eliphai the son of Ur. Hopher the Mecharathite, Ahiah the Phalonite: Hezro the Carmelite and Naari the son of Azbai: Joel the brother of Nathan: Mibahar the son of Gari: Zelec an Ammonite and Naharai a Berothite the bearer of the Harness of Joab the son of Zaruiah: Ira the Jethrite and Gareb a Jethrite, Uriah the Hethite, Zabad the son of Oholui: Adina the son of Siza a Rubenite and an head among the Rubenites and thirty about him: Hanan the son of Maacah and Josaphat a Mathanite: Ozeah an Astharothite: Sama and Jael the sons of Hothan an Aroerite: Jedral the son of Zamri and Joha his brother Thozites: Eliel a Mahumite. And Jeribai and Josoiah the sons of Elnaem and Jethmah a Moabite. Eliel and Obed and Jasiel of Masobaiah.

[Chpt 12] And these following came to David to Zikelag, while he yet kept himself close for fear of Saul the son of Cis: and they were of the men that succoured the battle, weaponed with bows, and could handle stones, arrows and bow as well with the left hand as with the right, and were of Sauls brethren, even of the tribe of Benjamin. The chiefest were Ahiezer and Joas the sons of Samaah a Gobaonite, and Jaziel a Phalite, the sons of Azmoth. Baracah and Jehu of Anathoth. And Isamaiah a Gabaonite as mighty as any of thirty and more mighty too. And Jeremiah, Jehaziel, Johanan and Josabad of Gedor. Eluesai, Jerimoth, Baaliah, Samariah and Saphathiah: Haraphites, Elcanah, Jesia, Azrael, Joezer, Joseboam of Karehim. And Joelah and Zabadiah the sons of Jeroham of Gedor.

And of the Gadites there separated themselves unto David when he kept an

hold in the wilderness, men of might and men apt for war and could handle shield and spear, whose faces were like the faces of Lions, and they were thereto as swift as the *Roes of the mountains: Ezer the first, Obdiah the second, Eliab the third, Masmannah the fourth, Jeremiah the fifth, Ethi the sixth, Eliel the seventh, Johanan the eighth, Elsabad the ninth, Jeremiah the tenth, and Macahbanai the eleventh. These were of the sons of Gad, and were captains over the men of war, the small over an hundred, and the great over a thousand. These are they that went over Jordan in the first month, when he had spilled over all his bank. And they put to flight them of the valley both of the east side and also of the west.

And there came of the children of Benjamin and Juda to the hold of David. And David went out to them and answered and said to them: If ye be come peaceably unto me, to help me, mine heart shall be together with you. But and if you come to beguile me and to be mine adversary, seeing there is no wickedness in mine hands, the God of our fathers look thereon and rebuke it.

And the spirit came upon Amasai a captain over thirty and he said, thine are we David, and on thy side thou son of Jesai: peace be with thee, and peace be with thine helpers, for thy God helpeth thee. Then David received them and made them heads of companies of the men of war.

And there fell of Manasse to David when he went with the Philistines against Saul to battle, but help them not. For the Lords of the Philistines took counsel and sent him away saying: he will fall to his master Saul to the Jeopardy of our heads. And as he went to Zikelag there fell to him of Manasse: Ednah, Jozabad, Jediel, Michael, and Jozabad, Elihu and Zalthai, heads of the thousands of Manasse. And they help David against those rovers. For they were all mighty men and Captains in war. And there came one or other to David day by day to help him: until it was a great Host, like the Host of God.

And this is the number of the heads prepared to battle, that came to David to Hebron, to turn the kingdom of Saul to him, according to the mouth of the Lord.

The children of Juda that bare shield and spear were six thousand and eight hundred trimmed to war. Of the children of Simeon, men of might to war, seven thousand and one hundred. And of the children of Levi were four thousand and six hundred. And Jehoiada was the chief of them of Aaron and with him three thousand and seven hundred. And Zadock a young man of great power had his fathers household with Captains twenty two. And of the children of Benjamin the brethren of Saul, were three thousand. And a great part of them did yet follow the house of Saul.

And of the children of Ephraim, were twenty thousand and eight hundred, men of might and named men in the households of their fathers. And of the half tribe of Manasse eighteen thousand which were appointed by name to go to make David King. And of the children of Isacar which were men that had understanding in the right time to know what Israel ought to do: The heads of them were two hundred, and all their brethren at their will. And of Zabulon that went out with the Host and proceeded in the array to battle with all manner of weapons of war, fifty thousand that kept in order with one accord. And Nephthali a thousand Captains, and with them with shield and spear. Thirty seven thousand. And of Dan prepared to battle, were twenty eight thousand and six hundred. And of Asser that went out with the Host to make battle, forty thousand. And of the other side Jordan, of the Rubenites, Gadites and of the half tribe of Manasse with all manner of instruments of war an hundred and twenty thousand.

All these being men of war able to order the array, came to Hebron with pure heart, to make David King upon all Israel. And thereto all the rest of Israel was of one accord to make David King. And there they were with David three days eating and drinking; for their brethren prepared for them. Moreover they that were nigh to them, as Isacar, Zabulon and, Nephthali brought bread on asses, Camels, mules and oxen, and meat: flour, figs, raisins, wine, oil, oxen, and sheep abundantly. For there was mirth in Israel.

**Roes (deer) cap R.*

[Chpt 13] And David counselled with the Captains of thousands and of hundreds, and with all the Lords, and said unto all the congregation of Israel: If it seem you good and also to be of the Lord our God. Let us take and send unto the remnant of our brethren throughout all the land of Israel, and to the priests and Levites with them, in their cities and suburbs, and gather them together to us. And let us bring again the Ark of the Lord to us: for we regarded it not in the days of Saul. And all the congregation was content so to do, for the thing seemed good in the eyes of all the people.

And David gathered all Israel together from Sihor in Egypt unto Hemath, to bring the Ark of the Lord from Kariath Jarim. And David went up and all Israel to Baalah, and so to Kariath Jarim that is in Juda, to fetch thence the Ark of the God and Lord that sitteth on the Cherubs. Where his name is called on. And they carried the Ark of God in a new cart out of the house of Abinadab. And Oza and his brother drave the cart. And David and all Israel played before God

with all their might, with singing, harps, psalteries, timbrels and trumpets. And when they came on the threshing floor of Chidon, Oza put forth his hand to hold the ark, for the oxen stumbled. And the Lord was wroth with Oza and smote him, because he put his hand to the Ark. And there he died before God. And David was displeased, because the Lord had rent a rent in Oza, and called the said place Perez Oza unto this day. And David was so afraid of God that day, that he said, how shall I bring the Ark of God home to me? And so David brought not the Ark home to him in the city of David: But turned it in to the house of Obed Edom a Gethite and the Ark of God was with Obed Edom in his house, three months. And the Lord blessed the house of Obed Edom and all that he had.

[Chpt 14] After that Hiram king of Tire sent messengers to David, and timber of Cedar trees with masons and Carpenters, to build him an house. Whereby David perceived that the Lord had prepared him to be king upon Israel, in that his kingdom was lifted up on high, because of his people Israel. And David took yet more wives at Jerusalem and begat more sons and daughters. And these are the names of his children which he had born him at Jerusalem: Samua, Sobab, Nathan, and Salomon: Jebhar, Elisua and Eliphelet: Noga, Nepheg and Japhiah. Elisama, Baliada and Eliphelet.

And when it was known among the Philistines that David was anointed king upon all Israel, all the Philistines went up to seek David. And David heard of it and went out against them. And the Philistines came and pranced in the valley of Raphaim. And David asked God saying: shall I go against the Philistines and wilt thou deliver them into mine hands? And the Lord said to him: go, for I will deliver them into thine hand. And when they were come as far as Baal Pharazim, David beat them there. And David said: God hath divided mine enemies with mine hand as a man would divide water. And therefore they called the name of the said place Baal Pharazim. And they left their Gods there, which David bade to be burnt with fire.

And the Philistines came again and ran abroad in the valley. Then David asked God: And God said to him: Go not after them, but turn away from them, and come upon them straight from the pear trees. And when thou hearest a sound go in the tops of the pear trees, then go out to battle: for God will go out before thee to smite the host of the Philistines. And David did as God commanded him. And they smote the host of the Philistines all the way from Gabaon to Gazer. And the fame of David went out into all lands, and the Lord made all nations fear him.

[Chpt 15] And David made him houses in the city of David, and prepared a place for the Ark of God, and pitched for it a tent. And then David said, the Ark of God ought not to be carried but of the Levites. For them hath the Lord chosen to bear the Ark of the Lord and to minister to him for ever. And therefore David gathered all Israel to Jerusalem, to fetch the Ark of the Lord unto the place which he had ordained for it. And David brought to gether the children of Aaron and the Levites. Of the sons of Cahath: Uriel the chief, and of his brethren an hundred and twenty. And of the children of Merari: Asaiah the chief, and of his brethren two hundred and twenty. And of the sons of Gersom: Joel the chief, and of his brethren an hundred and thirty. And of the children of Elizaphan: Semeiah the chief and of his brethren two hundred. And of the sons of Hebron, Eliel the chief, and of his brethren eighty. And of the sons of Oziel, Aminadab the chief, and of his brethren an hundred and twelve.

And David called to Zadock and Abiathar the priests, and to the Levites Uriel, Asaiah, Joel, Semeiah, Eliel and Aminadab: and said unto them: ye are the principal heads of the Levites, sanctify therefore yourselves and your brethren and bring the Ark of the Lord God of Israel unto the place that I have prepared for it. For because ye were not there at the first time, the Lord our God made a rent among us, for that we sought him not as the fashion ought to be. And the priests and the Levites sanctified themselves to fetch the Ark of the Lord God of Israel. And the children of the Levites bare the Ark of God upon their shoulders with staves thereon as Moses commanded according to the word of the Lord.

And David spake to the chief heads of the Levites, that they should appoint of their brethren to sing with instruments of music: psalteries, harps and cymbals that sounded, and to sing on high with Joyfulness. And the Levites appointed Heman the son of Joel: and of his brethren, Asaph the son of Barachiah. And of the sons of Merari their brethren: Ethan the son of Cusaiahu. And with them their brethren of the second degree: Zachariah, Ben, Jaaziel, Semiramoth, Jahiel, Uri, Eliab, Banaiah, Maasaiah, Mathathiah, Eliphelehu, Makeniah, Obed Edom and Jeiel, porters. Heman, Asaph and Ethan sang with cymbals of brass to make a sound. And Zachariah, Oziel, Semiramoth, Jehiel, Ani, Eliab, Maasaiah and Banaiah sang with psalteries on an *Almoth. And Mathathiah, Eliphelehu, Makeniah, Obed Edom, Jeiel, and Ozaziah sang with harps an eight above to courage with all. And Conaniah the chief of the Levites was master of the song and taught to sing, for he was a man of understanding.

And Barachiah and Elcanah kept the door of the Ark. And Sacaniah,

Jehosaphat, Nathaniel, Amasai, Zachariah, Banaiah and Eliezer priests were blowers with trumpets before the Ark of God. And Obed Edom and Jahiah were keepers of the door of the Ark.

And David and the elders of Israel and the Captains over thousands went to fetch the Ark of the appointment of the Lord out of the house of Obed Edom with gladness. And when God had help the Levites that bare the Ark of the appointment of the Lord, they offered seven oxen and seven rams. And David had on him an alb of byss, and so had the Levites that bare the Ark, and so had the singers, and Conaniah the ruler of the song and of the singers. And David had moreover upon him an Ephod of linen. And all Israel brought the Ark of the Lords covenant with shouting and blowing of horns, and with trumpets and cymbals that sounded, and with psalteries and harps.

And as the Ark of the appointment of the Lord came unto the city of David, Michol the daughter of Saul looked out at a window: and when she saw king David dancing and playing, she despised him in her heart.

**Almoh (musical instrument MN)*

[Chpt 16] When they had brought in the Ark of God they set it in the tent that David had pitched for it. And they brought burnt sacrifice and peaceofferings before God. And when David had made an end of offering of burntofferings and of peaceofferings, he blessed the people with the name of the Lord. And he dealt all Israel both man and woman a cracknel of bread, a piece of flesh and a mess of sops.

And he appointed certain of the Levites to minister before the Lord, and to repeat, and to thank and praise the Lord God of Israel: even Asaph the chief, and next to him Zachariah then Jeiel, Semiramoth, Jehiel, Mathathaih, Eliab, Banaiah, Obed Edom, and Jeiel with Psalteries and harps. But Asaph with sounding cymbals and Banaiah and Jahaziel priests with trumpets continually before the Ark of the covenant of God.

And that same time David did appoint chiefly to thank the Lord by Asaph and his brethren. Thank the Lord, call on his name, make his Acts known among the people.

Sing unto him and play unto him: and record all his wonderful deeds. Praise his holy name, and let the hearts of them that seek the Lord rejoice. Seek the Lord and his strength: Seek his presence always.

Remember his marvels which he did, and his wonders, and the judgements of his mouth: The seed of Israel are his servants: the children of Jacob are his

chosen. He is the Lord our God: in all lands are his judgements. Think on his appointment ever, and on the word he commanded to a thousand generations. Of his covenant to Abraham, and of his oath to Isaac: which he set before Jacob for a decree, and to Israel for an everlasting covenant, saying: to thee I will give the land of Canaan, to be the portion of your inheritance. When you were a small company in number, even but a few, and thereto strangers therein. And they went from people to people, and from one Kingdom to another nation. He suffered no man to do them wrong: But rebuked kings for their sakes. Touch not mine anointed, nor do my Prophets any harm. Sing unto the Lord all the earth: and show from day to day his victories.

Tell among the heathen of his glory: and among all nations of his wonderful deeds.

For great is the Lord and to be praised exceedingly: and terrible is he above all Gods.

For all the Gods of the heathen are Idols: But the Lord made heaven.

Praise and honor are in his presence: strength and gladness are in his place.

Ascribe to the Lord ye kindreds of people, Ascribe to the Lord Glory and strength.

Give honor unto the Lords name: bring presents and come before him, and bow to the Lord in holy apparel.

All the earth fear him, he stablished the earth that it cannot move. The heaven rejoice and the earth be glad, and let men tell among the nations that the Lord is a King.

Let the sea thunder and his fullness, and let the fields rejoice and all that is therein.

Moreover let the trees of the wood ring at the presence of the Lord: for he cometh to judge the earth.

Thank the Lord for he is good, and his mercy lasteth ever: and say: save us O' God our saviour and gather us together and deliver us from among the heathen, to thank thy holy name, and to praise thee with the praise that becometh thee. Blessed be the Lord God of Israel for ever and ever, and all nations say Amen, so praising the Lord.

And he left there before the ark of the Lords covenant, Asaph and his brethren, to minister before the Ark evermore day by day. And Obed Edom with his brethren three score and eight, and Obed Edom the son of Iduthun and Ozah to be porters. And Zadock the priest with his brethren the priests set he before the tabernacle of the Lord at the hillaltar of Gabaon, to offer burntofferings unto

the Lord upon the burnt offering altar perpetually at morning and evening, according to all that is written in the law of the Lord which he commanded Israel. And with them Heman and Iduthun, and other that were chosen and named by name, to thank the Lord that his mercy lasteth ever. And with the said Heman and Iduthun were trumpets and sounding cymbals, and instruments of the melody of God. And the sons of Iduthun were porters. And then all the people departed, every man to his house: and David returned to salute his household.

[Chpt 17] And as David dwelt in his house he said to Nathan the prophet: lo, I dwell in an house of Cedar tree: and the Ark of the Lords covenant dwelleth under curtains. And Nathan said to David: do all that is in thine heart, for God is with thee.

But the same night the word of God came to Nathan saying: go and tell David my servant, thus saith the Lord, thou shalt not build me an house to dwell in. For I have dwell in no house since I brought out the children of Israel unto this day: But have gone from tent to tent and from one tabernacle to another. Neither in any place wheresoever I have walked throughout all Israel, spake I ever one word to any of the judges of Israel which I commanded to feed my people, saying: why build ye me not an house of Cedar tree? Now therefore thus say unto my servant David: thus saith the Lord of Hosts: I took thee out of the pasture from after sheep, that thou shouldest be captain over my people Israel. And I have been with thee in all thou tookest in hand, and have weeded out all thine enemies out of thy sight, and have made thee a name like the name of the greatest men of the earth. And I will ordain a place for my people Israel, and will make it fast, and they shall dwell under it and shall move no more. Neither shall the children of wickedness vex them any more as at the beginning, and since the time I commanded judges to be over my people Israel, and will bring under all thine enemies (for I told thee that the Lord would build thee an house).

But when thy days be expired, that thou must go after thy fathers, I will set up thy seed after thee, which shall be of thy sons and will settle his kingdom. He shall build me an house, and I will stablish his seat for ever. I will be his father and he shall be my son, and I will not put my mercy away from him as I did from him that was before thee. But I will set him in mine house and in my kingdom for ever, and his seat shall be sure for ever.

When Nathan had told David according to all these words, and to all this vision, king David went and sat him before the Lord and said: what am I O' Lord God and what is mine household, that thou hast promoted me thus far.

And yet this seemed little in thine eyes O' God. But that thou shouldest speak of thy servants house for a great while to come: and hast looked upon me as upon a man of high degree O' Lord God. What can David desire more of thee, wherein thou shouldest make thy servant more glorious? Thou knowest thy servant: And Lord for thy servants sake, even according to thine own heart thou hast done all this magnificence, to show all bounteousness Lord, there is none like thee, nor any God save thou, according to all that we have heard with our ears. Moreover what nation on the earth is like thy people Israel, which God went and redeemed to be his own people, and to make thee a name of excellency and terribleness, with casting out nations from before thy people, for ever, and thou Lord art become their God.

And now Lord the thing thou hast spoken concerning thy servant and his house be true for ever, and do as thou hast said. And thy name continue and wax great for ever, that it be said: the Lord of Hosts, the God of Israel is God in Israel, and the house of David thy servant be stable before thee. For thou Lord hast told thy servant, that thou wilt build him an house. And therefore thy servant hath found in his heart to pray before thee. And now Lord thou art the very God, and hast promised this goodness unto thy servant. Now therefore go to and bless the house of thy servant, that it may continue before thee for ever. For what thou blessest, O' Lord that is blessed for ever.

[Chpt 18] And after that David beat the Philistines and subdued them, and took Gath and the towns that longed thereto, out of the hands of the Philistines. And he beat the Moabites, and the Moabites became Davids servants and paid him tribute. And David beat Hadadezer king of Zobah unto Hemath, as he went to bring his dominion unto the river Euphrates. And David took from him a thousand chariots and seven thousand horsemen and twenty thousand footmen, and brake all the chariots, save that he reserved of them an hundred. Then came the Sirians of Damasco to help Hadadezer king of Zobah. And David slew of the Sirians twenty two thousand, and put garrisons in Siria Damasco: And the Sirians became Davids servants and brought him tribute. For the Lord help David in all that he went to.

And David took the shields of gold that were on the servants of Hadadezer and brought them to Jerusalem. And from Thebahath and Chun, cities of Hadadezer, brought David exceeding much brass. Wherewith Salomon made the brazen sea and the pillars and the vessels of brass.

And when Thou king of Hemath, heard how David had beat all the host of Hadadezer king of Zobah, he sent Haduram his son to king David, to salute him

and to bless him, because he had fought with Hadadezer and beaten him (for Thou had war with Hadadezer) and sent all manner of Jewels of gold, silver and brass with him. And king David dedicated them also unto the Lord with the silver and gold that he brought from all nations, from the Edomites, from the Moabites, from the children of Ammon, from the Philistines, from the Amalekites. And Abisai the son of Zaruiah slew of the Edomites in the salt valley eighteen thousand, and put Soldiers in Edom, and all Edom became Davids servants: for the Lord kept David in all that he took in hand. And David reigned over all Israel and did right and equity unto all his people. And Joab the son of Zaruiah was over the host, and Jehosaphat the son of Ahilud recorder, and Zadock the son of Ahitob and Abimelech the son of Abiathar were the priests, and Susa was scribe, and Banaiah the son of Jehoiada was over the Cerethites and the Phelethites and the eldest sons of David waited at the kings hand.

[Chpt 19] After this it chanced that Nahas king of the children of Ammon died, and his son made king in his stead. Then said David, I will show kindness unto Hanon the son of Nahas, because his father dealt kindly with me: and thereupon David sent messengers to comfort him over the death of his father. And when the servants of David were come into the land of the children of Ammon to Hanon to comfort him, the Lords of the children of Ammon said to Hanon: thinkest thou that David doth honor thy father in thy sight, that he hath sent comforters unto thee? Nay, but it is to search and overthrow and to spy out the land, that his servants be come unto thee.

Whereupon Hanon took Davids servants and shaved them, and cut off their coats hard by their buttocks and sent them away. And there went that told David how the men were served. And the king sent to meet them (for the men were exceedingly ashamed) and said: tarry at Jericho until your beards be grown, and then return.

And when the children of Ammon saw that they stank in the nose of David, Hanon, and the children of Ammon sent a thousand talents of silver to hire the chariots and horsemen out of Mesopotamia and out of Siria Maacah and out of Zobah. And they hired thirty two thousand chariots, and the king of Maacah and his people, which came and pitched before Midba. And the children of Ammon gathered themselves to gether from their cities and went out to battle. And as soon as David heard of it, he sent Joab with all the host of strong men. And the children of Ammon came out and put them in array to battle before the gate of the city. And the kings that were come kept them by themselves in the field.

When Joab saw that the front of the battle was before him and after, he chose out of all the youth of Israel and put them in array against the Sirians. And the rest of the people he delivered unto Abisai his brother, that they should put themselves in array against the children of Ammon, and said: If the Sirians be too strong for me, succour me, and if the children of Ammon be too good for thee, I will help thee. Pluck up thine heart and let us play the men for our peoples sake, and for the cities of our God, and the Lord to do what seemeth him best. And Joab and the people that were with him drew nigh to the Sirians, to fight, and they fled before him. And when the children of Ammon saw that the Sirians were fled, they ran away likewise, from Abisai his brother and gat them into the city. And Joab came to Jerusalem.

And when the Sirians saw that they were put to the worse of Israel, they sent messengers and fetched out the Sirians that are beyond the river with Sophach the Captain of the host of Hadadezer before them. Which when it was told David, he gathered all Israel, and went over Jordan and went and set upon them. And David put himself in array against the Sirians, and they fought with him. But the Sirians fled before Israel, and David destroyed of the Sirians seven thousand chariots, and slew forty thousand footmen and killed Sophach the Captain of the host. And when the servants of Hadadezer saw that they were put to the worse of Israel, they made peace with David and served him. Neither would the Sirians help the children of Ammon any more.

[Chpt 20] And the year following about the time that kings go out a warfare, Joab carried out the army of the host and destroyed the country of the children of Ammon, and went and besieged Rabah and destroyed it: But David bode at Jerusalem while Joab smote Rabah and destroyed it: And David took the crown of their king off his head, and found therein the weight of a talent of gold, and there were precious stones in it, and it was set on Davids head. And he brought out also the spoil of the city which was exceeding much. And he brought out the people that were in it and tamed them with saws and harrows of iron and with brakes, and so dealt David with all the cities of the children of Ammon. And then David and all the people came again to Jerusalem. After that there arose war at Gazer with the Philistines. At which time Sobocai the Husathite slew Saphai that was of the children of Raphaim, and they were subdued. And there was battle again with the Philistines, and Elhanan the son of Jair slew Lahemi the brother of Goliath the Gethite, whose spear was like the beam of a weaver. And there chanced yet again war at Geth, where was a man of a size with twenty four fingers and toes, six on every hand and six on every

foot, and was the son of Haraphah and defied Israel. And Jehonathan the son of Samaa Davids brother slew him. These were born of Haraphah at Geth and were overthrown by the hand of David and of his servants.

[Chpt 21] And Satan stood up against Israel, and persuaded David to number Israel. And David said to Joab and the rulers of the people, go ye and number Israel from Bersabe to Dan, and bring it to me that I may know the number of them. And Joab answered: the Lord make thy people an hundred times so many more as they be. But my Lord King, are they not all my Lords servants? Why then doth my Lord require this thing? why should my Lord be a cause of trespass to Israel?

Neverthelater the kings words prevailed against Joab. And Joab took his way and went throughout all Israel, and came to Jerusalem and gave the number of the count of the people unto David. And all Israel were in number a thousand, thousand and an hundred thousand men that drew sword: and Juda was four hundred and seventy thousand men that drew sword. But the Levites and Benjamin he counted not among them. For the Kings deed seemed abominable to Joab. And the Lord was displeased with this thing, and smote Israel. The said David to God: I have sinned exceedingly in doing this thing. Nevertheless yet do away the wickedness of thy servant, for I have done above measure foolishly.

And the Lord spake unto Gad Davids seer of visions saying: go and tell David saying. Thus saith the Lord: I give thee the choice of three things: choose thee one of them, that I may do unto thee. And Gad came to David and said to him: Thus saith the Lord. Choose thee either three years famishment, or three months to be consumed of thine adversaries, the sword of thine enemies overtaking thee: or else the sword of the Lord three days and pestilence in the land, the Angel of the Lord destroying throughout all the coasts of Israel. And now advise thyself what word I shall bring again unto him that sent me. And David said to Gad, I am in an exceeding straight. But let me fall in to the hands of the Lord, for passing great is his mercy, and let me not fall unto the hands of men.

And the Lord sent pestilence upon all Israel, so that there were overthrown of Israel seventy thousand men. And God sent the Angel to Jerusalem to destroy it. And as he was about to destroy, the Lord beheld and had compassion on the wretchedness, and said to the Angel that destroyed, it is enough, now cease thine hand. And the Angel of the Lord stood by the threshing floor of Ornan the Jebusite. And David lifted up his eyes and saw the Angel of the Lord stand between the earth and heaven with a drawn sword in his hand stretched out toward Jerusalem. Then fell David and the elders of Israel clothed in sack upon

their faces. And David said unto God: Is it not I that commanded to number the people? And I am he that have sinned and done evil in deed. But what have these sheep done? Let thine hand therefore O' Lord God be on me and on my fathers house, and not on thy people to destroy them.

And the Angel commanded Gad to say to David, that David should go and rear up an altar unto the Lord, in the threshing door of Ornan the Jebusite. And David went at the saying of Gad which spake in the name of the Lord. And Ornan turned about and saw the Angel, and his four sons with him, and hid themselves: for Oman was threshing wheat. And David came to Ornan. And when Ornan looked and saw David, he went out of the threshing floor and bowed himself to David with his face to the ground.

And David said to Ornan: give me the place of the threshing floor, that I may build an altar therein unto the Lord. Let me have it for as much money as it is worth, that the plague may cease from the people. And Ornan said to David: take it to thee, and let my Lord king do that seemeth good in his eyes. See, I give thee oxen for a burnt sacrifice, and the threshing sleds for wood, and wheat for meat offering: I give it all. But king David said to Ornan: not so, but I will buy it for as much money as it is worth. I will not take that which is thine, for the Lord, and offer burnt offering without cost.

And so David gave to Ornan for the place sickles of gold six hundred by weight. And David built there an altar unto the Lord and offered burnt offerings and peace offerings and called unto the Lord and he heard him from heaven in fire upon the altar of burnt offering. And the Lord commanded the Angel to put up his sword again to the sheath of it. At that time when David saw, that the Lord had heard him in the threshing floor of Ornan the Jebusite: he used to offer there. For the tabernacle of the Lord which Moses made in the wilderness, and the altar of burnt offering were that season in the hill at Gabaon. And David could not go before it to seek God, because he was afraid of the sword of the Angel of the Lord. And David said: this is the house of the Lord God, and this the burnt offering altar for Israel.

[Chpt 22] And David commanded to gather the strangers that were in the land of Israel, and set hewers to hew stone, to build the house of God. And David prepared plenty of iron for nails to the doors of the gates and to join with all, and abundance of brass without weight, and of Cedar trees without number. For the Zidons and they of Tire brought much Cedar wood to David. For David thus thought, Salomon my son is young and tender, and the house that is to be built for the Lord, must exceed in greatness, that it may be spoken of and

praised in all lands. I will therefore make ordinance for it. And so David prepared abundance before his death.

And he called Salomon his son and charged him to build an house for the Lord God of Israel: And David said to Salomon: my son, I had in mine heart to build an house unto the name of the Lord my God. But the word of the Lord came to me saying: thou hast shed much blood, and hast made many battles. Thou shalt not build an house for my name, for thou hast shed much blood to the earth in my sight. Behold a son shall be born thee which shall be a man of rest, for I will give him rest from all his enemies round about. And his name shall be Salomon: for I will send rest and peace upon Israel in his days. He shall build an house for my name, and he shall be my son, and I will be his father, and will stablish the seat of his kingdom upon Israel for ever. Now my son, the Lord be with thee, that thou mayest prosper and build the house of the Lord thy God, as he hath said of thee. And the Lord give thee wisdom and understanding, and make thee governor of Israel, and to keep the law of the Lord thy God. For then thou shalt prosper: If thou shalt be diligent to do the ordinances and laws which the Lord charged Moses with, to deliver to Israel. Pluck up thine heart and be strong, dread not nor be discouraged. Behold in mine adversity I have prepared for the house of the Lord an hundred thousand talents of gold and a thousand, thousand talents of silver, and as for brass and iron it cannot be numbered, it is so much. And I have prepared timber and stone, and shalt provide more thereto. Moreover thou hast workmen enough and masons and carpenters to work in stone and timber, and all manner of wise men for whatsoever work it be. And of gold, silver, brass and iron there is no number. Up therefore and set upon it, and the Lord shall be with thee.

And David commanded all the Lords of Israel, to help Salomon his son saying: Is not the Lord your God with you? and hath he not given you rest on every side? for he hath given the inhabitors of the land into mine hand and the land is subdued before the Lord and before his people. Now therefore set your hearts and your souls, to seek the Lord your God. And up and build ye the temple of the Lord God, to bring the Ark of the covenant of the Lord, and the holy vessels of God into the house so built for the name of the Lord.

[Chpt 23] And when David was old and stricken in years, he made Salomon his son king over Israel. And then he gathered together all the lords of Israel with the Priests and the Levites. And the Levites were numbered from thirty years and above, and the tale of them in men poll by poll was thirty eight thousand. Of which twenty four thousand were set to further the work of the

house of the Lord. And six thousand were officers and Judges. Four thousand were porters and four thousand praised the Lord with such instruments as David had made to praise withal.

And David put an order among the children of Levi: Gerson, Cahath and Merari: of the Gersonites was Laadan and Semei. The sons of Laadan: the chief was Jehiel and then Zethan and Joel, three. The sons of Semei, Salomith, Haziel, and Haran, three. These were the ancient heads of Laadan. And the sons of Semei were also Jahath, Zinah, Jaus and Bariah: these four were the sons of Semei. And Jahath was the chief, Zinah the second. But Jaus and Bariah had not many sons, and therefore they were reckoned for one ancient household.

The sons of Cahath: Amram, Izahar, Hebron and Uziel, four. The sons of Amram: Aaron and Moses. And Aaron was appointed to consecrate in the place most holy, with his sons for ever: and to burn the offerings before the Lord, and to minister, and to bless in his name for ever. And as for Moses the man of God, his children were named with the tribe of Levi. The sons of Moses: Gersom and Eliezer. And of the sons of Gersom: Sabael was the chief. The sons of Eliezer: Rohabiah the chief. And Eliezer had no other sons: But the sons of Rohabiah were very many. And of the sons of Izabar: Salomi, the chief. The sons of Hebron: Jeriahu the first. Amariah the second, Jahaziel the third and Jecmaam the fourth. The sons of Uziel: Micah the first and Jesiah the second. The sons of Merari: Mahali: and Musi, the sons of Mahali: Eleazar and Cis. And Eleazar died and had no sons, but daughters only, which their brethren the sons of Cis took. The sons of Musi: Mahali, Eder, and Jerimuth, three. These are the children of Levi in the households of their fathers the ancient heads, viewed and numbered by name and poll by poll from twenty years and above, to work in the service of the house of the Lord. For David said: the Lord God of Israel hath given rest unto his people, and they shall dwell in Jerusalem for ever.

Moreover the Levites should now no more bear the tabernacle and all the vessels that pertain to the service thereof. But at the last commandment of David, the Levites were numbered from twenty years and above, to wait at the hands of the sons of Aaron in the service of the house of the Lord, and to have the oversight of the courts and of the store houses, and of the purifying of all holy things, and of the work of the things that served for the house of God, as the showbread, the fine flour, the meatofferings, the *flawnes of sweet bread, and of the things baked in the frying pan, or broiled on the gridiron, and on all manner measures and size and to wait every morning to thank and praise the Lord, and likewise at evening. And to wait on every offering of burnt sacrifices

unto the Lord, the Sabbaths and first days of the months, and other feastful days by number and custom, was their office ever before the Lord. And that they should wait on the tabernacle of witness and on the holy place, and on the sons of Aaron their brethren, in the service of the house of the Lord.

**flawnes (fried cakes)*

[Chpt 24] The division of the sons of Aaron: Nadab, Abihu, Eleazar and Ithamar. But Nadab and Abihu died before their father and had no children. And Eleazar and Ithamar were the Priests. And David ordered them on this manner: Zadock of the sons of Eleazar and Ahimelek of the sons of Ithamar to be in office by course. And there were more mighty heads found of the sons of Eleazar than of the sons of Ithamar. And they divided them into sixteen heads of ancient households of the sons of Eleazar, and eight of the sons of Ithamar. And they put them in order by lot, one with another that there should be rulers in the sanctuary and Lords before God as well of the sons of Ithamar as of the sons of Eleazar. And Semeiah the son of Nathaneel the Scribe of the Levites wrote them before the king and the Lords, and before Zadock the priest and Ahimelek the son of Abiathar, and before the ancient heads of the priests and of the Levites: one principal household for Eleazar and one for Ithamar.

The first lot fell to Jehoiarib. The second to Jedaiah. The third to Harim. The fourth to Seorim. The fifth to Melciah. The sixth to Miamin. The seventh to Hakes. The eighth to Abiah. The ninth to Jesua. The tenth to Secaniah. The eleventh to Eliasib. The twelfth to Jakim. The thirteenth to Huphah. The fourteenth to Isbaab. The fifteenth to Belgah. The sixteenth to Emer. The seventeenth to Hezir. The eighteenth to Haphzez. The nineteenth to Pathahaiah. The twentieth to Jeheskiel. The twenty first to Jacin. The twenty second to Gamul. The twenty third to Delaiahu. The twenty fourth to Maasiahu.

This is the order of them in their offices, to come into the house of the Lord according to their manner under Aaron their father, as the Lord God of Israel commanded.

The rest of the sons of Levi: of the sons of Amram, Subael. Of the sons of Subael, Jehediahu. Of the sons of Rohabiah the first Jesiah. Of the Izaharites, Salemoth. Of the sons of Salemoth, Jahath. And the sons of Hebron were Jeriahu the first, Amariah the second, Jahaziel the third, Jekameam the fourth. Of the sons of Usiel, Micah. Of the sons of Micah Samir. The brother of Micah was Jesiah. Of the sons of Jesiah Zachariah. The sons of Merari were Mahali and Musi. The sons of Jaaziahu, Beno. The sons of Merari by Jahaziahu. Beno,

Sohem, Zacur and Ebri.

Mahali had Eleazar which had no sons. The sons of Kis: Jerahemel. The sons of Musi: Mahali, Eder and Jermoth. These are of the children of Levi in the households of their fathers. And these cast lots next to their brethren the sons of Aaron, before David the king and Zadock and Ahimelek and the ancient heads and priests of the Levites: as well the youngest brother as an ancient head.

[Chpt 25] And David and the captains of the host appointed out to do service, the sons of Asaph of Heman and Iduthun, which did prophesy with harps, psalteries and cymbals. And the multitude of them were men to do service in their offices. The sons of Asaph: Zaur, Joseph, Nathaniah, Aserealah, to wait on Asaph which prophesied by the king.

The sons of Iduthun: Godoliah, Zuri, Isaiah, Hasabiah and Mathathiah, Semei six, at the hands of their fathers Iduthun, with harps: which Iduthun prophesied for to thank and praise the Lord. The sons of Heman: Bokiahu, Mathaniah, Uziel, Subuel, Jerimoth, Hananiah, Hanani, Eliathah, Gedalthi, Romanthi Ezer, Jesbokasah, Malothi, Hothir and Mahazioth. All these were of the sons of Heman the kings Sear of visions with the word of God, to lift up the horn. God gave to Heman fourteen sons and three daughters. All these were at the hand of their father to sing in the house of the Lord with cymbals, psalteries and harps in the service of the house of God. And at the hand of the king was Asaph, Iduthun and Heman: But the multitude of them were with their brethren that were cunning in the song of the Lord. And the number of all that taught, were two hundred and fourscore and eight. And they cast Lots indifferently how they should wait, as well the small as the great, the scholar as well as the schoolmaster.

And the first lot of Asaph fell to Joseph. The second to Godoliah with his brethren and sons, twelve persons. The third fell to Zacur with his sons and brethren being twelve persons. The fourth to Izari with his sons and brethren twelve persons.

The fifth to Nathaniah with his sons and brethren twelve persons. The sixth to Bokiahu with his sons and brethren twelve persons. The seventh to Isarelath with his sons and brethren twelve persons. The eighth to Isaiah with his sons and brethren twelve persons. The ninth to Mathaniah with his sons and brethren twelve persons. The tenth to Semei with his sons and brethren twelve persons. The eleventh to Azariel with his sons and brethren twelve persons. The twelfth to Hasabiah with his sons and brethren twelve persons. The thirteenth to Subuel with his sons and brethren twelve persons. The fourteenth to Mathathiah with

his sons and brethren twelve persons. The fifteenth to Jerimoth with his sons and brethren twelve persons. The sixteenth to hananiah with his sons and brethren twelve persons. The seventeenth to Jesbokasah with his sons and brethren twelve persons. The eighteenth to Hanani with his sons and brethren twelve persons. The nineteenth to Malothi with his sons and brethren twelve persons. The twentieth to Eliathah with his sons and brethren twelve persons. The twenty first to Hothir with his sons and brethren twelve persons. The twenty second to Gedalthi with his sons and brethren twelve persons. The twenty third Mahazioth with his sons and brethren twelve persons. The twenty fourth to Romanthi Ezer with his sons and brethren twelve persons.

[Chpt 26] The division of the porters among the Corehites: Meselemiah the son of Koreh of the children of Asaph.

And the sons of Meselemiah were these: Zachariah the eldest, Jadiel the second, Zabariah the third, Jathaniel the fourth, Elam the fifth, Jehohanan the sixth, Elioenai the seventh. And Obed Edom had sons: Semeiah the eldest, Jehosabad the second, Joah the third, Sacar the fourth, Nathanael the fifth, Amiel the sixth, Isacar the seventh and Polathai the eighth for God had blessed him.

And unto Semeiah his son were sons born that ruled in the house of their father, for they were men of might. The sons of Semeiah: Othni, Raphael, Obed, and Elzabad and his brethren men of activity, Elihu and Samachiah. All these were of the children of Obed Edom, which with their brethren and their children, active men of strength to do service were forty two of Obed Edom. And Meselemiah had sons and brethren, active men eighteen. And Hosah of the children of Merari, had sons: Semri the chief, yet he was not the eldest, but his father made him the chiefest. Helkiah the second, Tabeliah the third and Zachariah the fourth: so that all the sons and brethren of Hosah were thirteen.

Unto these was divided the office of the portership as unto heads over the men that waited with their brethren and ministered in the house of the Lord. And they cast lots, the small as well as the great in the households of their fathers, from gate to gate. And the East lot fell to Selemiah. And for Zachariah his son a wise counsellor, they cast lots, and his lot came out toward the North. And Obed Edoms lot fell to the South. And to his sons fell the counsel houses. And to Suphim and Hosah fell the west with the gate Salecheth, where the way ascendeth upward, the one way being fast by the other.

In the East kept six Levites: in the North four a day, and in the South four a day, and in every counsel house two, and in the watchhouses, on the way

westward four: two in a house. These are the divisions of the porters among the sons of Koreh and the sons of Merari. And of the Levites Ahiah had the oversight of the treasure of the house of God, and of the treasure of the dedicate things.

As concerning the sons of Laadan which were Gersonites. Laadan had ancient fathers. Laadan the Gersonite had Jehieli. The sons of Jehieli: Zethan and Joel his brother, which were over the treasures of the house of the Lord. Among the Amramites, Izarahites Hebronites and Ozielites, was Subuel the son of Gerson the son of Moses a ruler over the treasure. And of his brethren the sons of Eliezer, was Rahabiah, whose son was Isaiah, and his son was Joram, and his son Zechri, and his son was Selomith, which Selomith and his brethren were over all the treasures of the dedicate gifts which David the King, and the ancient heads, of the captains over thousands and hundreds, and the captains of the host had dedicated of the spoil won in battle, to maintain the house of the Lord: and over all that Samuel the sear and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Zaruiah had dedicated. All that was dedicated, was under the hand of Selomith and of his brethren.

Of the Izarahites Conaniah and his sons were in businesses withoutforth made officers and judges over Israel. And of the Hebronites Hasabiah and his brethren men of activity a thousand and seven hundred were officers in Israel on this side Jordan westward, in all businesses of the Lord and service of the king. And Jediah was the chiefest among the kindreds and fathers of the Hebronites. And in the fortieth year of the kingdom of David they were sought for. And there were found of them men of activity at Jezer in Galaad. And his brethren were in men of activity, two thousand and seven hundred ancient heads, which king David made rulers over the Rubenites, Gadites and the half tribe of Manasse in all matters pertaining to God and businesses of the king.

[Chpt 27] To speak of the children of Israel: in the number of them were ancient heads and captains of thousands and hundreds, and officers that served the king in all things according to the companies that came in or went out, month by month throughout all the months of the year. And every company had twenty four thousand. Over the first company in the first month, was Jasoboam the son of Zabdiel. And in his number twenty four thousand. And the chiefest of all the captains in the host of the first month was of the children of Pharez. Over the company of the second month Dodai an Ahohite, and in his host was Makeloth a ruler. And in his company were twenty four thousand. The chief captain of the third host in the third month, was Benaiah the son of Jehoiada the

priest. And in his host twenty four thousand. This the Benaiah mighty among thirty and above thirty. And in his part was Amizabad his son.

The fourth captain in the fourth month was Asael the brother of Joab, and Zabadiah his son after him. And in his host were twenty four thousand. The fifth captain in the fifth month was: Samahut the Jezrahite: and in his host were twenty four thousand. The sixth captain in the sixth month was Ira the son of Akes a Thekuite: and in his host were twenty four thousand.

The seventh captain in the seventh month was Helei the Phalonite, of the children of Ephraim: and in his host twenty four thousand. The eighth Captain in the eighth month was Sobocai an Husathite of the kin of Sarah. And in his host twenty four thousand. The ninth Captain in the ninth month was Abiezer an Anathothite of the sons of Jemini: and in his host twenty four thousand. The tenth captain in the tenth month, was Mahari the Netophathite of the Zarahites. And in his host twenty four thousand. The eleventh month, was Banaiah the Pharathonite of the children of Ephraim: and in his host twenty four thousand. The twelfth Captain in the twelfth month, was Heldai the Netophathite of Othoniei, and in his host twenty four thousand. And the rulers over the tribes of Israel were these. Among the Rubenites, was Eliezer the son of Zechri. Among the Simeonites, was Saphariah the son of Maacah. Among the Levites: Hasabiah the son of Kamuel. Among the Haromites: Zadock. In Juda, Eliu of the brethren of David. In Isacar: Amri the son of Michael. In Zabulon: Jesmaiah the son of Abdiah. In Nephthalie: Jerimoth the son of Azriel. Among the children of Ephraim: Hosea the son of Ozaiah. In the half tribe of Manasseh: Joel the son of Phadaiah. Of the half tribe of Manasseh in Galaad: Jado the son of Zachariah. In Benjamin: Jaasiel the son of Abner. In Dan: Azariel the son of Jeroham. These are the Lords in the tribes of Israel.

But David took not the number of them under twenty years: for the Lord said he would increase Israel like unto the stars of the sky. And Joab the son of Zaruiah began to number. And though he finished it not, yet there fell wrath for that upon Israel. And therefore the number was not put in the chronicles of King David.

Over the kings treasure was Azmoth the son of Adiel. And over the treasure of the fields, in the cities, villages and castles, was Jehonathan, the son of Oziah. And over the workmen in the fields that tilled the ground, was Ezri the son of Chelub. And the oversight of the vineyards had Semeiah the Ramathite. Over the wincellars and treasure of wine was Sabdi the Saphonite. And over the olivetrees and mulberry trees that were in the valleys was Baal Hanan the

Gadarite. And over the treasure of oil was Joas. And over the oxen that fed in Saron was Setari the Saronite. And over the oxen in the valleys was Saphat the son of Adlai. And over the camels Ubil the Ismaelite. And over the asses was Johadia the Merothite. And over the sheep was Jazis the Hagarite. All these were the rulers of the substance of king David. And Jehonathan Davids brothers son, a man of counsel, a man that taught wisdom, and a writer he and Jehiel the son of Hachamoni waited on the kings sons. And Ahitophel was of the kings counsel. And Husai the Arachite was the kings companion. And next to Ahitophel was Jehoiada the son of Banaiah, and Abiathar. And the captain of the kings war was Joab.

[Chpt 28] And David gathered together all the Lords of Israel: the Lords of the tribes, the Lords of the companies that ministered to the king by course, the Lords over the thousands and over the hundreds, and the Lords over all the goods and cattle of the king and of his sons, with the chamberlains, warriors and all active men unto Jerusalem. And king David stood upon his feet and said.

Hear me my brethren and my people: I had in mine heart to build an house of rest for the Ark of the covenant of the Lord, and a footstool for our God, and had made ready to build. But God said to me: thou shalt not build an house for my name, because thou art a man of war and hast shed blood. Moreover the Lord God of Israel chose me of all the house of my father, to be king over Israel for ever, for he chose Juda to be a captain: and in the house of Juda the house of my father, and of the sons of my father he had a lust to me, to make me king over all Israel. And of all my sons (for the Lord hath given me many sons) he hath chosen Salomon my son, to sit on the seat of the kingdom of the Lord over Israel. And he said unto me: Salomon thy son, he shall build my house and my courts, for I have chosen him to be my son, and I will be his father, and will stablish his kingdom for ever. If he will harden himself to do my commandments, and my laws, as it goeth this day.

And now I say unto you before all Israel the congregation of the Lord, and in the audience of our God: keep and seek for all the commandments of the Lord your God, that ye may enjoy a good land and inherit your children after you for ever. And thou Salomon my son: know God thy father and serve him with a pure heart and lust of soul. For the Lord searcheth all hearts and understandeth all the Imaginations of thoughts. If thou shalt seek him, he will be found of thee: But and if thou forsake him, he will cast thee off for ever. Take heed now, for the Lord hath chosen thee, to build an house of thy sanctuary. Be strong and do it.

And David gave Salomon his son the pattern of the porch and of the houses that longed thereto, and of the storehouses, upper chambers, inner parlors and of the house of the mercyseat: and the example of all that was in his mind, both of the courts of the house of the Lord and of the treasure houses round about, for the treasures of the house of God and for the treasure of the dedicate gifts, and of the companies of the priests and Levites that waited by course, and of all workmanship, that should serve for the house of the Lord, and for all vessels that should serve in the house of the Lord. And appointed him what weight of gold should serve for things of gold throughout all vessels for whatsoever use it served: and what weight of silver should suffice for all manner of vessels of silver, for whatsoever purpose they served.

And the weight of the golden candlesticks and of their lamps of gold, the weight for every candlestick and for their lamps. And for the candlesticks of silver by weight, both for the candlestick and also for her lamps according to the office of every candlestick. And the weight of gold for the tables of show bread, table by table: and likewise silver for the tables of silver. And for fleshhooks, basins and drinking pots of pure gold. And for cups of gold by weight, cup by cup. And for cups of silver by weight, cup by cup. And for the altar of incense of tried gold by weight. And the similitude of the seat of the Cherubs that stretched out their wings and covered the Ark of the covenant of the Lord. All was given me by writing of the hand of the Lord, which made me understand all the workmanship of the pattern.

And David said to Salomon his son: harden thyself and be strong and do it, fear not nor let thine heart discourage thee. For the Lord my God is with thee, and shall not leave thee nor forsake thee, until thou hast finished all the work that must serve for the house of the Lord. Behold the priests and Levites divided in companies, for to do all manner of service that pertaineth to the house of God, and beside that, thou hast with thee for all manner of workmanship, all that are willing and wise for any manner of service. And the Lords and all the people are at thy commandment in all things.

[Chpt 29] And David the king said unto all the congregation: God hath specially chosen Salomon my son which is yet young and tender, and the work is great, for the house is not for man, but for the Lord God. Moreover I have prepared with all my might for the house of God: gold for things of gold, and silver for things of silver, brass for things of brass, iron for things of iron, and wood for things of wood: and onyx stones, set stones, and of other gay stones, and all manner of precious stones, and of marble great abundance. And yet

because I have lust to the house of my God: I have several gold and silver which I give to the house of my God above all I have prepared for the holy house: even three thousand talents of gold of Ophir, and seven thousand talents of silver tried: to sile the walls of the house with gold where it becometh, and with silver where silver is meet, and for all manner of work by the hands of Artificers. And let me see who is willing also, to fill his hand for the Lord this day.

And the ancient lords and the lords of the tribes of Israel, and the captains of thousands and hundreds and the lords over the substance of the king, were willing and gave for the service of the house of God, five thousand talents of gold and ten thousand pieces of gold coins, and ten thousand talents of silver, and eighteen thousand talents of brass, and an hundred thousand talents of iron. And they that had precious stones gave them for the treasure of the house of the Lord, unto the hand of Jehiel the Gersonite.

And the people rejoiced that they were so willing: for with a pure heart they were willing unto the Lord. And thereto David the King rejoiced with great gladness. And David blessed the Lord before all the congregation and said: Blessed art thou Lord God of Israel our father, from ever and for ever. Thine (O' Lord) is the greatness, power and glory, victory and praise: for all that is in heaven and in earth is thine, and thine is the kingdom (O' Lord) and thou art lifted up an head above all.

And riches and honor come of thee, and thou reignest over all, and in thine hand is power and strength, and in thine hand it is to make great and to give strength unto all.

And now our God, we thank thee, and praise thy glorious name. For what am I? And what is my people? That would obtain strength to be so willing? But all is of thee, and of that we received of thine hand we have given thee. For we be but strangers before thee and tenants, as were all our fathers. Our days on the earth is but a shadow, and there is none abiding. O' Lord our God, all this heap that we have prepared to build thee an house for thy holy name, cometh of thine hand, and is all thine.

I know my God, that thou provest the heart and hast pleasure in plainness. And in plainness of mine heart I have willingly given all this. And now I see thy people which are here in gladness, to offer willingly to thee. O' Lord God of Abraham, Isaac and Israel of our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their hearts unto thee. And give unto Salomon my son, a pure heart to keep thy commandments, thy

testimonies and thine ordinances, and to do all, and to build the house which I intended.

And David said to all the congregation: bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and stooped and bowed themselves unto the Lord and to the King. And they offered offerings unto the Lord. And on the morrow after the said day, they offered in burntofferings unto the Lord a thousand oxen, a thousand rams, and a thousand lambs with their drinkofferings. And they slew plenteously throughout all Israel, and did eat and drink before the Lord the same day with great gladness. And they made Salomon the son of David king of Israel the second time, and anointed him unto the Lord, to be ruler, and Zadock to be the priest. And so Salomon sat on the seat of the Lord, and was king for David his father, and prospered, and all Israel obeyed him. And all the Lords and men of power, and thereto all the sons of King David submitted themselves under king Salomon. And the Lord magnified Salomon on high, in the sight of all Israel, and gave him so glorious a Kingdom as none of all that were kings before in Israel had.

Now David the son of Isai was king over all Israel. And the space he reigned over Israel was forty years: seven years in Hebron and thirty three years in Jerusalem. And he died in a good age: old, rich and glorious: And Salomon his son reigned in his stead. The acts of David the king both first and last, are written in the books of Samuel the sear and in the book of Nathan the prophet, and in the book of Gad the sear of visions, with all his kingdom and power and times that went over him and over all Israel, and over all the kingdoms of the earth.

**The end of the first book of the Chronicles
of the kings of Juda**

The Second Book

[Chpt 1] And Salomon the son of David waxed strong in his kingdom, and the Lord his God was with him and magnified him on high. And Salomon communed with all Israel, the captains over thousands and hundreds, the judges and all other Lords and ancient heads throughout all Israel. And so Salomon, and all the congregation with him, went to the hill altar of Gabaon: for there was the tabernacle of witness of God, which Moses the servant of the Lord made in the wilderness. But the Ark of God had David brought from Kariath Jarim, into the place he had prepared therefore. For he had pitched a tent for it at Jerusalem. Moreover the brazen altar that Bezeleel the son of Uri, the son of Or had made, was at Gabaon also, before the tabernacle of the Lord. And Salomon and the congregation went to visit it. And Salomon offered there before the Lord upon the brazen altar that was by the tabernacle of witness, a thousand burnt sacrifices. And the same night God appeared unto Salomon and said to him, ask what I shall give thee. And Salomon said unto God: thou hast shown great mercy unto David my father, and hast made me king in his stead. And now Lord God, let thy promise unto David my father be true. For thou hast made me King over a people like the dust of the earth in multitude. Wherefore give me wisdom and knowledge how to behave myself unto this people: for who is able to judge this people that is so great?

Then God said to Salomon, because thou hadst this in thine heart, and didst not ask treasure and riches, and honor and the lives of thine enemies, neither yet long life: But hast asked wisdom and knowledge, to judge my people, over which I have made thee king: wisdom and knowledge shall be given thee, and I will give thee treasure, riches, and glory also, that among the kings before thee or after thee, none was or shall be like thee. And so Salomon came from the hill altar that was at Gabaon to Jerusalem from the tabernacle of witness and reigned at Jerusalem. And Salomon gathered chariots and horsemen: that he had a thousand and four hundred chariots, and twelve thousand horsemen, which he bestowed in the chariot cities and about the king at Jerusalem. And the king made silver and gold at Jerusalem as plenteous as stones, and Cedar trees as plenty as the mulberry trees that grow in the valleys. And the horses which Salomon had, were brought him out of Egypt from Keva. The kings merchants fetched them out at Keva at a price. They came and brought out of Egypt a chariot for five hundred sickles, and an horse for one hundred and fifty. And so brought they to all the kings of the Hethites and to the kings of Siria through the hands of the said merchants.

[Chpt 2] And Salomon determined to build an house for the name of the Lord, and an house for his kingdom: and told out three score and ten thousand men to bear burdens and four score thousand to hew in the mountain, and three thousand and six hundred to oversee them.

And Salomon sent to Hiram king of Tire saying: As thou didst deal with David my father and didst send him Cedar wood, to build him an house to dwell in, even so deal with me now: that I may build an house for the name of the Lord my God, to consecrate it to him to burn sweet odors and to set showbread before him perpetually, and for burnt sacrifices morning and evening, and on the Sabbath days, and the first day of every new moon, and in the solemn feasts of the Lord our God, so to continue ever in Israel. And the house which I build is great: for great is our God above other Gods. So that who can be able to build him an house: when that heaven, neither heaven above all heavens, is able to receive him, what am I then that I should build him an house? Nay, but to burn sacrifice before him: send me now therefore a cunning man to work in gold, silver, brass, iron, scarlet, crimson and Jacinth color, and that can skill to grave, to be with the cunning men that are with me in Juda and Jerusalem, which David my father did prepare. And send me also Cedar trees, fir trees and Algume trees out of Libanon. For I know well thy servants can skill to hew timber in Libanon. And see, my men shall be with thine, that they may prepare me timber enough. For the house which I build is great and wonderful. And behold, I sent for thy servants the cutters and hewers of timber twenty thousand quarters of beaten wheat, and twenty thousand quarters of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

And Hiram king of Tire answered in writing and sent to Salomon: because the Lord loveth his people, therefore he hath made thee king over them. And Hiram said moreover: blessed be the Lord God of Israel which hath made both heaven and earth, that he hath given David the king a wise son that hath discretion and understanding, to build an house for the Lord, and another for his kingdom. And now I have sent a wise man and a man of understanding called Hiram Abi, and is the son of a woman of the daughters of Dan, (howbeit his father was a Tirian) and he can skill to work in gold, silver, brass, iron, stone, timber, scarlet, Jacinth, byss and crimson: and grave all manner of gravings, and to find out all manner of subtle work that shall be set before him, with thy cunning men, and with the cunning men of my Lord David thy father. And now the wheat, barley, oil and wine which my lord hath said, let him send his servants. And we will cut wood out of Libanon, as much as thou shalt need, and will bring it to thee in

ships by sea to port Japo: and thence thou mayest carry them to Jerusalem. And Salomon numbered all the strangers that were in the land of Israel, after the time his father David had numbered them. And they were found an hundred and eighty thousand and six hundred. And he set eighty thousand of them to bear burdens, and eighty thousand to hew in the mountain, and three thousand and six hundred to courage and to set the people a work.

[Chpt 3] And Salomon began to build the house of the Lord at Jerusalem in mount Moriah, which was showed David his father when he prepared a place in the threshing floor of Ornan the Jebusite. And he began to build the second day of the second month the fourth year of his reign. And this is the foundation of Salomon in building the house of God. The length was three score cubits after the old cubit, and the breadth twenty. And the porch at the end was as large as the house breadth twenty cubits: and the height was an hundred and twenty cubits. And he overlaid it on the inner side with pure gold.

And the great house he siled with fir tree, and overlaid it with good gold, and graved thereto palm trees and chains. And he paved the house with precious stone goodly. And it was gold of Pharuiam. And he overlaid the house: both beams, posts, walls and doors with gold, and graved Cherubs upon the walls.

And he made the house most holy, whose length was twenty cubits like to the breadth of the house, and the breadth thereof was also twenty cubits. And he overlaid it with the best gold, that drew to the sum of six hundred talents. And the weight of the nails of gold was thereto fifty sickles. And he overlaid the upper chambers with gold.

And he made in the house most holy two Cherubs of Image work, and overlaid them with gold. And the wings of the Cherubs were twenty cubits long. The one wing was five cubits and touched the wall of the house, and the other wing was likewise five cubits and touched the wing of the other Cherub. And the one wing of the other Cherub was five cubits, and touched the wall of the house, and the other wing was five cubits also, and raught to the wing of the other Cherub. So that the wings of the said Cherubs raught twenty cubits. And they stood on their feet and looked inwards. And he made a forehanging of Jacinct color, of scarlet, crimson and byss: and caused the Cherubs to be bordered thereon. And he made before the house two pillars of thirty five cubits long. And the head that was above on the top of one of them was five cubits. And he made such chains as was in the quere, and put them on the heads of the pillars, and made an hundred pomegranates and put them on the chains. And he reared up the pillars before the temple: one on the right hand and another on the

left, and called the right Jachin and the left Boaz.

[Chpt 4] And he made an altar of brass twenty cubits long and twenty cubits broad and ten cubits high. And he cast a brazen sea of ten cubits from brim to brim, and round in compass and five cubits high: and a line of thirty cubits might have compassed it round about. And the fashion of oxen did compass it round about under it: that is to *wete, two rows of oxen cast when it was cast did compass that sea which was ten cubits wide, round about. And it stood also upon twelve oxen: of which three looked North, three West, three South and three East, and the sea upon them above on high, and the hinder parts of them inward. And the thickest of it was an handbreadth, and the brim like the brim of a cup, with flowers of lilies. And it received and held the thousand baths.

And he made ten lavers: and put five on the right hand and five on the left, to wash with all. And in them they thrust the flesh of the burntofferings. But the sea was for the priests to wash in. And he made ten candlesticks of gold in their fashions, and put them in the temple: five on the right hand and five on the left. And he made also ten tables and put them in the temple: five on the right side and five on the left. And he made an hundred basins of gold. And he made the court of the priests, and the great court and doors to it: and overlaid the doors of them with brass. And he set the sea in the right side of the East end, toward the South. And Hiram made pots, shovels and basins.

And Hiram finished the work he made for king Salomon unto the temple of God: The two pillars with their scalps of the two heads that were on the tops of the pillars: and the two wreaths to cover the two scalps of the heads that were on the tops of the pillars: and four hundred pomegranates for the two wreaths, two rows of pomegranates for every wreath, to cover the two scalps of the heads that were on the pillars. And he made bottoms, and lavers upon the bottoms: and the sea with twelve oxen under it. And thereto pots, shovels, flesh hooks, and all their vessels did Hiram Abi make for king Salomon for the house of the Lord, of bright brass. In the plain of Jordan did the king cast them, in the thick earth, between Socoth and Zaredatha. And made of all these vessels so mighty great abundance, that the weight of brass could not be reckoned.

And Salomon made all the vessels that pertained to the house of God: the golden altar and the tables with the showbread upon them, the candlesticks with their lamps to burn after the manner before the quere, and that of pure gold, and the flowers and the lamps, and the snuffers were gold and that perfect gold: and the dressing knives, basins, spoons and censers of pure gold. And the inner doors of the place most holy, and the doors of the temple too, were gold. And so

was all the work that Salomon made for the house of the Lord finished.

And when the work that Salomon made in the house of the Lord was finished: then Salomon brought in the gifts dedicate by David his father, the silver and the gold and all the Jewels, and put them among the treasure of the house of God.

**wete (know),*

[Chpt 5] Then Salomon gathered the elders of Israel together and all the heads of the tribes and ancient lords among the children of Israel, unto Jerusalem: to bring the Ark of the covenant of the Lord out of the city of David which is Zion. And all the men of Israel resorted unto the king in the feast of the seventh month. And when all the elders of Israel were come, the Levites took up the Ark. And the priests and the Levites brought away the Ark and the tabernacle of witness, and all the holy vessels that were in the tabernacle. And King Salomon and all the congregation of Israel that were assembled unto him before the Ark, offered sheep and oxen, so many that they could not be told or numbered for multitude.

And the priests brought the Ark of the appointment of the Lord unto his place in the quere of the temple and place most holy: even under the wings of the Cherubs, that the Cherubs stretched out their wings over the place of the Ark and covered the Ark and her staves above on high. And the staves of the Ark, were so long, that they were seen a little before the quere, but not far without. And there it remaineth unto this day. Moreover there was nothing in the Ark save the two tables which Moses put therein at Horeb, when the Lord made a covenant with the children of Israel, after they were come out of Egypt. And when the priests were come out of the holy place (for all the priests that were found sanctified themselves and did not wait by course). But the Levites every one of them that were under Asaph, Heman and Iduthun, and among their children and brethren, were arrayed in byss and sang with Cymbals, Psalteries, and harps standing East from the altar, and with them an hundred and twenty priests blowing trumpets. And the trumpet blowers and the singers so agreed, that it seemed but one voice in praising and thanking the Lord. And as the voice of the trumpets, cymbals and instruments of melody arose, and as they praised the Lord, how that he was good and that his mercy lasteth ever, the house of the Lord was filled with a cloud: so that the priests could not endure to minister by the reason of the cloud. For the glory of the Lord had filled the house of God.

[Chpt 6] Then Salomon said: the Lord hath spoken it, how that he will dwell in darkness. And I have built an habitation for thee and a place to dwell in for ever. And the king turned his face and blessed the whole congregation of Israel, and all the congregation of Israel stood. And he said: blessed be the Lord God of Israel which spake with his mouth to my father David and hath fulfilled it with his hands, for God said: since the time I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel. But now I have chosen Jerusalem to have my name there, and have chosen David to be over my people Israel.

And it was in the heart of David my father to build an house for the name of the Lord God of Israel: But the Lord said to David my father: for as much as it was in thine heart, to build an house for my name, thou didst well that thou haddest it in thine heart. Notwithstanding thou shalt not build the house, but thy son which shall issue out of thy loins, he shall build an house for my name. And the Lord hath made good his saying that he hath spoken. For I arose in the room of David my father, and sat on the seat of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And therein I have put the Ark wherein the covenant of the Lord made with the children of Israel, is. And he stepped forth before the altar of the Lord in the presence of all the congregation of Israel, and stretched out his hands, now Salomon had made a Brazen pulpit of five cubits long and five cubits broad, and three of height, and had set it in the midst of the great court, upon that he stepped and kneeled down upon his knees before all the congregation of Israel and stretched out his hands to heaven and said: Lord God of Israel there is no God like thee either in heaven or in earth, which keepest covenant and showest mercy unto thy servants that walk before thee with all their hearts. Which hast kept with David my father that thou promisedest him: thou saidest it with thy mouth and hast fulfilled it with thine hand, as it is to see this day.

Now Lord God of Israel keep with thy servant David my father, that thou promisedest him saying: thou shalt not be without one or other in my sight that shall sit upon the seat of Israel. Of this condition yet, if thy children will take heed to their ways to walk in my law, as thou hast walked before me. Now Lord God of Israel let thy saying be true, which thou saidest unto thy servant David. How be it in very deed, can God dwell with man on earth? Behold, neither heaven or heaven above all heavens is able to contain thee: how should the house then which I have built for thee do it? But turn to the prayer of thy servant

The Second Book

and to his supplication (O' Lord my God) to hearken unto the voice and prayer which thy servant maketh before thee. That thine eyes be open over this house day and night, and over the place of which thou hast said, that thou wouldest put thy name there: to hearken unto the prayer which thy servant prayeth at this place: hearken therefore unto the prayers of thy servant and of thy people Israel, which they pray in this place. But hear thou it out of thy dwelling place heaven: and when thou hearest it be merciful. If a man sin against his neighbor, and an *adjuration be laid to his charge, to adjure him withal, and the adjuration come before thine altar in this house: then hear thou from heaven, and work and judge thy servants, that thou reward the evil and bring his way upon his head, and justify the righteous and give him according to his righteousness.

Likewise if thy people Israel be put to the worse before their enemies, because they have sinned against thee: Yet if they turn and confess thy name, and make intercession and pray before thee in this house: then hear thou from heaven and be merciful unto the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

If heaven be shut up, that there be no rain, because they have sinned against thee: yet if they pray at this place and confess thy name and turn from their sins at thy scourging: then hear thou from heaven and be merciful unto the sin of thy servants and of thy people Israel, that thou show them a good way to walk in, and send rain upon thy land which thou hast given unto thy people, for an inheritance.

If there chance *dearth in the land, pestilence, burning or smiting of corn, grasshoppers or caterpillars, or that their enemies besiege them in the cities of their own land, or whatsoever plague or sickness it be. Then all the supplications and prayers that shall be made of all men among all thy people Israel, which shall know every man his own sore and his own grief, and shall stretch out their hands towards this house: thou shalt hear from heaven thy dwelling place, and shalt be merciful, and give every man according unto all his way, even as thou shalt know every mans heart: for thou only knowest the hearts of the children of Adam: that they may fear thee and walk in thy ways as long as they live upon the earth, which thou gavest to our fathers.

Thereto a stranger which is not of thy people Israel, if he come from a far land for thy great names sake and thy mighty hand and stretched out arm, and therefore come and pray at this house: thou shalt hear him from heaven thy dwelling place, and shalt do according to all that the stranger calleth to thee for. That all the nations of the earth may know thy name, and fear thee, as doeth thy

people Israel: and that it may be known how that this house which I have built, is called after thy name.

When thy people shall go out to war, against their enemies the way that thou shalt send them. If they pray to thee, the way toward this city which thou hast chosen, and house which I have built for thy name: then hear from heaven, their supplication and prayer, and help them in their right.

If they shall sin against thee (as there is no man, but that he shall sin) and thou be angry with them and deliver them to their enemies, and they lead them away captive unto a land far or near, yet if their hearts come to them again in the land where they be in captivity, and turn and pray unto thee in the land where they be in captivity saying: we have sinned and have done evil and wickedly and turn again to thee, with all their hearts and all their souls, in the land of their captivity where they be kept in bondage, and so pray toward their land which thou gavest unto their fathers, and city which thou hast chosen, and to his house which I have built for thy name: Then hear from heaven thy dwelling place, their supplication and prayers and judge their cause, and be merciful unto thy people, though they have sinned against thee.

So now my God let thine eyes be open and thine ears attent unto the prayers made in this place. And now up Lord God in thy resting place: both thou and the Ark of thy strength, and let thy priests put on victory and thy saints rejoice in goodness. And Lord God turn not away the face of thine anointed: But remember the mercies promised to David thy servant.

**adjuration (earnest appeal) *dearth (famine)*

[Chpt 7] And when Salomon had made an end of praying, there came down fire from heaven and consumed the burnt offering and the sacrifices. And the glory of the Lord filled the house: that the priests could not go into the house of the Lord, because the glory of the Lord had fulfilled the house of the Lord. And all the children of Israel saw how the fire came down and the glory of the Lord upon the house, and stooped with their faces to the earth upon the pavement and bowed themselves and confessed unto the Lord, that he was good and that his mercy lasted ever.

And the king and all the people offered offerings before the Lord. So that king Salomon offered twenty two thousand oxen, and an hundred and twenty thousand sheep. And so the king and all the people hallowed the house of God. And the priests waited on their offices, and the Levites with instruments of music of the Lord which king David made to confess unto the Lord that his

mercy lasteth ever, when David gave praise through their hands. And the priests blew trumpets fast by them: and all Israel stood. Moreover Salomon hallowed the middle of the court that was before the Lord: for there he offered burntofferings and the fat of the peaceofferings, because the brazen altar which Salomon had made, was not able to receive the burntofferings and the meat offerings and the fat.

And Salomon kept a feast the same season of seven days, and all Israel with him, an exceeding great congregation, even from Hemath unto the river of Egypt. And the eighth day they made a gathering. For they kept the hallowing of the altar seven days and the feast seven days. And the twenty third day of the seventh month, he let the people depart unto their tents, glad and merry in heart for the goodness that the Lord had showed to David, to Salomon and to Israel his people. And so Salomon finished the house of the Lord and the kings house and all that came in his heart to make in the house of the Lord and in his own house, and that prosperously. And the Lord appeared to Salomon by night and said to him: I have heard thy petition and have chosen this place for myself to be an house of sacrifice. Moreover if I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people: yet if my people that are named after my name, shall humble themselves and make intercession and seek my presence, and turn from their wicked ways, then will I hear from heaven and be merciful to their sins, and will heal their land. Thereto mine eyes shall be open and mine ears attent unto the prayers made in this place. And finally I have chosen and sanctified this house, that my name be there for ever, and mine eyes and mine heart shall be there perpetually.

And if thou shalt walk before me as David thy father walked, to do according to all that I have commanded thee, and shalt observe mine ordinances and my laws: then I will stablish the seat of thy kingdom, according to the covenant I made with David thy father, saying: thou shalt have ever one or other that shall rule in Israel. But and if ye turn away and forsake mine ordinances and my commandments which I have set before you, and shall go and serve other Gods and bow yourselves to them: then will I pluck them up by the roots out of my land which I have given them, and will cast this house which I have sanctified for my name out of my sight, and will make a proverb and a tale of it among all nations. And this house that is so high, shall be a wonder to all that passeth thereby that they shall say: why hath the Lord dealt on this fashion with this land and with this house? And it shall be answered then, because they forsook the Lord God of their fathers which brought them out of the land of Egypt, and

caught hold on other Gods, and bowed to them and served them: even therefore brought he on them all this evil.

[Chpt 8] And after twenty years when Salomon had built the house of the Lord, and his own house: he built the cities that Hiram gave him, and put of the children of Israel in them. And Salomon went to Hemath Zobah and strengthened it. And he built Thadmor in the wilderness and all the store cities which he built in Hemath. And he built Bethhoron the upper and Bethhoron the nether, and made them strong cities with walls, gates and bars. And Baalath and all the store cities that Salomon had, and all the chariot cities and the cities of Horsemen, and all that Salomon had *lust to build in Jerusalem and Libanon, and throughout all the land of his dominion.

And all the people that were left of the Hethites, Amorites, Pheresites, Hevites and Jebusites, which were not of the children of Israel: even the children of them, which were left after them in the land, and were not consumed of the children of Israel, them did Salomon make tributaries unto this day. But of the children of Israel did Salomon make no bondmen in his work: but they were men of war and rulers and great Lords with him, and captains over his chariots and Horsemen. And king Salomons officers that oversaw and ruled the people, were two hundred and fifty.

And Salomon brought the daughter of Pharao out of the city of David into the house that he had made for her. For he said: my wife shall not dwell in the house of David king of Israel, for it is holy, because the Ark of the Lord came into it.

And from thenceforth Salomon offered burntofferings unto the Lord on the altar of the Lord which he had built before the porch to offer day by day according to the commandment of Moses, and in the sabbaths and new moons, and the three solemn feasts of the year, the feast of sweetbread, the feast of weeks and the feast of booths.

And Salomon put the sorts of priests in companies as David his father had ordered them, unto the offices, and the Levites unto their wait, for to praise and minister before the priests day by day, and the porters by course at every gate. For so had David the man of God commanded. And the commandment of the king unto the priests and the Levites concerning whatsoever cause it was, and concerning the treasures, was not disobeyed.

And all the work of Salomon went lustily forward even unto the day of the foundation of the house of the Lord was laid: and from thence till he had finished it, that the house of the Lord was perfect. And then went king Salomon

to Azion Gaber and to Eloth and to the seas side in the land of Edom. And Hiram sent him by the hand of his servants, ships and servants that could skill of the sea: Which went with the servants of Salomon to Ophir, and brought thence four hundred and fifty talents of gold, and brought it to king Salomon.

**lust (earnest desire)*

[Chpt 9] And the queen of Saba heard of the fame of Salomon and came to prove him with riddles at Jerusalem, with a very great company, and with camels that bare sweet odors and plenty of gold and precious stone. And when she was come to Salomon, she communed with him of all that was in her heart. And Salomon **soiled* her all her questions, that there was nothing hid from Salomon, which he told her not.

And when the queen of Saba had seen the wisdom of Salomon and the house that he had built, and the meat of his table and the sitting of his servants and the standing of his waiters, and their apparel, and his butlers with their apparel, and his parlor out of which he went into the house of the Lord, there was no more heart in her.

And then she said to the king: the saying which I heard in mine own land, of thine acts and of thy wisdom, is truth. But I believed not the words of them, until I came and mine eyes had seen it. And see, the one half of thy wisdom was not told me: thou exceedest the same that I heard, happy are thy men, and happy are these thy servants which stand before thee always and hear thy wisdom. Blessed be the Lord thy God which had *lust* to thee, to make thee king on his seat, unto the Lord thy God. Because thy God loved Israel, to make them continue ever, therefore made he the king over them to do right and equity.

And she gave the king an hundred and twenty talents of gold, and of sweet odors an exceeding great abundance with precious stones, that there was no such sweet odors as the queen of Saba, gave king Salomon. And thereto the servants of Hiram and the servants of Salomon which brought gold from Ophir, brought also Algume wood and precious stones. And the king made of the Algume wood stairs for the house of the Lord and in the kings palace, and harps and psalteries for singers. And there was no such wood seen before in the land of Juda. And king Salomon gave to the queen of Saba all her desire that she asked above that she brought unto the king. And so she turned and went away unto her own land with her servants.

The sum of gold that came to Salomon in one year, was six hundred and sixty six talents of gold, besides that which chapmen and merchants brought, and all

the kings of Arabia and dukes of countries brought gold and silver to Salomon. And king Salomon made two hundred bucklers of gold, six hundred sickles of beaten gold to a buckler: and three hundred shields of Beaten gold, three hundred sickles of gold to a shield, and he put them in the house of the forest of Libanon.

And the king made a great seat of Ivory and overlaid it with pure gold. And there were six steps to the seat with a footstool of gold fastened to the seat: and pommels on each side of the sitting place, and two lions standing by the pommels. And twelve lions stood one side and on the other, upon six steps, and there was no such in any kingdom.

And all the drinking vessels of king Salomon were gold, and all the vessels of the house of the forest of Libanon, were pure gold. And as for silver, it was counted nothing worth in the days of Salomon. For the kings ships went to Tharsis with the servants of Hiram every three years once. And the ships of Tharsis brought gold, silver, the teeth of elephants, apes and peacocks.

And king Salomon passed all the kings of the earth in riches and wisdom. And all the kings of the earth sought the presence of Salomon, to hear the wisdom that God had put in his heart. And they brought every man his present in vessels of silver and vessels of gold, and raiment, harness, sweet odors, horses and mules year by year.

And Salomon had four thousand mangers of horses and chariots for them, and twelve thousand horsemen. And he bestowed them in the chariot cities and with the king at Jerusalem. And he reigned over all the kings from Euphrates unto the land of the Philistines and to the borders of Egypt. And the king made silver in Jerusalem as plenteous as stones, and Cedar trees as plenteous as the mulberry trees that grow in the valleys. And Salomon had horses brought him out of Egypt and out of all lands.

And the rest of the acts of king Salomon both first and last are written in the book of Nathan the Prophet and in the prophecy of Ahiah the Silonite and in the visions of Jadi the sear of visions against Jeroboam the son of Nabat. And when Salomon had reigned in Jerusalem upon all Israel forty years, he laid him to rest with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead.

**soiled: to resolve; clear up ; explain ; may be that planting of the seed of wisdom.*

[Chpt 10] And Rehoboam went to Sichem: for to Sichem were all Israel come to make him king. And when Jeroboam the son of Nabat, being in Egypt

heard it (for he was fled for fear of Salomon the king) he returned out of Egypt. And they sent and called him. And so Jeroboam and all Israel came and communed with Rehoboam and said. Thy father made us a grievous yoke: but remit thou somewhat of the grievous service of thy father and of his heavy yoke that he put upon us, and we will serve thee. And he said to them: come again after three days to me. And the people departed.

And king Rehoboam counselled with elders that stood before Salomon his father, while he lived, and said: what counsel give ye me, to answer this people again? And they told him saying: if thou shalt be kind to this people and please them and shalt speak loving words to them, they will be thy servants for ever. But he left the counsel which the elders gave him, and took counsel with the young men that were nursed up with him and had stand in his presence, and said to them: what advice give ye that I may answer this people which have communed with me saying: *Abate somewhat of the yoke which thy father did put upon us.

And the young men that were nursed up with him talked with him saying: thus answer the people that spake to thee saying. Thy father made our yoke heavy: But make thou our yoke somewhat lighter. Thus wise answer them: my little finger shall be heavier than thy fathers loins. For where my father put a heavy yoke upon you I will put more thereto, and where my father chastised you with whips I will chastise you with scorpions.

And when Jeroboam and all Israel were come the third day, as the king bade saying: come again to me the third day. The king answered them cruelly, for king Rehoboam left the counsel of the aged men, and answered them after the advice of the young men saying. If my father made your yoke grievous, I will add thereto, and where my father chastised you with whips, I will chastise you with scorpions. And so the king hearkened not unto the people, for the turning away was of God, that the Lord might make good his saying which he spake by the hand of Ahiah the Silonite to Jeroboam the son of Nabat.

And when all Israel saw that the King would not hear them, the people answered the king saying: what part have we with David or inheritance with the son of Isai? let every man of Israel go to his tent. And now David see to thine own house. And thereupon all Israel gat them to their tents, so that Rehoboam reigned over no more of the children of Israel than dwelt in the cities of Juda. Then king Rehoboam sent to them Haburam that was over the tribute, and the children of Israel stoned him with stones that he died. But king Rehoboam made speed and gat him up in his chariot to fly to Jerusalem. And so Israel departed

from the house of David unto this day.

**Abate (make less)*

[Chpt 11] And when Rehobam was come to Jerusalem, he gathered of the house of David and Benjamin to the number of nine score thousand choice men of war to fight with Israel, for to bring the kingdom again to Rehoboam. But the word of the Lord came to Semeiah the man of God saying: speak unto Rehoboam the son of Salomon king of Juda and to all Israel that are in Juda, and to Benjamin and say: thus saith the Lord. Go not nor fight with your brethren: But return every man to his house, for this thing is done of me. And they obeyed the words of the Lord and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and built strong cities in Juda: as Bethlehem, Etam and Thekuah: Bethzur, Socho and Odollam: Geth, Maresah and Ziph: Adurahim, Lachis and Asecah: Zarah Aialon and Hebron. Which were the strong cities of Juda and Benjamin. And when he had repaired such strong cities, he put captains in them and store of victuals, and of oil and wine. And he ordained in all cities shields and spears, and made them exceeding strong. And so Juda and Benjamin were under him.

And the priests and Levites that were in all Israel resorted to him, out of all their coasts. In so much that the Levites left their Suburbs and possessions and came to Juda and Jerusalem: for Jeroboam and his sons had cast them out from ministering unto the Lord. And he ordained him priests of hillaltars both to field devils and also to the calves which he had made. And after them there came of all the tribes of Israel (such as their hearts moved them to seek the Lord God of Israel) to Jerusalem to offer unto the Lord God of their fathers. And so they strengthened the kingdom of Juda and made Rehoboam the son of Salomon mighty three years long, for three years they walked in the way of David and Salomon.

And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Isai, which bare him children: Jeus, Samariah and Zaham. And after her he took Maacah the daughter of Absalom which bare him Abiah, Ethai, Ziza and Salumith. But Rehoboam loved Maacah the daughter of Absalom above all his wives and concubines for he took eighteen wives and three score concubines, and begat three score daughters and twenty eight sons. And Rehoboam made Abiah the son of Maacah the chief ruler among his brethren, for to make him king. And he played wisely and scattered of all his children throughout all the countries of

Judah and Benjamin in every strong city. And he gave them abundance of victuals, and asked many wives.

[Chpt 12] And when Rehoboam had stablished the kingdom, and made it strong, he forsook the law of the Lord, and all Israel with him, wherefore the fifth year of king Rehoboam, Sesak the king of Egypt came up against Jerusalem because they had transgressed against the Lord with twelve hundred chariots and three score thousand horsemen. And the people were without number that came with him out of Egypt, with them of Libia, and the Succites and the blackmoors. And they took the strong cities that were in Juda and came to Jerusalem.

Then came Semeiah the Prophet to Rehoboam and to the Lords of Juda that were gathered to Jerusalem for fear of Sesak, and said to them: thus saith the Lord, ye have left me, and therefore will I leave you also in the hands of Sesak. Whereupon the Lords of Israel and the king humbled themselves and said: the Lord is righteous. And when the Lord saw that they submitted themselves, the word of the Lord came to Semeiah saying: they meek themselves, and therefore I will not destroy them. But I will deliver them somewhat, and my wrath shall not fall upon Jerusalem. Neverthelater they shall be his servants, to know what difference is between my service and the service of the kingdoms of other lands.

And Sesak king of Egypt came to Jerusalem and took away the treasures of the house of the Lord, and the treasures of the kings house, and shortly he took all. And he took also the shields of gold which Salomon made. Instead of which king Rehoboam made shields of brass, and put them in the keeping of the captains of his guard which waited in the gate of the kings house. And as oft as the king went to the house of the Lord, the guard went and fetched them, and brought them again unto the guard chamber. And so because he humbled himself, the wrath of the Lord turned from him, and destroyed not all together. And thereto there were many good things yet in Juda.

And king Rehoboam waxed mighty in Jerusalem and reigned. And Rehoboam was forty one years old when he was made king, and he reigned seventeen years in Jerusalem the city which the Lord had chosen out of all the tribes of Israel to put his name there. And his mothers name was Naamah an Ammonite. And he did evil: for he prepared not his heart to seek the Lord.

The acts of Rehoboam first and last are written in the sayings of Semeiah the Prophet and of Ado the sear of visions, so much as his genealogy and the perpetual war that was between Rehoboam and Jeroboam during their life. And Rehoboam laid him to sleep with his fathers and was buried in the city of David,

and Abiah his son reigned in his stead.

[Chpt 13] The eighteenth year of king Jeroboam began Abiah to reign over Juda, and he reigned three years in Jerusalem. His mothers name was Michaiah the daughter of Uriel of Gabaah. And there was war between Abiah and Jeroboam. And Abiah made a battle with an Host of fighting men of four hundred thousand chosen men. And Jeroboam put in array to fight against him, with eight hundred thousand picked men and strong.

And Abiah stood up upon Zemaraim an hill in mount Ephraim and said: hear me thou Jeroboam and all Israel. Becometh it not you to know how the Lord God of Israel gave the kingdom of Israel to David for ever, even to him and to his sons, with a salted covenant. But Jeroboam the son of Nabat the servant of Salomon the son of David, rebelled against the Lord. And there gathered to him lewd men and unthrifties, and prevailed against Rehoboam the son of Salomon: for Rehoboam was young and tender hearted and not strong enough for them.

And now ye think to prevail against the kingdom of the Lord in the hand of the sons of David, because ye be a great multitude and have with you the golden calves which Jeroboam made you for Gods. And have ye not cast out the priests of the Lord the sons of Aaron, and the Levites, and have made you priests like the nations of other lands: even whosoever cometh and filleth his hand with an ox and seven rams, the same is made priest to them that are no Gods.

But with us is the Lord our God whom we have not forsaken, and the priests of the sons of Aaron ministering unto the Lord, and the Levites in office, burning unto the Lord every morning and every evening burntofferings and sweet cense: and the showbread put in order upon a pure table: and the candlestick of gold with the lamps of the same, to be lighted every evening. For we keep the watch of the Lord our God: but ye have forsaken him. Moreover see, God is with us in the forward, and his priests, and the roaring trumpets to cry alarm against you. Ye children of Israel fight not with the Lord God of your fathers: for it will not prosper with you.

But for all that Jeroboam sent men privily above to come behind upon them: and so they were before Juda, and the layers in wait were behind them. And when Juda turned and saw the battle behind and before, they cried unto the Lord, and the priests blew the trumpets and the men of Juda gave a shout. And as the men of Juda shouted, God smote Jeroboam and all Israel before Abiah and Juda. And the children of Israel fled before Juda, and the Lord delivered them into the hands of Juda. And Abiah and his people slew a great slaughter of them: so that there were stricken down dead of Israel five hundred thousand

chosen men. And so the children of Israel were brought under at that time, and the children of Juda prevailed: because they leaned unto the Lord God of their fathers. And Abiah followed after Jeroboam and won certain cities from him: Bethel with the towns belonging thereto, and Jesanah with the towns that longed thereto, and Ephron with her towns. And Jeroboam recovered not strength again in the days of Abiah. And at the last the Lord plagued him, that he died.

And Abiah waxed mighty, and took him fourteen wives, and begat twenty two sons and sixteen daughters. The rest of the acts of Abiah and his ways and his doings are written in the story of the Prophet Ado. And when Abiah was laid to sleep with his fathers, they buried him in the city of David, and Asa his son reigned in his stead. In whose days the land was quiet ten years.

[Chpt 14] And Asa did that was good and right in the eyes of the Lord his God, and took away the altars of strangers and the hillaltars, and brake the Images and cut down the groves, and commanded Juda to seek the Lord God of their fathers, and to do according to the law and commandment. And he put away out of all the cities of Juda, the hillaltars and the idols: for the kingdom was quiet before him. And he built strong cities in Juda: because the land was in rest, and he had no war in those years. For the Lord had given him rest.

And therefore he said to Juda: let us build these cities and compass them with walls and towers, gates and bars, while we have the land quiet. For we have fought the Lord our God: and because we have fought him, he hath given us rest on every side. And so they built and prospered. And Asa had an Army that bare shield and spear, out of Juda three hundred thousand, and out of Benjamin that bare shield and drew bows two hundred and eighty thousand, and were all strong men.

And there came out against them Zarah the Morian with an Host of ten hundred thousand, and three hundred chariots, and came as far of Maresa. And Asa went out to him, and they put in array to battle in the valley of Zephatah beside Maresa. And Asa cried unto the Lord his God and said: Lord, it is all one with thee to help them that have no power, with few or with many: help us O' Lord our God, for we trust to thee, and in thine name be come against this multitude. Thou art the Lord our God. let not man prevail against thee.

And the Lord smote the black Moors before Asa and Juda, that they fled. And Asa and the people that was with him, followed after them as far as Gerar. And the black Moors were overthrown, that there bode none alive of them, but were destroyed of the Lord and of his Host. And they carried away a mighty great prey. And they smote all the cities round about Gerar. For the fear of the Lord

came upon them. And they robbed all the cities for there was exceeding much to be robbed in them. And thereto they smote the tents of cattle and carried away plenty of sheep and camels, and returned to Jerusalem.

[Chpt 15] And the spirit of God came upon Azariah the son of Obed. And he went out against Asa and said to him: hear me Asa and all Juda and Benjamin. The Lord is with you, while ye be with him, and if ye shall seek him, he will be found of you: but and if ye shall forsake him, he will forsake you. There will come many days in Israel, in which there shall be no true God nor priest that teacheth, nor any law. And in their tribulation they shall turn unto the Lord God of Israel and shall seek him, and he shall be found of them. And in those days there shall be no peace to them that go out and in. But great vexation upon the inhabitors of all lands. For one nation shall destroy another, and one city another: for God will trounce them with all adversity. But pluck you up your hearts and let not your hands faint, for your works shall be rewarded.

When Asa heard those words and the prophecy of Azariah the son of Obed the Prophet, he took courage and put away the abominations out of all the land of Juda and Benjamin, and out of the cities which he won in mount Ephraim, and renewed the altar of the Lord that was before the porch of the Lord. And he gathered all Juda and Benjamin, and the strangers with them out of Ephraim, Manasse and Simeon. For there fell many to him out of Israel, when they saw that God was with him. And they assembled at Jerusalem the third month of the fifteen year of the reign of Asa. And they offered unto the Lord that same time of the spoil which they had brought seven hundred oxen and seven thousand sheep.

And they made a covenant to seek the Lord God of their fathers, with all their hearts and all their souls: so that all that sought not the Lord God of Israel, should die for it, whether he were small or great, man or woman. And they sware unto the Lord with a loud voice and shouting and with trumpets and horns. And all Juda rejoiced in the oath, for they had sworn with all their hearts, and sought him with all their lust, and he was found of them. And the Lord gave them rest round about.

And thereto king Asa put Maacah his mother out of authority, because she had made an idol in a grove: and brake down her idol and stamped it and burnt it by the brook Cedron. But they put not the hillaltars out of Israel: nevertheless the heart of Asa was pure all his life. And he brought into the house of God the dedicate gifts which he and his father had dedicated in gold, silver and other Jewels. And there was no more war unto the thirty fifth year of the reign of

Asa.

[Chpt 16] In the thirty sixth year of the reign of Asa, came Baasa king of Israel against Juda and built Ramah, to the intent that he would let none that pertained to Asa king of Juda, have passage in and out. Whereupon Asa fetched out silver and gold out of the treasures of the house of the Lord and of the kings house, and sent it to Benhadad king of Siria, that dwelt at Damasco, and said. There is a confederation between me and thee, and so was between my father and thine, wherefore I have sent thee silver and gold, that thou go and break thine appointment with Baasa king of Israel, that he may depart from me. And Benhadad granted unto king Asa, and sent the captains of his army against the cities of Israel. And they beat Aion, Dan, Abelmaim and all the store cities of Nephthali. And when Baasa heard that, he left building of Ramah and let his work cease. And then Asa the king took all Juda and carried away and stones and timber of Ramah wherewith Baasa was abuilding: and he built therewith Gabaa and Mazpah.

At that same time Hanani the sear, came to Asa king of Juda and said to him: because thou trustedest in the king of Siria, and trustest not in the Lord thy God, therefore is the host of the king of Siria escaped out of thine hand. Were not the black moors and they of Libia a great host with exceeding many chariots and horsemen? And yet because thou trustedest in the Lord, he delivered them into thine hands. For the eyes of the Lord behold all the earth, to strength the hearts of them that are whole with him. Herein thou hast done foolishly, and therefore from henceforth thou shalt have war. Whereupon Asa was wroth with the sear and put him in the converting house, for he was displeased with him because of that. Moreover Asa oppressed certain of the people the same season.

The deeds of Asa both first and last, are written in the book of the kings of Juda and Israel. And the thirty ninth year of his reign Asa fell sick of his feet, and that his disease exceeded. And thereto in his sickness he asked no counsel of the Lord, but of Physicians. And at the last Asa fell on sleep with his fathers and died when he had reigned fifty one years. And they buried him in his own sepulcher which he had made in the city of David, and laid him in the bed which he had filled with sweet odors of diverse kinds, made by the craft of the apothecaries. And they did exceeding great cost about burying of him.

[Chpt 17] And Jehosaphat his son reigned in his stead and was mightier than Israel. And he put soldiers in all the strong cities of Juda, and set rulers both in the land of Juda and also in the cities of Ephraim which Asa his father had won. And the Lord was with Jehosaphat, because he walked in the old ways

of his father David, and sought not Baals: But sought the Lord God of his father and walked in his commandments and not after the doings of Israel. Therefore the Lord stablished the kingdom in his hand and all Juda brought him presents, that he became exceeding rich and glorious. And his heart was courageous in the ways of the Lord, and he put down yet more of the hillaltars and groves out of Juda.

And the third year of his reign he sent of his Lords: Benhail, Abdiah, Zachariah, Nathanael and Michaah to teach in the cities of Juda: and with them Semeiah, Nathaniah, Zabadijah, Asahel, Semiramoth, Jehonathan, Adoniah, Thobiah and Thobodoniah Levites: and with them Elisama and Joram priests. And they taught in Juda, and had the book of the law with them, and went about throughout all the cities of Juda and taught the people.

And the fear of the Lord fell upon all the kingdoms of the lands that were round about Juda, that they durst not war with Jehosaphat. And the Philistines brought Jehosaphat gifts and tribute silver. And thereto the Arabians brought him of sheep, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats. And so Jehosaphat prospered and grew up on high. And he built in Juda, castles and store cities. And he had great substance in the cities of Juda, and fighting men and men of might in Jerusalem.

And this is the order in the houses of their fathers, of the captains over thousands in Juda: Ednah the captain and with him of fighting men three hundred thousand. And next to him Jehohanan a captain and with him two hundred and eighty thousand. And by his side Amaziah the son of Zechri willing unto the Lord, and with him two hundred thousand mighty men. And of the children of Benjamin, Eliada was a man of might, and had with him armed with bows and shields two hundred thousand. And by his side Jehosabad with whom were an hundred and eighty thousand trimmed for war. These waited on the king, besides those which the king had put in strong cities throughout all Juda.

[Chpt 18] And Jehosaphat became very rich and glorious, and joined affinity with Ahab. And after certain years he went down to Ahab to Samaria. And Ahab slew sheep and oxen plenteously for him and for the people that came with him, and entreated him to go up unto Ramoth in Galaad. And Ahab king of Israel said to Jehosaphat king of Juda: wilt thou go with me to Ramoth in Galaad? And he answered him, I will be as thou, and my people shall be as thine and we will be with thee in the war.

But Jehosaphat said unto the king of Israel: ask I pray thee the word of the

Lord. And the king of Israel gathered together of the Prophets four hundred men, and said unto them: shall we go to Ramoth in Galaad to fight, or shall I cease? And they said, go: the Lord shall deliver it into the kings hand. And Jehosaphat said, is there yet here never a Prophet more of the Lords, that we might ask of him? And the king of Israel said to Jehosaphat, there is yet one, to ask the Lord by him: But I hate him, for he never prophesieth me good, but always evil, one Micheah the son of Jemla. And Jehosaphat said: let not the king say so.

Then the king of Israel called one of his chamberlains and said: fetch hither quickly Micheah the son of Jemla. And the king of Israel and Jehosaphat king of Juda sat either of them on his seat in their apparel, in a threshing floor beside the gate of Samaria, and all the Prophets prophesying before them. And one Zedekiah the son of Chananah made him horns of iron and said, thus saith the Lord: with these thou shalt winnow Siria until thou hast brought them to nought. And all the Prophets prophesied even so saying: Go up to Ramoth in Galaad and prosper, for the Lord shall deliver it into the hand of the king.

And the messenger that went to call Micheah, spake to him saying: behold, the words of the Prophets are pleasant to the king with one assent, let thy words I pray thee, be like one of theirs, and speak that which is pleasant. And Micheah said: as truly as the Lord liveth, even what my God saith, that will I speak. And when he was come to the king, the king said to him: Micheah, shall we go to Ramoth in Galaad to fight, or shall I be in rest? And he answered: go ye and prosper, for the Lord shall deliver it into your hands. But the king said to him: how often times shall I adjure thee that thou say nothing but truth to me, in the name of the Lord.

Then he said: I see all Israel scattered in the mountains, as sheep that have no shepherd. And the Lord said: these have no master, let them return every man to his house in peace. Then said the king of Israel to Jehosaphat, did I not tell thee, that he would not prophesy good unto me, but evil?

And he answered: therefore hear ye the word of the Lord. I saw the Lord sit upon his seat, and all the company of heaven standing on his right hand and on his left. And the Lord said: who shall deceive Ahab king of Israel, that he may go and be overthrown at Ramoth in Galaad. And while one said thus and another that, there came out a spirit and stood before the Lord and said: I will deceive him. And the Lord said to him, how? And he said: I will go out and will be a lying spirit in the mouths of all his prophets. And the Lord said, thou shalt deceive him and shalt prevail, go out and do even so. And now behold the Lord

hath put a lying spirit in the mouths of all these thy prophets, and yet the Lord hath spoken evil against thee. And Zedekiah the son of Chananah, went to and smote Micheah upon the cheek, and said: by what way went the spirit of the Lord from me, to speak in thee? And Micheah said: thou shalt see the day when thou shalt run from chamber to chamber, for to hide thyself. Then said the king of Israel, take ye Micheah and deliver him to Amon the governor of city, and to Joas the kings son and say, thus saith the king: put this fellow in prison, and feed him with bread and water of tribulation, until I come again in peace. And Micheah said: if thou come again in peace, then hath not the Lord spoken in me. And Micheah said moreover, hearken to ye people every one of you. And so the king of Israel and Jehosaphat went up to Ramoth in Galaad. Then said the king of Israel to Jehosaphat: change thee and get thee to battle, but see thou have thine own apparel upon thee. And the king of Israel changed himself, and they went to battle. But the king of Siria commanded the captains of his chariots saying: see that ye fight not against small or great, save against the king of Israel only.

And when the captains of the chariots saw Jehosaphat, they had *went he had been the king of Israel, and therefore compassed about him, to fight. But Ichosaphat cried out, and the Lord help him, and God *tysed them away from him. For when the captains of the chariots perceived that it was not the king of Israel, they turned back again from him. And a certain man drew his bow ignorantly and smote the king of Israel between the Joints of his *habergeon. And he said to the chariot man, turn thine hand and carry me out of the host, for I am hurt. And the battle arose that day. Howbeit the king of Israel continued standing in his chariot against the Sirians until evening. And about the *son going down he died.

**went (maybe wete knew, thought?)*

**tysed (enticed?... "in" ticed ?) *habergeon: short sleeveless coat of chain mail armor. *son: sonne exactly as found in the text other places see sun spelled sunne.*

[Chpt 19] And Jehosaphat king of Juda returned to his house safe and sound to Jerusalem. And Jehu the son of Hanani the sear, went out against him and said to king Jehosaphat: oughtest thou to help the wicked, and to love them that hate the Lord. In this verify is the wrath of the Lord upon thee. Neverthelater there are good things found in thee, in that thou hast put away groves out of the land, and hast prepared thine heart to seek God. And as Jehosaphat dwelt at Jerusalem, he went to again and went among the people

from Bersabe to mount Ephraim, and brought them again unto the Lord God of their fathers. And he set Judges in the land, throughout all the strong cities of Juda, city by city, and said to the Judges take heed what ye do: for ye be not Judges in the law of man, but of God, which is with you in the words of the law. Wherefore let the fear of the Lord be with you, and take heed and do it. For there is no unrighteousness in the Lord our God nor regarding of persons, nor taking of rewards.

Moreover in Jerusalem did Jehosaphat set of the Levites and of the priests and of the ancient heads of Israel, over the customs of the Lord and causes of strife. And then they returned again to Jerusalem. And he charged them saying: do even so in the fear of the Lord with truth and pure heart. And whatsoever come to you of your brethren that dwell in their cities, between blood and blood, law, commandment, ordinances and customs: see that ye warn them, that they trespass not against the Lord, lest wrath come upon you and on your brethren. Thus do and ye shall not offend. And see here Amariah the priest which is head over you in all matters of the Lord, and Zabadiah the son of Ismael a ruler in the house of Juda, he is over all causes concerning the king, with officers of the Levites before you. Take courage to you and go upon it, and the Lord shall be with the good.

[Chpt 20] After that came the children of Moab and the children of Ammon and with them the Ammonites against Jehosaphat to battle. And there came that told Jeshosaphat saying: there cometh a great multitude against thee from the other side the sea out of Siria. And see they be in Hasason Thamar which is Engadi. And Jehosaphat feared and set himself to seek the Lord, and proclaimed fasting throughout all Juda. And Juda gathered themselves together to ask counsel of the Lord. And thereto there came out of all the cities of Juda to seek the Lord. And Jehosaphat stood in the congregation of Juda and Jerusalem in the house of the Lord before the new court and said: Lord God of our fathers, art not thou God in heaven, and reignest not thou on all the kingdoms of the heathen? And in thine hand is power and might, that no man can stand before thee. Art not thou our God which didst cast out the inhabitors of this land before thy people Israel, and gavest it to the seed of Abraham thy lover for ever? And they dwelt therein and have built thee a temple therein unto thy name, and said: when evil cometh upon us, as the sword of judgement, pestilence or hunger: then if we stand before this house and before thee (for thy name is in this house) and shall cry unto thee in our tribulation, thou shalt hear and help.

And now behold, the children of Ammon and Moab and mount Seir, by which thou wouldest not let Israel go, when they came out of Egypt: but they departed from them and destroyed them not. And see, how they reward us, to come for to cast us out of thy possession which thou hast possessed us with all. O' our God, wilt thou not judge them? for we have no might against this great company that cometh against us. Neither know we what to do: but our eyes be unto thee.

And as all Juda stood before the Lord with their young ones, their wives and their children: the spirit of the Lord came upon Jahasiel the son of Zachariah the son of Banaiah the son of Jeiel the son of Mathaniah a Levite of the sons of Asaph, even as he was in the midst of the congregation. And he said: hearken all Juda and the inhabitants of Jerusalem, and also king Jehosaphat. Thus saith the Lord unto you: be not afeard or faint hearted by reason of this great multitude. For the war is not yours, but Gods. And tomorrow ye shall go down to them: see, they come up at Zis, and ye shall meet them in the flags of the brook before the wilderness of Jeruel. Moreover it belongeth not to you for to fight this quarrel: but step forth and stand and behold the help of the Lord which is with you: fear not, nor let your heart fail you, O ye of Juda and of Jerusalem. Tomorrow go out to them: for the Lord is with you.

And Jehosaphat bowed himself with his face to the city, and all Juda and the inhabitants of Jerusalem fell before the Lord, to bow themselves unto the Lord. And the Levites and the children of the Cahathites and of the Corahites stood up, to praise the Lord God of Israel with a loud voice on high. And so they arose early in the morning and get them out unto the wilderness of Thekua. And as they went out Jehosaphat stood and said: hear me Juda and the inhabitants of Jerusalem. Believe in the Lord your God, and so shall ye continue: and believe his prophets and so shall ye prosper. And he gave the people counsel, and set the singers of the Lord and them that praised in holy apparel, to go out before the army and to say: praise the Lord for his mercy lasteth ever. And what time they began to laud and praise, then the Lord set layers await against the children of Ammon and Moab and mount Seir, to destroy them utterly and to wipe them out. And when they had made an end of the inhabitants of Seir, then they help to destroy each other.

And when Juda came to Mazpah in the wilderness, they looked unto the multitude. And behold, they were dead carcasses fallen to the earth, and none escaped. And Jehosaphat and his people went to rob away the spoil of them and found among them abundance of goods and raiment and of pleasant Jewels, and caught from them more than they could carry away: so that they were three days

in gathering of the spoil, it was so much. And the fourth day they assembled in the valley of blessing, for there they blessed the Lord. And therefore they called the name of the said place the valley of blessing unto this day. And so all the men of Juda and Jerusalem returned and Jehosaphat among the thickest of them, for to go again to Jerusalem with gladness: for the Lord had made them to rejoice of their enemies. And they came to Jerusalem with psalteries and harps and trumpets, even unto the house of the Lord. And the fear of God fell in the kingdoms of all lands, when they had heard that the Lord fought against the enemies of Israel. And so the realm of Jehosaphat was in tranquillity: for his God had given him rest on every side.

And Jehosaphat reigned upon Juda, and was thirty five years old when he began to reign, and reigned twenty five years in Jerusalem. And his mothers name was Asuba the daughter of Silhi. And he walked in the way of Asa his father and bowed not therefrom, to do that was pleasant in the sight of the Lord. How be it they put not down the hillaltars, neither did the people yet prepare their hearts unto the God of their fathers. The rest of the acts of Jehosaphat first and last are written in the works of Jehu the son of Hanani, which noted them in the book of the kings of Israel.

After this Jehosaphat king of Juda joined himself with Ohoziah king of Israel, which was a wicked doer. And he coupled himself with him, to make ships to go to Tharsis. And they made the ships in Azion Gaber. And Elieser the son of Dodanah of Maresa prophesied against Jehosaphat: saying: because thou hast joined thyself with Ohoziah the Lord hath broken thy works. And the ships were broken that they were not able to go to Tharsis.

[Chpt 21] Jehosaphat laid him to rest with his fathers, and was buried with his fathers in the city of David and Jehoram his son reigned in his room: which Jehoram had other brethren, sons of Jehosaphat, Asariah, Jehiel, Zachariah, Asariah, Michael and Sephatia. All these were the sons of Jehosaphat king of Juda. And their father gave them many great gifts in silver, gold and other precious things with strong cities in Juda: but the kingdom he gave to Jehoram, because he was the eldest. And when Jehoram was up upon the kingdom of his father and settled, he slew all his other brethren with the sword, and diverse of the Lords of Israel thereto. Jehoram was thirty two years old when he began to reign, and he reigned eight years in Jerusalem. And he walked in the ways of the kings of Israel, like as did the house of Ahab (for a daughter of Ahab was his wife) and he wrought evil in the eyes of the Lord. How be it the Lord would not destroy the house of David, because of the covenant that he had made with

David, as he promised to give a light to him and to his sons for ever.

In his days the Edomites departed from under the hand of Juda and made them a king. And Jehoram went forth with his lords and all his chariots with him and rose by night and laid on the Edomites. Which compassed him in and the captains of his chariots. And so Edom departed from under the hand of Juda unto this day. That same time also did Iobnah depart from under his power, because he left the Lord God of his fathers. Moreover he made hillaltars in the mountains of Juda, and cause the inhabiters of Jerusalem to commit adultery, and he thrust Juda out of the way.

And there came a writing to him from Eliah the prophet of this tenor. Thus saith the Lord God of David thy father: because thou walkedst not in the ways of Jehosaphat thy father and in the ways of Asa king of Juda, but walkedst in the ways of Asa king of Israel and hast made Juda and the dwellers of Jerusalem go awhoring, like to the whoring of the house of Ahab, and hast thereto slain thy brethren that were thy fathers house, which were better than thou: Therefore behold the Lord will smite thee with a mighty plague in thy folk, in thy children, in thy wives and in thy goods. And thou shalt have much disease through infirmity in thy bowels, until thy bowels fall out by reason of thy sickness, day by day.

And the Lord stirred up against Jehoram the spirit of the Philistines and the Arabians that border on the black moors. Which came against Juda and all to tare the land, and carried away all the substance that was found in the kings house, and thereto his sons and his wives: so that there was never a son left him save Jehoahaz his youngest son. And after all that, the Lord smote him in his bowels with an incurable disease. And in process of time, even about the end of two years, his guts fell out by reason of his sickness: and so he died of evil diseases. But they made him no bonfire, like the bonfires of his fathers. When he began to reign, he was twenty seven years old, and reigned in Jerusalem eight years. And he walked not pleasantly and they buried him in the city of David: but not in the sepulcher of the kings.

[Chpt 22] And the inhabiters of Jerusalem made Ohoziah his youngest son king in his stead. For the men of war that came with the Arabians in the host, had slain all his elder sons. And so Ohoziah the son of Jehoram king of Juda, was made king. Two and forty years old was he when he began to reign, and reigned one year in Jerusalem. His mothers name was Athaliah the daughter of Amri. And he walked also in the ways of the house of Ahab, for his mother was his counsellor for to do evil. Wherefore he did that displeased the Lord like to

the house of Ahab, for they were his counsellors after the death of his father, to his destruction. And he also walked after their counsel. And Jehoram son of Ahab king of Israel went to fight with Hazael king of Siria at Ramoth in Galaad: and they of Ramoth wounded him. Wherefore he returned to be healed in Jezreel of the wounds which were given him at Ramoth, when he fought with Hazael king of Siria. And Ohoziah the son of Jeroam king of Juda went down to see Jehoram the son of Ahab at Jezreel, because he was diseased. For it was thrust into Ohoziah of God to go to Jehoram, and that when he was come, he should go out with Jehoram against Jehu the son of Namsi whom the Lord had anointed to destroy the house of Ahab.

And as Jehu was executing justice upon the house of Ahab. He found the Lords of Juda and the sons of the brethren of Ohoziah that waited on Ohoziah, and he slew them. And he sought Ohoziah, and they caught him where he was hid in Samaria, and brought him to Jehu. And when they had slain him they buried him: because (said they) he was the son of Jehosaphat which sought the Lord with all his heart. And there was none of the house of Ohoziah that could obtain to be king.

For Athaliah the mother of Ohoziah, when she saw her son was dead, arose and spake with all the seed of the kingdom of the house of Juda. But Jehosabeath the daughter of the king took Jehoas the son of Ohoziah and stole him from among the kings sons that were slain, and put him and his nurse in a sleeping chamber. And so Jehosabeath the daughter of king Jehoram and wife of Jehoiada the priest (because she was the sister of Ohoziah) hid him from Athaliah that she slew him not. And he was with them hid in the house of God six years. And Athaliah reigned over the land.

[Chpt 23] And in the seventh year Jehoiada took heart, and made a bond with the captains of hundreds: Azariah the son of Jehoram, Ismael the son of Johanan, Azariah the son of Obed, Maaciah the son of Adaiah and Elisaphat the son of Zechri. And they went about in Juda and gathered the Levites out of all the cities of Juda and the ancient heads of Israel: and they came to Jerusalem. And all the congregation made a bond with the king in the house of God. And Jehoiada said to them: behold, the kings son must reign over the children of David, as the Lord hath said.

This it is therefore that ye shall do. The third part of you priests and Levites which come in the Sabbath day, shall keep the doors and another third part shall be in the kings house and another third part shall be in the gate of the foundation, and all the people shall be in the courts of the house of the Lord.

And there shall none come into the house of the Lord, save the priests and the Levites that minister. They shall go in, for they are holy: and all the people shall keep the watch of the Lord. And the Levites shall compass the king round about, and every man his weapon in his hand: and whatsoever other man come into the house of the Lord, he shall die for it, and they shall be with the king, as he cometh in and as he goeth out.

And the Levites and all Juda did in all things as Jehoiada the priest commanded, and took every man his men: both them that came in and them that went out the sabbath day: for Jehoiada the priest did let none of the companies depart. And Jehoiada the priest delivered to the captains of hundreds spears and shields and bucklers that pertained to king David and were in the house of God. And he set all the people and every man his weapon in his hand, from the right corner of the house to the left corner of the house, along by the altar and the house round about the king. And they brought out the kings son and put upon him the crown and the testimony, and made him king. And Jehoiada and his sons anointed him and said: God save the king.

When Athaliah heard the noise of the people running and praising the king, she went among the people into the house of the Lord. And when she saw the king stand at his pillar in the entering, and the Lords and trumpets about the king, and all the people of the land rejoicing and blowing with trumpets, and the singers with instruments of music teaching to praise. Then she rent her clothes and cried: treason, treason. And Jehoiada the priest went out with the captains of hundreds that were appointed to govern the host and said to them: have her out without the arrays and whosoever followeth her, let him be slain with the sword. For the priest said: slay her not in the house of the Lord. And they laid hands on her, and when she was come out to the entering of the horsegate in the kings house, they slew her there.

And Jehoiada made a bond between him and all the people and the king, to be the Lords people. And all the people went to the house of Baal and destroyed it, and brake his altars and his images, and slew Mathan the priest of Baal before the altars. And Jehoiada put the offices of the house of the Lord in the hands of the priests the Levites, which David had divided in companies for the house of the Lord, to offer burntofferings unto the Lord, as it is written in the law of Moses, with rejoicing and singing, as it was ordained by David. And he set porters unto the gates of the house of the Lord, that none that was unclean in any point should enter in.

And he took the captains of hundreds and the nobles, and the governors of the

people and all the folk of the land, and brought the king down out of the house of the Lord, and they went through the high gate in the kings house, and set the king upon the seat of the kingdom. And all the people of the land rejoiced, and the city was in tranquillity: but they slew Athaliah with the sword.

[Chpt 24] Jehoas was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mothers name was Zebiah of Bersabe. And Jehoas did that pleased the Lord all the days of Jehoiada the priest. And Jehoiada gave him two wives, and he begat sons and daughters.

It chanced after that, that Jehoas was minded to mend the house of the Lord. And upon that he gathered together the priests and the Levites and said to them: go out through the cities of Juda and gather of all Israel silver, to strength the house of your God, year by year, and see that ye haste the thing: howbeit the Levites were slack. Then the king called Jehoiada that was the chiefest, and said to him: Why requirest thou not of the Levites to bring in, out of Juda and Jerusalem the sum appointed by Moses the servant of the Lord, and by the congregation of Israel, for the tabernacle of witness. For wicked Athaliah and her children had broken the house of God, and had thereto bestowed all the dedicate gifts of the house of the Lord, about Baals.

Wherefore at the kings commandment, they made a coffer, and set it at the gate of the house of the Lord: and made proclamation through Juda and Jerusalem to bring in to the Lord the taxation of Moses the servant of God, which he set upon Israel in the wilderness. And the Lords and all the people rejoiced and brought in and cast into the coffer until it was full. And when the time came that the chest should be brought in by the hands of the Levites at the appointment of the king, when they saw that there was much money: then came the kings scribe and one appointed by the high priest, and poured out that was in the coffer, and then took it and carried it to his place again, and thus they did day by day, and gathered much money.

And the king and Jehoiada gave it to workmen that wrought upon the house of the Lord, and hired Masons and carpenters to redress the house of the Lord, and so did they artificers in iron and brass, to repair the house of the Lord. And the workmen wrought and the work mended through their hands: and they made the house of God as it ought to be, and strengthened it. And when they had finished it, they brought the rest of the money to the king and Jehoiada, and therewith were made vessels for the house of the Lord: even vessels to minister withal and to serve for burntofferings as ladies and vessels of gold and silver. And they offered burntofferings in the house of the Lord continually all the days of

Jehoiada. And Jehoiada waxed old and full of years and died. And hundred and thirty years old was he when he died. And they buried him in the city of David among the kings because he had done good in Israel, and on God and on his house. And after the death of Jehoiada, came the Lords of Juda and made obeisance to the king. And then he hearkened unto them. And so they left the house of the Lord God of their fathers, and served groves and Images. And then came there wrath upon Juda and Jerusalem, for this their trespasses sake. Notwithstanding yet God sent Prophets to them, to bring them again unto the Lord. And they testified unto them. But they would not hear.

And the spirit of God came upon Zachariah the son of Jehoiada the priest, and he stepped up above the people and said to them. Thus saith God: why transgress ye the commandments of the Lord? ye shall therefore not prosper, but as ye have forsaken him, so shall he forsake you. Whereupon they conspired against him and stoned him with stones, at the commandment of the king: even in the court of the house of the Lord. And so Jehoas the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said: the Lord see and require a reckoning.

And when the year was out, the host of the Sirians came against him: and they came to Juda and Jerusalem, and destroyed all the Lords of the people from among the people and sent all the spoil of them unto the king to Damasco. And though the army of Siria came with a small company of men, yet the Lord delivered a very great host into their hands, because they had forsaken the Lord God of their fathers. And thereto they served Jehoas according.

And as soon as they were departed from him, though they left him in great diseases: yet his own servants conspired against him for the blood of the children of Jehoiada the priest, and slew him on his bed. And when he was dead, they buried him in the city of David: but not in the sepulchers of the kings. And these are they that conspired against him: Zabad the son of Samaath an Ammonite and Jehosabad the son of Simrith a Moabite. And his sons and the sum of the tax that came to him, and the foundation of the house of God, are written in the story of the book of kings. And Amaziah his son reigned in his stead.

[Chpt 25] Amaziah was twenty five years old when he began to reign, and he reigned twenty nine years in Jerusalem. His mothers name was Jehoiadan of Jerusalem. And he did that pleased the Lord: but not with the whole heart. And as soon as he was settled in the kingdom, he slew them that killed the king his father. But he slew not their children as it is written in the law, even in the book

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of Moses to whom the Lord commanded saying: the fathers shall not die for the childrens causes, nor the children for the fathers, but every man shall die for his own sin. And Amaziah gathered Juda together and made captains over thousands and over hundreds in the houses of their fathers throughout all Juda and Benjamin. And he numbered them from twenty years and above, and found them three hundred thousand lusty men able to go to battle, and that could handle spear and shield. And he hired thereto an hundred thousand fighting men out of Israel, for an hundred talents of silver.

But there came a man of God to him and said: king, let not the army of Israel go with thee: for the Lord is not with Israel neither with any of the house of Ephraim. Or else if thou needs wilt, then go and do it, and make thyself strong to battle: and thou shalt see, that God shall make thee fall before thine enemies. For God hath power to help or to cast down. And Amaziah said again to the man of God, what shall we do then, for the hundred talents which I have given unto the host of Israel? And the man of God said: the Lord is able to give thee much more than that.

And then Amaziah severed that army that was come to him out of Ephraim, to go home again. Wherefore they were exceeding wroth with Juda, and returned to their own home in great anger.

And Amaziah took heart and carried out his host and went to Saltdale. Where he slew of the children of Seir ten thousand. And other ten thousand the children of Juda took alive, and carried them unto the top of a rock and cast them down from the top of the rock that they all to burst: but the men of the army which Amaziah had turned back and would not let go with his people to battle, ran upon the cities of Juda from Samaria unto Bethhoron and slew three thousand of them and won much spoil.

And it chanced, after that Amaziah was come from the slaughter of the Edomites, and had brought the Gods of the children of Seir, he set them up to be his Gods, and bowed himself before them and burned cense unto them. Wherefore the Lord was wroth with Amaziah and sent to him a prophet, and said to him: why seekest thou the Gods of the people which were not able to deliver their own people out of thine hands? And as the prophet spake to him, he said to the prophet: have men made thee of the kings counsel? cease, lest thou be beaten. And the prophet ceased and said: I am sure that God hath taken counsel to destroy thee, because thou hast done this, and obeyest not my counsel.

Then Amaziah king of Juda took advice and sent to Joas the son of Jehoahaz

the son of Jehu king of Israel and said: come, and let us see each other. And Joas king of Israel sent again to Amaziah king of Juda saying: a thistle in Libanon sent to a Cedar tree of Libanon saying: give thy daughter to my son to wife. But there came the wild beasts of Libanon and trod down the thistle. Thou thinkest: see, I have beaten the Edomites, therefore thine heart ariseth to glorify thyself. Now bide at home: what needeth thee to provoke to evil, that thou perish and Juda with thee.

But Amaziah rested not: for it came of God, even to deliver them into the hands of their enemies: and that because they had sought the Gods of the Edomites. And Joas king of Israel came up: and they saw either other, both he and Amaziah king of Juda at Bethsames in Juda. And Juda was put to the worse before Israel, and fled every man to his tent. And Joas king of Israel took Amaziah king of Juda the son of Jehoas the son of Ohoziah at Bethsames: and brought him to Jerusalem, and tare the wall of Jerusalem from the gate of Ephraim unto the corner gate, four hundred cubits long. And he took all the gold and silver and all the Jewels that were found in the house of God with Obed Edom and the treasure of the kings house and hostages, and returned to Samaria.

And Amaziah the son of Jehoas king of Juda lived after the death of Joas son of Jehoahaz king of Israel fifteen years. The rest of the acts of Amaziah first and last are written in the book of the kings of Juda and Israel. And after that time that Amaziah did turn away from the Lord, they conspired treason against him in Jerusalem: and he fled to Lachis. Whither they sent after him and slew him there, and brought him up with horses and buried him with his fathers in the city of Juda.

[Chpt 26] Then all the people of Juda took Oziah which was sixteen years old, and made him king in the room of his father Amaziah. And he built Eloth and brought it again to Juda after the king was laid to rest with his fathers. Sixteen years old was Oziah when he began to reign, and he reigned fifty two years in Jerusalem. His mothers name was Jecaliah of Jerusalem. And he did that pleased the Lord, in all points as did his father Amaziah. And he sought God while Zachariah the teacher to see God lived: and as long as he sought the Lord, God made him prosper.

And he went to battle against the Philistines and brake down the walls of Geth, and the walls of Jabneh and the walls of Asdod, and built cities about Asdod and among the Philistines. And God help him against the Philistines and against the Arabians that dwelt in Gurbaal, and against the Meunites. And the

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Ammonites gave tribute to Oziah, and his name spread abroad even to Egypt: for he played the man and exceeded. Moreover Oziah built towers in Jerusalem over the corner gate, and over the valley gate, and over other corners, and made them strong. And he built towers in the wilderness and digged many wells. For he had much cattle, both in the valley and also in the plain: and plowmen and vinedressers in the mountains and in Carmel, for he loved husbandry.

And Oziah had an host of fighting men that went out to war in the army and were told and numbered by Jeiel the scribe and Maasiah an officer, under the hand of Hananiah one of the kings Lords. And the whole number of the ancient heads of the men of might were two thousand and six hundred and under the hands of them was the army of the host, three hundred and seven thousand, and five hundred that made war with might and strength, to help the king against his enemies. And Oziah provided them throughout all the host, shields, spears, helmets, habergeons, bows and slings for stones. And he made engines in Jerusalem by the craft of artificers to be on the towers and corners, to shoot arrows and great stones with all. And his name spread far abroad, for he was wonderfully help, until he was become mighty.

And in his greatness his heart arose, that he was marred: and transgressed against the Lord his God. For he went into the temple of the Lord to burn cense upon the altar of incense. But Asariah the priest went in after him with four score priests of the Lord that were bold men. And they stepped to Oziah the king and said to him: it pertaineth not to thee Oziah to burn cense unto the Lord, but to the priests the children of Aaron that are consecrate for to burn incense. Come out of the sanctuary, for thou hast trespassed, and it shall be no worship to thee before the Lord God.

And Oziah was wroth and had cense in his hand to offer, and in his indignation against the priest, the leprosy sprang in his forehead before the priests in the house of the Lord, even beside the incense altar. And Asariah the chief priest with all the other priests looked upon him: and behold he was a leper in his forehead, and they vexed him thence. And thereto he was fain to go out, because the Lord had plagued him. And Oziah the king continued a leper unto the day of his death and dwelt in an house at liberty: how be it, he was cast out of the house of the Lord. And Joatham his son had the governance of the kings house and judged the people of the land. The rest of the acts of Oziah both first and last, did Isaiah the prophet the son of Amos write. And when Oziah was laid to rest with his fathers, they buried him with his fathers in the field of burial of the kings. For they said: he is a leper. And Joatham his son

reigned in his stead.

[Chpt 27] Joatham was twenty five years old when he began to reign, and reigned sixteen years in Jerusalem. His mothers name was Jerusah the daughter of Zadoc. And he did that pleased the Lord in all points as did his father Oziah: save, that he came not to the temple of the Lord, and that the people did yet corrupt themselves. He built the high gate of the temple of the Lord, and on the wall Ophel he built much. Moreover he built cities in the mountains of Juda, and in the wood country he built castles and towers.

And he fought with the king of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand quarters of wheat and as much barley. So much also did the children of Ammon give him the second year and the third too. And Joatham became mighty, because he directed his way before the Lord his God.

The rest of the acts of Joatham and all his wars and his ways are written in the book of the kings of Israel and Juda. He was twenty five years old when he began to reign, and reigned sixteen years in Jerusalem. And when Joatham was laid to rest with his fathers, they buried him in the city of David: and Ahaz his son reigned in his stead.

[Chpt 28] Ahaz was twenty years old when he began to reign, and reigned sixteen years in Jerusalem. And he did not that pleased the Lord, as did his father David: but walked in the ways of the kings of Israel, and made thereto Baals of metal. And he offered cense in the valley of the children of Hennon, and burnt his children in fire after the abomination of the nations which the Lord cast out before the children of Israel. And he offered burnt cense in hillaltars and on mountains and under every green tree.

Wherefore the Lord his God delivered him into the hand of the king of the Sirians: which beat him and carried away a great multitude of his captive into Damasco. And thereto he was delivered into the hand of the king of Israel which slew of his a mighty slaughter. For Phakeh the son of Romeliah slew in Juda an hundred and twenty thousand in one day, and all fighting men: and that because they had forsaken the Lord God of their fathers. And Zechri a mighty man in mount Ephraim slew Maasiah the kings son and Asrich the Lord steward of household, and Elcanah that was next to the king. And the children of Israel took prisoners of their brethren two hundred thousand wives, sons and daughters, and thereto carried away much spoil of them, and brought it to Samaria.

But there was a prophet of the Lords named Obed which went out to the host

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which came to Samaria and said to them: see, because the Lord God of your fathers was wroth with Juda, he delivered them into your hands. And ye have slain them with cruelty that reacheth up to heaven. And now ye purpose to keep under the children of Juda and Jerusalem and to make them bondmen and bondwomen. What other thing do ye (ye unhappy) then offend the Lord your God. But now hear me, and deliver the captives again which ye have taken of your brethren: for the great wrath of the Lord is upon you?

And certain of the heads of the children of Ephraim, as Asariah the son of Johanan, Barachiah the son of Mesimeloth, Jehezekiah the son of Selum and Amasa the son of Hadalai stood up against them that came from war, and said unto them: ye shall not bring in the captives hither. For where we have offended the Lord already, ye intend to add more to our sins and trespass. For our trespass is great already, and there is fierce wrath upon Israel: And upon that the men of arms left the captives and the spoil before the Lords and all the congregation.

And there arose certain appointed thereto by name, and took the prisoners and clothed all that were naked among them, of the spoil, and arrayed them and shoed them and gave them to eat and to drink and anointed them, and carried all that were feeble of them upon asses and brought them to Jericho the city of *Paulme trees fast by their brethren: and then returned to Samaria again.

And at that same time king Ahaz sent unto the kings of Assur to have help. And the Edomites came yet again and slew of Juda and carried away some captives. And the Philistines invaded the cities in the low country and the south of Juda: and took Bethsames, Aialon, Gaderoth and Socoh with the towns longing thereto, and Thimna with the towns of the same, and Gimso with her towns, and dwelt therein. For the Lord brought Juda low, because of Ahaz king of Juda which made Juda naked and transgressed against the Lord. And Thiglah Palneser king of Assur came upon him and besieged him, but prevailed not against him. For Ahaz took away out of the house of the Lord and out of the kings house and out of the Lords houses, and gave unto the king of Assur, though it help him not. And thereto in the very time of his tribulation did king Ahaz trespass yet more against the Lord. For he offered unto the Gods of them of Damasco which beat him and said, because the Gods of the Sirians help them, therefore will I offer to them, that they may help me also. But they were his destruction and the destruction of all Israel. And Ahaz gathered together the vessels of the house of God and brake them, and shut up the doors of the house of the Lord, and made him altars in all corners of Jerusalem. And in all the

cities of Juda city by city he made hillaltars to burn incense unto other Gods, and angered the Lord God of his fathers. The rest of his acts and all his ways both first and last are written in the book of the kings of Juda and Israel. And when Ahaz was laid to rest with his fathers, they buried him in the city of Jerusalem: but brought him not unto the sepulchers of the kings of Juda. And Hezekiah his son reigned in his stead.

**Paulme tree: is the exact spelling, refers palm trees.*

[Chpt 29] Hezekiah began to reign when he was twenty five years old, and reigned twenty nine years in Jerusalem. And his mothers name was Abiah the daughter of Zachariah. And he did that was right in the sight of the Lord in all points as did David his father. He opened the doors of the house of the Lord in the first year and first month of his reign, and he repaired them. And he brought in the priests and the Levites and gathered them together into the east street: and said unto them.

Hear me ye Levites: purify yourselves and hallow the house of the Lord God of your fathers, and bring out the filthiness out of the holy place. For our fathers have trespassed and done evil favouredly in the eyes of the Lord our God: and have forsaken him, and turned away their faces from the habitation of the Lord and turned to their backs. And beside that they have shut up the doors of the porch and quenched the lamps and have neither burned cense nor offered burntofferings in the holy place unto the God of Israel.

Wherefore the wrath of the Lord fell on Juda and Jerusalem: and he scattered them and made them so thin that men hiss at it, even as ye see with your eyes. For see, our fathers were overthrown with the sword and our sons, our daughters and our wives were carried away captive for the same cause. Now have I in my heart to strike a covenant with the Lord God of Israel: that his wrath may cease. Now therefore my sons be not negligent: for the Lord had chosen you to stand before him, and for to minister and burn offerings to him.

Then the Levites arose: Nahath the son of Amasai and Joel the son of Asariah being of the children of the Cahathites: and the sons of Merari, Kis the son of Abdi and Asariah the son of Jehaleleel: and of the Gersonites, Joah the son of Simma and Eden the son of Joah: and of the sons of Elizaphan, Simri and Jeiel: and of the sons of Asaph, Zachariah and Mathaniah: and of the sons of Heman, Jehiel and Semei; and of the sons of Jeduthun, Semaiah and Oziel. And they gathered their brethren and purified themselves, and then went at the

commandment of the king by the word of the Lord, for to cleanse the house of the Lord. And the priests went into the house of the Lord to cleanse it, and brought out all the uncleanness that they found in the temple of the Lord, and in the court of the house of the Lord. And the Levites took it and carried it out into the brook Cedron. They began the first day of the first month to purify, and came the eighth day to the porch of the Lord: so that they had purged the house of the Lord in eight days in the sixteenth day of the first month they made an end.

And then they went into Hezekiah the king and said: we have cleansed all the house of the Lord, and the altar of burntofferings with all his vessels, and the showbread table with all his apparel: and thereto all the vessels which king Ahaz did cast aside when he reigned and transgressed, them we have repaired and sanctified: and see, they are before the altar of the Lord. And Hezekiah the king rose early and gathered the Lords of the city and went up to the house of the Lord. And there were brought seven oxen, seven rams, seven lambs and seven kids to be a sinoffering for the kingdom, for the sanctuary and for Juda. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

And they slew the oxen: and the priests received the blood and sprinkled it on the altar: and they slew the rams and sprinkled the blood upon the altar: and they slew the lambs and sprinkled the blood upon the altar. And then they brought forth the kids of the sin offering before the king and the congregation which put their hands upon them. And the priests slew them and offered the blood of them upon the altar, to make satisfaction for all Israel: for the king said: that the burntoffering and the sinoffering should serve for all Israel. And they set the Levites in the house of the Lord with cymbals, psalteries and harps according to the commandments of David and of Gad the kings sear of visions and of Nathan the prophet. For so was the commandment of the Lord through the hand of his prophets. And so the Levites stood with the instruments of David, and the priests with trumpets. And Hezekiah commanded to offer the burntoffering upon the altar. And when the burntoffering began, the song of the Lord began, and the trumpets with the instruments of David king of Israel. And all the congregation bowed themselves, and the singers sang, and the trumpets blew, and continued until the burntoffering was finished.

And when they had made an end of the burntoffering, the king and all that were with him kneeled down and bowed themselves and gave praise and thanks. And Hezekiah the king and the lords bade the Levites to praise the Lord with

the words of David and of Asaph the sear of visions. And the Levites praised that they rejoiced again, and the other stooped and bowed themselves.

And Hezekiah answered and said: now that ye have filled your hands to the Lord, go to and bring in the sacrifices and thankofferings into the house of the Lord. And the congregation brought in the sacrifices and thankofferings, and all that were willing brought burntofferings. And the number of the burntofferings which the congregation brought in was seventy oxen and an hundred rams and two hundred lambs: and all for burntofferings to the Lord. And beside that they dedicated six hundred oxen and three thousand sheep.

But the priests were too few, and were not able to slay all the burntofferings. Wherefore their brethren the Levites help them till the work was ended, and until the priests were sanctified. For the Levites were purer hearted to sanctify themselves then the priests. And thereto the burntofferings were many with the fat of the peaceofferings and the drinkofferings that belonged to the burntofferings. And so the service pertaining to the house of the Lord went forward. And Hezekiah rejoiced and all the people, that God had made the folk so ready: for the thing was suddenly done.

[Chpt 30] And Hezekiah sent to all Israel and Juda: and thereto wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to offer passover unto the Lord God of Israel. And the king held a counsel with his Lords and all the congregation at Jerusalem to keep the feast of passover in the second month. For they could not keep it at that time: for there were not priests enough sanctified, neither was the people gathered together to Jerusalem. And the thing pleased the king and all the congregation. And they decreed that it should be proclaimed throughout all Israel from Bersabe to Dan, that they should come and hold the feast of the passover unto the Lord God of Israel at Jerusalem: for they had not often done it, as it is written how they should.

And the messengers went with letters of the hand of the king and of his Lords throughout all Israel and Juda, at the commandment of the king which said: children of Israel, turn again unto the Lord God of Abraham, Isaac and Israel, and so will he turn to the remnant of you that are escaped out of the hands of the king of Assur. And be ye not like your fathers and your brethren which trespassed against the Lord of your fathers, which therefore gave them up that they are wasted as ye see. Wherefore be not stiff necked like unto your fathers, but yield yourselves unto the Lord, and come to his holy place which he hath sanctified for ever, and serve the Lord your God, that his wrath may turn from

you. For if ye turn unto the Lord, then your brethren and your children shall find compassion in the presence of them that hold them captive, that they may come again unto this land: for the Lord your God is full of mercy and compassion, and will not turn his face from you, if ye turn again to him.

And the posts went from city to city throughout the land of Ephraim and Manasseh and even unto Zabulon. But they laughed them to scorn and mocked them. Nevertheless yet diverse of Asser, Manasseh and of Zabulon meekened themselves and came to Jerusalem. And thereto the hand of God was in Juda, to make them of one accord to do the commandment of the king and the captains, which was according to the word of the Lord. And so there assembled to Jerusalem much people and a mighty great congregation, to hold the feast of sweet bread in the second month.

And they arose and put away the altars that were in Jerusalem. And thereto all the incense they did away and cast them into the brook Cedron. And they slew passover the fourteenth day of the second month. And the priests and Levites sanctified themselves for shame, and brought in the burntofferings into the house of the Lord. And they stood in their standing after their manner according to the law of Moses the man of God. And the priests sprinkled the blood receiving it of the hands of the Levites. And because there were many in the congregation that were not sanctified: and therefore did the Levites slay passover for all that were not clean to sanctify them to the Lord.

There was very much people out of Ephraim, Manasseh, Jsakar and Zabulon that were not clean, and therefore did eat passover otherwise than writing specifieth. But Hezekiah prayed for them and said: the good Lord be merciful to all that set their hearts to seek the God that is the Lord God of their fathers, though they do it not according to the cleanness of the holy place. And the Lord heard Hezekiah and healed the people. And so the children of Israel that were found at Jerusalem, held the feast of sweet bread seven days with great gladness, and the Levites and the priests praised the Lord day by day with loud instruments.

And Hezekiah spake heartily unto the Levites that had good understanding of the Lord. And they did eat that feast seven days long and offered peaceofferings and thanked the Lord God of their fathers. And the whole assembly took counsel to keep seven days more: and they held those seven days with gladness. For Hezekiah king of Juda gave for heaveofferings to the congregation a thousand oxen and seven thousand sheep. And the Lords gave to the congregation for heaveofferings a thousand oxen and ten thousand sheep. And

the priests sanctified themselves, that they were enough.

And all the congregation of Juda with the priests and Levites, and all the congregation that came out of Israel and the strangers, both that came out of the land of Israel and that dwelt in Juda, rejoiced: and there was great joy in Jerusalem. For since the time of Salomon the son of David king of Israel it happened not so in Jerusalem. And the priests and the Levites arose and blessed the people, and their voice was heard, and their prayer went up unto his holy dwelling place heaven.

[Chpt 31] And when they had finished all this: then all Israel that were found in cities of Juda, went out and brake the Images and cut down the groves, and all to brake the hillaltars and the other altars throughout all Juda and Benjamin, Ephraim and Manasseh, until they had made an end of them. And afterward all the children of Israel returned every man to his possession in their own cities.

And Hezekiah set the priests and the Levites in their order to wait by course, every man according to his office whether priest or Levite: for the burntofferings and peaceofferings, and to minister and to thank and to pray in the gates of the lodge of the Lord. And the king gave a portion of his substance for burntofferings at morning and even, and for burntofferings on the Sabbath days and new moons and other solemn feasts, according as it is written in the law of the Lord. And he bade the people that dwelt in Jerusalem to give the part of the priests and Levites, that they might be maintained in the law of the Lord. And as soon as the word came abroad the children of Israel brought abundance of first fruits of corn, wine, oil and honey, and of all manner of fruits of the field: and the tithes of all manner of things brought they in plenteously. And the children of Israel and Juda that dwelt in the cities of Juda, they also brought in the tithes of oxen and sheep, and tithes of dedicate things which were dedicated to the Lord their God, and put them on heaps. In the third month they began to lay the heaps and finished them the seventh.

And when Hezekiah and the Lords came and saw the heaps, they blessed the Lord and his people Israel. And Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadock answered him and said since they began to bring the heaveofferings into the house of the Lord, we have eaten and had enough, and yet left abundance, for the Lord hath blessed his people and thereof is this heap left. And Hezekiah bade dress up the store houses about the house of the Lord. And so they did, and carried in the heaveofferings and the tithes and the dedicate gifts even of

fidelity.

Over which Chonaniah the Levite had the rule with Semei his brother next to him. And Jehiel, Asariah, Nahath, Asael, Jerimoth, Josabad, Eliel, Jesmachiah, Mahath and Bananiah were overseers ordained by Chonaniah and Semei his brother, at the appointment of Hezekiah the king, and Asariah the ruler of the house of God. And Chore the son of Jemma the Levite porter of the East door had the oversight of the freewill offerings of God, to give heaveofferings unto the Lord, and was over things most holy. And under him were Eden, Miniamin, Jesua, Semeiah, Amariah and Secheniah, in the cities of the priests of their fidelity, to give to their brethren their portions, as well to the small as to the great.

And to the males also that were reckoned from three year and above among all that went into the house of the Lord day by day, to do service and to wait by course. And to the priests that were reckoned in the households of their fathers from twenty years and above, to wait when their courses came. And to them that were reckoned throughout all their babes, wives, sons and daughters throughout all the congregation. For to the fidelity of them did men commit their sanctified gifts. And thereto among the children of Aaron the priests were men named by name in the fields of the suburbs of all their cities, city by city, for to give portions to all the males of the priests and to all that were reckoned among the Levites.

And of this manner did Hezekiah throughout all Juda, and did that was good, right and truth, before the Lord his God. And in all the works that he began in the service of the house of God, to seek his God after the law and commandment, that did he with all his heart, and prospered.

[Chpt 32] After these deeds and truth, Sennaherib king of Assur came and entered into Juda and pitched against the strong cities and thought to draw them to him. And when Hezekiah saw that Sennaherib was come and that he was purposed to fight against Jerusalem: he took counsel with his captains and men of might, to stop the water of the fountains that were without the city: and they were content to help him. And so there gathered much people together and stopped all the wells and the brook that ran through the midst of the land, intending that the kings of Assur should not find much water when they came? And he went to lustily and built up the wall where it was broken, and made towers above upon, and yet another wall without, and repaired Mello the city of David, and made many darts and shields.

And he set Captains of war over the people and gathered them together unto

the large street of the gate of the city and spake gently to them saying: Pluck up your hearts and be strong: Be not afraid or in any wise discouraged for dread of the king of Assur, and of the great multitude that is with him: for there is one greater with us than with him. With him is an arm of flesh: But with us is the Lord our God for to help us and to fight our battles. And the people were well couraged with the words of Hezekiah king of Juda.

After that Sennaherib king of Assur sent of his servants to Jerusalem (he himself lying before Lachis, and all his kingdom with him) unto Hezekiah king of Juda and unto all Juda that were at Jerusalem saying. Thus saith Sennaherib king of Assur: wherein do ye trust, O ye that are besieged in Jerusalem? Hezekiah deceiveth you, to deliver you to death, hunger and thirst, saying: the Lord our God shall rid us out of the hand of the king of Assur. Is it not that Hezekiah that put down his hillaltars and his other altars, and commanded Juda and Jerusalem saying: before one altar ye shall bow yourselves and upon that offer also.

Moreover have ye not heard what I and my fathers have done unto the people of all lands? were the Gods of the people of other lands able to save their lands out of my hand? which of all the Gods of those nations that my fathers destroyed was it, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand? Wherefore now let not Hezekiah deceive you either persuade you of this fashion, nor yet believe him. For as no God among so many nations and kingdoms, was able to rid his people out of mine hand and the hands of my fathers: even so much less shall your God keep you out of mine hand. And yet more did his servants speak against the Lord God and against his servant Hezekiah. And thereto he wrote a letter to rail on the Lord God of Israel and spake therein saying: as the Gods of the nations of other lands have not delivered their people out of mine hand, no more shall the God of Hezekiah deliver his people out of mine hand. And they cried with a loud voice in the Jews speech unto the people of Jerusalem that were on the walls, to fear them and to dismay them, that they might have taken the city. And they spake against the God of Jerusalem, as against the Gods of the nations of the earth, which are the work of the hands of men.

But Hezekiah the king and the prophet Isaiah son of Amoz prayed concerning the thing and cried up to heaven. And the Lord sent an angel and destroyed all the men of war and the Lords and captains of the host of the king of Assur, that he turned his face with shame towards his own land. And when he was come into the house of his God, he was there overthrown with the sword even by them

that issued out of his bowels. And so the Lord saved Hezekiah and the inhabitants at Jerusalem out of the hands of Sennaherib king of Assur and of all other, and maintained them on all sides. In so much that many brought presents unto the Lord to Jerusalem and precious gifts to Hezekiah king of Juda: so that he was magnified in the sight of all nations from thenceforth.

In those days Hezekiah was sick unto the death and besought the Lord: which answered him and showed him a wonderful miracle: But Hezekiah did not according to the courtesy showed him, for his heart arose: and therefore came there wrath upon him and upon Juda and Jerusalem. Notwithstanding Hezekiah meekened himself for the arising of his heart, both he and the inhabitants of Jerusalem. Wherefore the wrath of the Lord fell not upon them in the days of Hezekiah.

And Hezekiah had exceeding much riches and honor. And he gathered him treasure of silver, gold, precious stones, spices, shields and of all manner pleasant Jewels: and made store houses for the fruits of corn, wine and oil: and stables for all manner of beasts, and folds for sheep. And he made him towns because he had cattle of sheep and oxen great abundance. For God had given him substance exceeding much. And the said Hezekiah stopped the upper water springs of Eihon and brought them down to the West side of the city of David. And Hezekiah prospered in all his works. But when the ambassadors of the Lords of Babilon were sent to him to enquire of the wonder that chanced in the land, God left him: to tempt him that all that was in his heart might be known.

The rest of the deeds of Hezekiah and his goodness are written in the vision of Isaiah the prophet the son of Amoz in the book of the kings of Juda and Israel. And then Hezekiah laid him to rest with his fathers, and they buried him in the highest sepulcher of the sons of David: and Juda and the inhabitants of Jerusalem did him worship at his death. And Manasseh his son reigned in his stead.

[Chpt 33] Manasseh was twelve years old when he was made king, and reigned fifty five years in Jerusalem. And he did wickedly in the sight of the Lord, like unto the abominations of the heathen which the Lord cast out before the children of Israel. For he went to and built again the hillaltars which Hezekiah his father had broken down. And he reared up altars unto Baals and made groves and bowed himself unto all the host of heaven and served them. And he built altars in the house of the Lord: of which the Lord hath said in Jerusalem shall my name be for ever. And he made altars unto all the host of heaven in the two courts of the house of the Lord. And he burnt his children in fire in the valley of the sons of Hennon. And he observed dismal days and

occupied witchcraft and sorcery, and maintained workers with spirits and sears of fortunes: and wrought much evil in the sight of the Lord, to anger him withal.

And he put the carved Image of an Idol which he had made, in the house of God. Of which house God said to David and to Salomon his son, in this house here in Jerusalem which I have chosen out of all the tribes, I will put my name for ever, and no more bring the seat of Israel from the land which I have ordained for your fathers. If so be they shall be diligent to do all I have commanded by Moses in all the law ordinances and manners. But Manasseh made Juda and the inhabitants of Jerusalem to error and to do worse than the heathen which the Lord destroyed before the children of Israel. And when the Lord spake to Manasseh and to his people, they attended not to him.

Wherefore the Lord brought upon them the Captains of the host of the King of Assur, which took Manasseh in an hold and bound him with chains and carried him to Babylon. And when he was in tribulation he besought the Lord his God, and humbled himself exceedingly before the God of his fathers, and made intercession to him: and he was entreated of him and heard his prayer and brought him again to Jerusalem into his kingdom. And then Manasseh knew how that the Lord was very God.

After that he built a wall without the city of David on the west side of Gihon in the brook and so forth to fish gate and round about Ophel and brought it up of a very great height, and put captains of war in all the strong cities of Juda. And he took away strange Gods and the Idol out of the house of God, and all the altars that he had built in the mount of the house of God and in Jerusalem, and cast them out of the city. And he made an altar unto the Lord and sacrificed thereon peaceofferings and thankofferings, and charged Juda to serve the Lord God of Israel. Nevertheless the people did offer still in the hillaltars, how be it unto the Lord their God only. The rest of the acts of Manasseh and his prayer unto his God, and the words of the sears of visions that spake to him in the name of the Lord God of Israel, are written among the deeds of the kings of Israel. And his prayer and how he was heard, and all his sin and trespass, and the places where he made hillaltars and set up groves and carved Images before he was meekened, are written among the deeds of the sears of visions. And when Manasseh was laid to rest with his fathers, they buried him in his own house: and Amon his son reigned in his room. Amon was twenty two years old, when he began to reign, and reigned two years in Jerusalem. And he did that displeased the Lord like unto Manasseh his father, for Amon sacrificed to all the carved Images which Manasseh his father made, and served them, and

meekened not himself before the Lord as Manasseh his father had meekened himself: But Amon trespassed greatly. Wherefore his own servants conspired against him and slew him in his own house. And the people of the land slew all that had conspired against king Amon. And thereto the people of the land made Josiah his son king in his room.

[Chpt 34] Josiah was made king when he was eight years old, and he reigned in Jerusalem thirty one years. And he did that pleased the Lord, and walked in the ways of David his father bowing neither to the right hand or to the left. In so much that the eighth year of his reign, when he was yet a lad, he began to seek after the God of David his father. And in the twelfth year he began to purge Juda and Jerusalem of hillaltars, groves, carved Images, and Images of metal: so that they brake down the altars of Baals even in his presence, and the Idols that were upon them, he caused to be destroyed. And the groves, carved Images, and Images of metal he brake and made dust of them, and strewed it upon the graves of them that had offered to them. And he burnt the bones of the priests upon the altars, and cleansed Juda and Jerusalem. And even so did he in the cities of Manasse, Ephraim, Simeon and Nephthali thereto. And in the wildernesses of them round about he plucked asunder altars and the groves and did beat them and stamp them to powder, and beat down the idols throughout all the land of Israel: and then returned to Jerusalem again.

And in the eighteenth year of his reign when he had purged the land and the temple, he sent Saphan the son of Azaliah, and Maasiah the governor of the city and Joah the son of Joahaz the recorder, to repair the house of the Lord his God. And when they came to Helkiah the high priest, men delivered them the money that was brought into the house of God, which the Levites that kept the entries had gathered of the hands of Manasse and Ephraim and of all that yet remained in Israel and of all Juda and Benjamin and of the inhabitants of Jerusalem. And they put it in the hands of the workmen that had the oversight of the house of the Lord. which gave it to the laborers that wrought on the house of the Lord, to repair and mend it, and to masons and carpenters to buy hewed stone and timber for to make couples and beams for the houses which the kings of Juda had destroyed: And the men wrought in the work of fidelity.

And the overseers of them to courage them forward, were Jahath and Obadiah Levites of the children of Merari: and Sechariah and Mesulam of the children of the Cahathites, and as many other of the Levites as could skill of instruments of Music. And over the bearers of burdens and over all that wrought, in whatsoever workmanship it were, were there scribes, officers and porters of the

Levites.

And as they brought out the money that was brought into the house, Helkiah the priest found the book of the law of the Lord given by Moses. And Helkiah answered and said to Saphan the scribe: I have found the book of the law in the house of the Lord, and gave the book to Saphan. And Saphan carried the book to the king, and brought the king word again, saying: all that was committed to thy servants, that do they. And they have poured out the money that was found in the house of the Lord and have delivered into the hands of the overseers of the workmen. And then Saphan the scribe showed the king, saying: Helkiah the priest hath given me a book, and he read it before the king.

And when the king had heard the words of the law, he tare his clothes, and commanded Helkiah and Ahikam the son of Saphan and Abadon the son of Micah and the said Saphan the scribe and Asaia a servant of the kings, saying: go and enquire of the Lord for me and for them that are left in Israel and Juda concerning the words of the book that is found. For great is the wrath of the Lord that is fallen upon us, because our fathers kept not the word of the Lord, to do after all that is written in this book.

And Helkiah with them that pertained to the king went to Holdah a prophetess wife of Selum the son of Thekohath the son of Masarah keeper of the wardrobe (which prophetess dwelt in Jerusalem in the second ward) and they communed so with her. And she said unto them: thus saith the Lord God of Israel, tell ye the man that sent you to me. Even thus saith the Lord: see, I will bring evil upon this place and upon the inhabiters thereof, even all the curses that are written in the book which they have read before the king of Juda, because they have forsaken me and have offered unto other Gods to anger me with all manner works of their hands, therefore is my wrath set on fire against this place and shall not be quenched.

And as for the king of Juda which sent you to enquire of the Lord, so shall ye say unto him: thus saith the Lord God of Israel concerning the words which thou hast heard. Because thine heart did melt and thou didest meek thyself before God, when thou heardest his words against this place and against the inhabiters thereof: and humblest thyself before me, and tarest thy clothes and weepst before me, that have I heard also saith the Lord. Behold I will take thee to thy fathers and thou shalt be put in thy grave in peace, and thine eyes shall not see all the mischief that I will bring upon this place and upon the inhabiters of the same, And they brought the king word again. Then the king sent and gathered together all the elders of Juda and Jerusalem. And the king went up into the

house of the Lord, and all the men of Juda and the inhabitants of Jerusalem and the Priests and Levites and all the people great and small: and read all the words of the book of the covenant that was found in the house of the Lord. And the King stood at his standing and made a covenant before the Lord, to follow the Lord and to keep his commandments, his witnesses and his statutes with all his heart and with all his soul and to fulfil the words of the appointment written in the said book.

And he made to come forth all that were found in Jerusalem and Benjamin, and the inhabitants of Jerusalem promised to keep the covenant of the God which was the God of their fathers. And Josiah put away all manner of abominations out of all lands that pertained to the children of Israel, and brought all that were found in Israel, to serve the Lord their God. And they turned not aside from after the Lord God of their fathers as long as he lived.

[Chpt 35] And Josiah held the feast of passover unto the Lord in Jerusalem, and they slew passover in the fourteenth day of the first month. And he set the priests in their offices and aided them in the service of the house of the Lord. And he said to the Levites that taught throughout all Israel and were sanctified unto the Lord: put the holy ark in the house which Salomon the son of David king of Israel did build, ye need not to bear it upon your shoulders. Wherefore now serve the Lord your God and his people Israel. And prepare yourselves by your ancient households and companies, according to the writing of David King of Israel, and the writing of Salomon his son. And stand in the holy place according to the divisions of the ancient households of your brethren the children of the people, and after the division of the ancient households of the Levites, and kill passover, sanctify and prepare your brethren that they may do according to the word of the Lord by the hand of Moses.

And Josiah gave to the common people in lambs and kids, for passoverofferings only, unto all that were present thirty thousand by tale, and three thousand oxen, even of the kings substance. And his Lords gave willingly both unto the people and also unto the priests and unto the Levites. Helkiah, Zachariah and Jehiel, rulers of the house of God, gave unto the priests for passoverofferings two thousand and six hundred lambs and kids, and three hundred oxen. And Conaniah with Semeiah and Nathaneel his brethren, and Hasabiah and Jaiel and Josabad Lords of the Levites, gave unto the Levites five thousand passover offerings, and five hundred oxen.

And so the service went forward: and the priests stood in their places, and the Levites in their companies at the kings commandment. And they slew passover:

and the priests sprinkled the blood receiving it of the Levites, and the Levites stripped the beasts. And they fetched away the burntofferings, to give them unto the common people as they were divided by ancient houses, for to offer unto the Lord, like as it is written in the book of Moses. And so did they with the oxen too. And they dressed the passover with fire as the manner was. But the other hallowed dedicate beasts they *sod in pots, cauldrons and pans and divided them quickly among all the common people. And afterward they made ready for themselves and for the priests and for the children of Aaron, which were busied in offering of burntofferings and the fat until night. And therefore the Levites prepared for themselves and for the priests the sons of Aaron. And the singers the children of Asaph stood in their standing according to the commandment of David and Asaph, Heman and Jduthun the kings sear of visions: and the porters waited at every gate, and might not depart from their service: But their brethren the Levites prepared for them. And so all the service of the Lord went forward the said day, in offering passover of burntofferings upon the altar of the Lord, according to the commandment of king Josiah.

And so the children of Israel that could be found, offered passover the same time and kept the feast of sweet bread seven days. And there was no passover like to that, kept in Israel from the time of Samuel the prophet: neither did any of the kings of Israel hold such a passover feast as did Josiah and the priests and Levites and all Juda, and as much of Israel as could be had, and the inhabiters of Jerusalem. And this passover was holden in the eighteenth year of the reign of Josiah.

After all this, when Josiah had finished the temple, Necho king of Egypt came up to fight against Carcamis upon Euphrates, and Josiah went out against him. And the other sent messengers to him saying: what have I to do with thee thou king of Juda? I came not against thee now at this time, but against an house with whom I have war, and God bade me haste. Leave off therefore and meddle not with God which is with me, lest he destroy thee. Nevertheless Josiah turned not his face from him, but made him ready to fight with him, and hearkened not unto the words of Necho out of the mouth of God. And when he was come to fight in the valley of Magedo, the shooters shot against the king Josiah. And the king said to his servants: carry me away for I am sore hurt. And his servants had him out of the chariot and put him in another, and brought him to Jerusalem where he died and was buried in the sepulcher of his fathers. And all Juda and Jerusalem mourned for Josiah. And Jeremiah lamented Josiah, and all singing men and singing women speak of Josiah to this day, and made it an ordinance in

Israel: and they be written in lamentations. The rest of the acts of Josiah and his goodness in following the writing of the law, and his deeds first and last are written in the book of the kings of Israel and Juda.

**sod (boiled)*

[Chpt 36] And the people of the land took Jehoahaz the son of Josiah and made him king for his father in Jerusalem. And Jehoahaz was twenty three years old when he began to reign, and he reigned three months in Jerusalem. For the king of Egypt put him down at Jerusalem and merced the land in an hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim his brother king upon Juda and Jerusalem, and turned his name unto Jehoiakim, but Jehoahaz his brother Necho took and carried him to Egypt. And Jehoakim was twenty five years old when he began to reign, and he reigned an eleven years in Jerusalem: and he did that displeased the Lord his God. Against him came Nabuchodonozor king of Babylon and bound him in fetters to carry him to Babylon. Thereto the king Nabuchodonozor carried off the vessels of the house of the Lord to Babylon and put them in his temple at Babylon. The rest of the acts of Jehoiakim, and his Abominations, and that was laid to his charge, are written in the book of the Kings of Israel: and Jehoiacin his son reigned in his stead. Jehoiacin was eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and did that displeased the Lord. And when the year was out, king Nabuchodonozor sent and fetched him to Babylon with the goodly vessels of the house of the Lord, and made Zedekiah his brother king over Juda and Jerusalem.

And Zedekiah was twenty one years old when he began to reign, and reigned a eleven years in Jerusalem. And he did that displeased the Lord his God, and humbled not himself before Jeremiah the prophet at the mouth of the Lord. And thereto he rebelled against Nabuchodonozor which had received an oath of him by God, and was too stiff necked and too hard hearted to turn unto the Lord God of Israel. Thereto all the rulers of the priests with the people trespassed apace after all manner of abominations of the heathen and polluted the house of the Lord which he had hallowed in Jerusalem.

And the Lord God of their fathers sent to them by his messengers, sending them betimes: for he had compassion on his people and on his dwelling place. But they mocked the messengers of God and despised their words and misused his prophets, until the wrath of the Lord so arose against his people that it was past remedy. And so he brought upon them the king of Caldeye and slew their

The Chronicles of the Kings of Juda
The Second Book

young men with the sword in their holy temple, and neither spared young man nor maiden, neither old man, neither so much as him that stooped for age: But gave all into his hand.

And all the vessels of the house of God both great and small, and the treasures of the house of God, and the treasures of the king and his lords he carried to Babylon every whit. And they burnt the house of God and brake down the walls of Jerusalem and burnt all the palaces thereof with fire with all the goodly stuff thereof, and marred it. And he carried away them that had escaped the sword, to Babylon, where they were servants to him and his children, until the kingdom of Persia began to rule, to fulfil the word of the Lord by the mouth of Jeremiah, until the land had her pleasure of her Sabbaths: for as long as she lay desolate, she kept Sabbath until she had fulfilled seventy years.

And the first year of Cyrus king of Persia to finish the word of the Lord by the mouth of Jeremiah, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all this kingdom, and thereto to set it up in writing, saying: Thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me, which hath charged me to build him an house in Jerusalem that is in the land of Juda. Wherefore whosoever is among you of all his people, the Lord his God be with him, and let him go up.

The end of the second book of the Chronicles
of the kings of Juda

[Chpt 1] In the first year of Cyrus king of Persia, (that the word of the Lord spoken by the mouth of Jeremy might be fulfilled) the Lord stirred up the spirit of Cyrus king of Persia, that he caused it to be proclaimed throughout all his empire, yee and by writing also, saying: Thus saith Cyrus the king of Persia: The Lord God of heaven hath given me all the kingdoms of the land and hath commanded me to build him an house at Jerusalem in Judah. Whosoever now among you is his people, the Lord God be with him, and let him go up to Jerusalem in Judah, and build the house of the Lord God of Israel. He is the God that is at Jerusalem. And whosoever remaineth yet in any manner of place (where he is a stranger) let the men of his place help him with silver and gold, with good cattle, beside the which they willingly offer, for the house of God at Jerusalem.

Then got up the principle fathers of Judah and Benjamin, and the priests and the Levites, and all they whose spirit God had raised to go up, and to build the house of the Lord at Jerusalem. And all they that were about them, strengthened their hand with vessels of silver and gold, with goods and cattle, and jewels, beside that which they gave of their own free will. And King Cyrus brought forth of the vessels of the house of the Lord, which Nabuchodonozar had taken out of Jerusalem, and put in the house of his gods. But Cyrus the king of Persia brought forth by Mithridates the treasurer, and numbered them unto Sesbazar the prince of Judah. And this is the number of them: thirty basins of gold, and a thousand basins of silver, nine and twenty knives, thirty cups of gold, and of other silver cups four hundred and ten, and of other vessels a thousand. So that all the vessels both of gold and silver, were five thousand and four hundred. Sesbazar brought them all up, with them that came up out of the captivity of Babylon unto Jerusalem.

[Chpt 2] These are the children of the land that went up out of the captivity, (whom Nabuchodonozor the king of Babylon had carried away unto Babylon) and came again unto Jerusalem and in Judah, every one unto his city, and came with Zorobabel: Jesua, Nehemiah, Seraiah, Raelaiah, Mardochai, Belsan, Mesphar, Begavai, Rehum and Baanah. This is now the number of the men of the people of Israel: The children of Pharos, two thousand, an hundred, and two and seventy: the children of Saphathiah, three hundred and two and seventy: The children of Arath, seven hundred and five and seventy . The children of Pahath Moab among the children of Jesua Joab, two thousand eight hundred and twelve. The children of Elam, a thousand two hundred and four and fifty. The children of Zethua, nine hundred and five and forty . The children of Sacai,

seven hundred and threescore: The children of Bani, six hundred and two and forty. The children of Bebai, six hundred and three and twenty. The children of Asgad, a thousand two hundred and two and twenty. the children of *Adonikam, six hundred and six and sixty. The children of Beguai, two thousand and six and fifty. The children of Adin, four hundred and four and fifty. The children of Ater of Hezekiah, eight and ninety. The children of Bezai, three hundred and three and twenty. The children of Jorath, an hundred and twelve. The children of Hasum, two hundred and three and twenty. The children of Gebar, five and ninety. The children of Bethlehem, an hundred and three and twenty. The men of Netopha, six and fifty. The men of Anathoth, an hundred and eight and twenty. The children of Asmaueth, two and forty. The children of Kariath Jarim, Cephirah, and Beeroth, seven hundred and three and forty. The children of Ramah and Gabaah, six hundred and one and twenty. The men of Machmas, an hundred and two and twenty. The men of Bethel and Ai, two hundred and three and twenty. The children of Nebo, two and fifty. The children of Magbis, an hundred and six and fifty. The children of the other Elam, a thousand, two hundred four and fifty. The children of Harim, three hundred and twenty. The children of Lodhadid, and Ono, seven hundred and five and twenty. The children of Jericho, three hundred and five and forty. The children of Senaah, three thousand and six hundred and thirty.

The priests. The children of Jedaiah of the house of Jeshua, nine hundred and three and seventy: The children of Emer, a thousand, and two and fifty. The children of Phashur, a thousand, two hundred and seven and forty: The children of Harim, a thousand and seventeen.

The Levites. the children of Jeshua and Cadmiel, of the children of Hodaviah, four and seventy. The singers, the children of Asaph, an hundred and eight and twenty. The children of the doorkeepers. The children of Selum, the children of Ater, the children of Talmon, the children of Akub, the children of Hatita, the children of Sobai: all together an hundred and nine and thirty.

The Nethinims, the children of Ziha, the children of Hasupha, the children of Tabaath, The children of Ceros, the children of Sieha, the children of Phadon, The children of Lebanah, the children of Hagabah, the children of Acub, The children of Hagab, the children of Samlai, the children of Hanan, The children of Gadel, the children of Gahar, the children of Reaiah, The children of Razin, the children of Necuba, the children of Gasan, The children of Usa, the children of Phasseah, the children of Bessar, The children of Asneh, the children of Meunim, the children of Nephussim, The children of Bacbuc, the children of

Hacupha, the children of Harhur, The children of Bezeluth, the children of Mahira, the children of Harsa, The children of Barcom, the children of Sisara, the children of Thamah, The children of Neziah, the children of Hatipha.

The children of Solomons servants, the children of Sotai, the children of Sophereth, the children of Pharuda, The children of Jaalah, the children of Darcon, the children of Gedell, The children of Saphatiah, the children of Nattill, the children of Pochereth of Zebaim, the children of Ami. All the Nethinims, and the children of Solomons servants, were all together three hundred and two and ninety.

And these went up also, Thelmelah, Tel Harsa, Cherub, Addon, and Emer: but they could not show their fathers house, nor their seed, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, six hundred and two and fifty. And of the children of the priests. The children of Hobaiah, the children of Hacos, the children of Berzilai, which took one of the daughters of Berzilai the Galaadite to wife, and was counted among the same names: These sought the register of their birth, and found none, therefore they were, put from the priesthood. And the Hathirsatha said unto them, that they should not eat of the most holy, till there rose up a priest with light and perfectness.

The whole congregation as one man, was two and forty thousand, three hundred and threescore, Beside their servants and maidens, of whom there were seven thousand, three hundred and seven and thirty. And they had two hundred singing men and women, seven hundred and six and thirty horses, two hundred and five and forty Mules, four hundred and five and thirty Camels, and six thousand, seven hundred and twenty Asses. And certain of the chief fathers, when they came to the house of the Lord at Jerusalem, they offered willingly unto the house of God, that it should be set in his place, and gave after their ability unto the treasure of the work, one and three score thousand drams, and five thousand pound of silver, and an hundred priests garments. So the priests and the Levites, and certain of the people, and the singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

**Adonikam Here is your 666 ...Adonai = from the Hebrew: (parallel with Yahweh) Kam= rises up. MAN will rise up claiming to be parallel with God. Plainly: claiming to be able as GOD to destroy the earth, cause plagues, raise from the dead, heal,make peace over nations etc...Yet is evil masked as good ...denying Christ Lord over all the kings of the earth ...by God's hand; Yet claim of their own.*

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[Chpt 3] And when the seventh month came, and the children of Israel were now their cities, the people came together even as one man, unto Jerusalem. And there stood up Jesua the son of Josedec, and his brethren the priests, and Zorobabel the son of Salathiel and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And the altar set they upon his sockets (for there was a fearfullness among them because of the nations and the lands) and offered burnt offerings thereon unto the Lord, in the morning and at evening. And held the feast of tabernacles as it is written, and offered burnt offerings daily in order, according to the custom, day by day. Afterward the daily burnt offering also, and of the new Moons and of all the feasts of the Lord that were hallowed, and all manner of free will offerings, which they did of their own freewill unto the Lord.

Upon the first day of the seventh month began they to offer burnt sacrifices unto the Lord. But the foundation of the temple of the Lord was not yet laid. Nevertheless they gave money unto the masons and the carpenters, and meat and drink and oil unto them of Zidon and of Tyre, to bring Cedar timber from Libanus by See unto Joppa, according to the commandment of Cyrus king of Persia.

In the second year of their coming unto the house of God at Jerusalem, in the second month, began Zorobabel the son of Salathiel, and Jeshua the son of Josadec, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem, and appointed the Levites from twenty years old and above, to see that the work of the house of the Lord went forward. And Jesua stood with his sons and his brethren, and Cadmiel with his sons and the children of Judah, to further the workmen of the house of God, namely the children of Henadad with their children and their brethren the Levites.

And when the builders laid the foundation of the temple of the Lord, the priests stood in their array, with trumpets. And the Levites the children of Asaph with cymbals, to praise the Lord, after the manner of David king of Israel. And they sang together, giving praise and thanks unto the Lord, because he is gracious, and because his mercy endureth forever upon Israel. And all the people shouted loud in praising the Lord, because the foundation of the house of the Lord was laid. Many also of the old priests and Levites and ancient fathers, which had seen the first house: when the foundation of this house was laid before their eyes, wept with a loud voice. And many shouted with joy, so

that the noise gave a great sound, in so much that the people could not know the joyful sound for the noise of the weeping among the people: for the people shouted with a loud cry, so that the noise was heard afar off.

[Chpt 4] But when the adversaries of Judah and Benjamin heard, that the children of the captivity builded the temple unto the Lord God of Israel, they came to Zorobabel and to the principal fathers, and said unto them: We will build with you: for we seek the Lord your God like as ye do. And we have done sacrifice unto him, since the time that Asor Hadon the king of Assur brought us up hither. But Zorobabel and Jesua and the other ancient fathers of Israel answered them: It belongeth not to you, but to us to build the house unto our God: for we ourselves will build alone unto the Lord our God of Israel, as Cyrus the king of Persia hath commanded us.

Then the flock of the land hindered the people of Judah, and made the afraid to build, and hired counsellors against them and hindered their devise, as long as Cyrus the king of Persia lived, until the reign of Darius king of Persia. But when Ahasuerus was king, in the beginning of his reign wrote they unto him a complaint against them of Judah and Jerusalem.

And in the time of Arthaxerses, wrote Bisellam, Mithridates, Tabeel, and the other of their counsel, unto Arthaxerses king of Persia. But the *scripture of the letter was written in the *Syrians speach, and was interpreted in the language of the Syrians. Rehum the chancellor, and Samsai the scribe, wrote this letter against Jerusalem to Arthaxerses the king.

We Rehum the chancellor, and Samsai the scribe, and the other of the counsel of Dina, of Axphasath, of Tarplat, of Persia, of Arach, of Babilon, of Susan, of Deha, and of Elam, and other of the people, whom the great and noble Asenaphar brought over, and set in the cities of Samaria, and other on this side the *water, and in *Ceneeth. And this is the sum of the letter that they sent unto king Arthaxerses.

*Thy servants the men on this side the water, and in Ceneeth. Be it known unto the king, that the Jews are come up from thee to us unto Jerusalem a city *seditious and *forward, and build the same, and lay the foundation of the walls thereof, and repair them. Be it known now therefore unto the king, that if this city be builded and the walls made up again, then shall not they pay tribute, toll, and yearly custom, and even unto the kings shall this hurt *redownde. But now that we all are thereby which destroyed the temple, we would no longer see the kings dishonor. Therefore sent we out, and caused the king to be certified thereof: That it may be sought in the Chronicles of thy progenitors, and so shalt

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thou find in the same Chronicles, and perceive, that this city is seditious and noisome unto the kings lands, and that they cause others also to rebel of the old, and for the same cause was this city destroyed. Therefore do we certify the king, that if this city be builded, and the walls thereof made up, thou shalt keep nothing on this side the water by reason of it.

Then sent the king an answer unto Rehum the chancellor, and to Samsai the scribe, and to the other of their counsel that dwell in Samaria, and unto others beyond the water. Peace and salutation. The letter which ye sent unto us, hath been openly read before me, and I have commanded to make search: and it is found, that this city of old, hath made insurrection against kings, and how the uproar and rebellion hath been committed therein. There have been mighty kings also at Jerusalem which have reigned over all that is beyond the water, and toll, tribute and a yearly custom was given unto them. Do ye now after this commandment, forbid the same men, that the city be not builded, till I have given commandment. Take heed now that ye be not negligent here in, lest the king have harm there through.

Now when King Arthaxerses letter was read before Rehum the chancellor and Samsai the scribe and their council, they went up in all haste to Jerusalem unto the Jews, and forbade them with violence and power. Then ceased the work of the house of God at Jerusalem, and continued so unto the second year of Darius King of Persia.

**scripture: note this word and compare all the different Bibles written to mens religious purposes *Syrians speech= exalted language of oppression, destruction. RN*

**water; note this word water as the water which is the separation of these people and those that are of God. water = testimony, witness of GOD'S TRUTH /ie Christ /ie the love of the truth RN*

**Ceneeth=from the marginal notes "peace and health" and though not found in available references, this word may be Kenath from the Hebrew "qanah" meaning to be purchased or bought, as if acquired by gain. RN *Thy servants; note that these are servants of the king (earthly ruler) *seditious =encouraging rebellion(in this case against wickedness)*forward= stubborn, contrary, disobedient *redownde= perhaps the kings rise to position from the mid/Eng: "downed" renoun RN marginal note is : Some read And the kings tribute may incur damage.*

[Chpt 5] The Prophets, Aggeus, and Zachary the son of *Ado, prophesied unto the Jews that were in Judah and Jerusalem, in the name of the God of Israel. Then gat up Zorobabel the son of Salathiel, and Jesua the son of Josedec, and began to build the house of God at Jerusalem, and with them the Prophets

of God which helped them. At the same time came to them *Thathanai, the captain on this side the water, and *Starbuzanai, and their counselors, and said thus unto them: Who hath commanded you to build this house, and to make up the walls thereof? Then told we them the names of the men, that made this building. But the eye of their God came upon the Elders of the Jews, that they could not cause them to cease, till the matter was brought before Darius, and till they had answered by letters thereunto.

This is the copy of the letter that Thathanai the captain on this side the water, and Starbuzanai, and their counselors of Apharsach, (which were on this side the water) sent unto king Darius. And this is the intent of the words that they sent unto him: Unto Darius the king, all peace. Be it known unto the king, that we came into Jewri to the house of the great God, which is builded with rough stone, and beams are laid in the walls, and the work goeth fast forth, and prospereth in their hands. We asked therefore the Elders and said unto them: Who hath commanded you to build this house, and to make up the walls thereof? We asked their names also, that we might certify thee, and have written the names of the men that were their rulers.

But they answered us with these words, and said: We are the servants of the God of heaven and earth, and build the house that was builded many years ago, which a great king of Israel builded and set up. And after our forefathers had provoked the God of heaven unto wrath, he gave them over in to the hand of Nabuchodonozor the king of Babylon, the Chaldean, which break down this house, and carried the people away unto Babylon.

But in the first year of Cyrus the king of Babylon, the same king Cyrus commanded to build this house of God, for the vessels of gold and silver in the house of God, which Nabuchodonozor took out of the temple at Jerusalem, and brought them into the temple at Babilon, those did Cyrus the king take out of the temple of Babylon, and delivered them unto Sasbazar by name, whom he made captain, and said unto him. Take these vessels, go thy way, and bring them unto the temple at Jerusalem, and let the house of God be builded in his place. Then came the same Sasbazar and laid the foundation of the house of God at Jerusalem. Since that time hath it been in building, and yet it is not finished. If it please the king now, let there be search made in the kings treasure house, which is at Babylon, whether it have been king Cyrus commandment, that the house of God at Jerusalem should be builded: and send us the kings mind concerning the same.

**Ado:Iddo = "His witness" *Tatnai = "gift" *Shethar-boznai = "star of splendor"*

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From the Hebrew: Haggai = "festive" and to keep, hold fast Zechariah = "Jehovah remembers" and Ebiasaph = "my father has gathered"

[Chpt 6] Then commanded king Darius, that search should be made in the library of the kings treasure house which lay at Babilon. *So at Egbathanis in a *castell there lieth in the land of the Meedes, there was found a book, and in it there was an act written after this manner: In the first year of king Cyrus, commanded the same king Cyrus to build the house of God at Jerusalem, in the place where the sacrifice is made, and to lay the foundation to bear threescore cubits height, threescore cubits breadth, and three walls of rough stones, one wall timber, and the expenses shall be given of the kings house. And the gold and silver vessel of the house of God, (which Nabuchodonozor took out of the temple at Jerusalem, and brought unto Babilon) shall be restored again, that they may be brought unto the temple at Jerusalem to their place into the house of God.

Get you far from them therefore, thou Thathanai, captain beyond the water, and Stharbuzzani, and your counselors, which are beyond the water, get yee away from them. Let them work in the house of God, that the captain of the Jews and their Elders may build this house of God in his place. I have commanded also, what shall be done to the Elders of Juda for the building of this house of God, that there shall diligently be taken of the kings goods, even of the rents beyond the water, and given unto these men, and that they be not hindered. And if they have need of lambs, or goats, for the burnt offering unto the God of heaven, wheat, salt, wine and oil, after the custom of the priests at Jerusalem, there shall be given them daily as is according: and see that this is done without fault, that they may offer sweet saviours unto the God of heaven, and pray for the kings life, and for his children. This commandment have I given. And what man so ever he be that altereth these words, *there shall a beam be taken from his house, and set up, and he shall be hanged thereon, and his house shall be *prized for the deed.

But the God that dwelleth in heaven, destroy all kings and people, that put their hand to alter and to break down the house of God at Jerusalem. I Darius have commanded, that this be done with diligent speed.

Then Thathanai the captain beyond the water, and Stharbuzzanai with their counselors (to whom king Darius the king had sent) did their diligence. And the Elders of the Jews builded, and they prospered through the prophesying of Aggeus the prophet and Zachary the son of Ado: and they builded, and set up

the work, according to the commandment of the God of Israel, and after the commandment of Cyrus, Darius, and Arthaxerses kings of Persia. And they performed the house unto the *third day of the month Adar, that was in the sixth year of the reign of king Darius.

And the children of Israel, the priests, the Levites, and the other children of the captivity, held a dedication of this house of God with joy, and offered at the dedication of the house of God, an hundred calves, two hundred lambs, four hundred goats: and for the sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel, and set the priests in their courses, and the Levites in their offices to minister unto God which is at Jerusalem as it is written in the book of Moses.

And the children of the captivity held Passover upon the fourteenth day of the first month: for the priests and the Levites had purified themselves, so they were all clean as one man, and killed Passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the Heathen in the land, to seek the Lord God of Israel, ate and held the feast of unleavened bread seven days with joy: for the Lord had made them glad, and turned the heart of the king of Assur unto them, so that their hands were strengthened in the work of the house of God, which is the God of Israel.

**Some read And there was found in a coffer, that was in the palace in the land of the Medes, a volume and therein was written such a memorial. MN*

**castell (castle) *prized= that is a prize for someone else. RN*

**third day = note this "third day" throughout the text of God's Truth.*

[Chpt 7] After these acts in the reign of Arthaxerses King of Persia, there went up from Babilon, Esdras the son of Saraiah, the son of Asariah, the son of Helkiah, the son of Sellum, the son of Zadoc, the son of Ahitob, the son of Amariah, the son of Asariah, the son of Maraioth, the son of Zarahiah, the son of *Dzi, the son of Boki, the son of Abisua, the son of Phinehes, the son of Eleazar, the son of Aaron the chief priest: This Esdras was a quick scribe in the law of Moses, which the Lord God of Israel did give. And the king gave him all that he required, according to the hand of the Lord his God upon him. And there went up certain of the children of Israel, and of the priests, and of the Levites, of the singers, of the porters, and of the Nethinims unto Jerusalem, in the seventh year of king Arthaxerses. And they came to Jerusalem in the fifth month, that is

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the seventh year of the king. For upon the first day of the first month devised he to go up from Babilon: and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. For Esdras prepared his heart to seek the law of the Lord, and to do it, and to teach the precept and judgement in Israel.

And this is the copy of the letter, that king Arthaxerses gave unto Esdras the priest, the scribe, which was a teacher in the words of the Lord and of his statutes over Israel. Unto Esdras the priest and scribe in the law of the God of heaven, peace and salutation. I have commanded, that all they of the people of Israel, and of the priests and Levites in my realm, which are minded of their own freewill to go up to Jerusalem, that they go with thee, being sent of the king and of the seven Lords of the counsel, to visit Judah and Jerusalem, according to the law of God, which is in thy hand: And that thou shouldest take with thee, silver and gold, which the king and the Lords of his counsel give of their own good will unto the God of Israel (whose habitation is at Jerusalem) and all the silver and gold that thou canst find in all the country of Babilon: with it that the people and priests give of their own good will unto the house of God at Jerusalem.

Take thou the same, and buy diligently with the money, calves, lambs, goats, and meat offerings and drink offerings, to be offered upon the altar of the house of your God at Jerusalem. And look what it liketh thee and thy brethren to do with the remnant of the money, ye do after the will of your God. And the vessels that are given thee for the ministration in the house of thy God, those deliver thou before God at Jerusalem.

And whatsoever thing more shall be needful for the house of thy God, which is necessary for thee to spend, let the same be given out of the kings chamber. I king Arthaxerses have commanded all the treasurers beyond the water, that look whatsoever Esdras the priest and scribe in the law of the God of heaven, requireth of you, that ye fulfill the same diligently, until an hundred talents of silver, until an hundred quarters of wheat, and until an hundred baths of wine, and till an hundred baths of oil, and salt without measure. Whatsoever belongeth to the law of the God of heaven, let the same be done with diligence for the house of the God of heaven, that there come no wrath upon the kings realm and his children.

And be it known unto you, that ye shall have no authority to require taxing and custom, yearly rents upon any of the priests, Levites, singers, porters, Nethinims, and ministers in the house of this God. But thou Esdras, (after the

wisdom of thy God that is in thy hand) set thou judges and arbiters , to judge all the people that is beyond the Jordan, even all such as know the law of thy God: and them that know it not, those see that ye teach. And whosoever will not diligently fulfill the law of thy God, and the kings law, shall have his judgment for the deed, whether it be unto death, or to be banished, or to be condemned in goods, or to be put in prison.

Praised be the Lord God of our fathers, which so hath inspired the kings heart, to garneth the house of God at Jerusalem: and hath inclined his mercy unto me in the presence of the king, and his counsellors, and before all the kings high estates. And I was comforted (according to the hand of the Lord my God over me) and so gathered I the heads of Israel together, that they might go up with me.

**Dzi (Uzi),*

[Chpt 8] These are the heads of their fathers that were named, which went up from Babilon, what time as king Arthaxerses reigned. Of the children of Phinehes, Gersom: of the children of Ithamar, Daniel: of the children of David, Hatus: Of the children of Zecaniah, of the children of Pharos, Zachary, and with him were numbered an hundred and fifty men. Of the children of Pahath Moab, Elioenai the son of Zarakiah, and with him two hundred men. Of the children of Zechaniah the son of Jahasiel, and with him three hundred men. Of the children also of Adin Abed the son of Jonathan, and with him fifty men. Of the children of Elam, Jsaiah the son of Athaliah, and with him seventy men. Of the children of Saphatia, Zabadiah the son of Michael, and with him fourscore men.

Of the children of Joab, Obadiah the son of Jehiel, and with him two hundred and eighteen men. Of the children of Selomith, the son of Josphiah, and with him an hundred and three men.

Of the children of Bebai, Zachary the son of Bebai, and with him eight and twenty men. Of the children of Asgad, Jehanan the son of Hakatan, and with him an hundred and ten men. Of the last children of Adonicam, and these were their names: Eliphelet, Jehiel, and Samaiah, and with them threescore men. Of the children of Begui, Uthai, and Zabud, and with them seventy men. And I gathered them together by the water that runneth to Ahava, and there abode we three days. And when I looked among the people and the priests, I found no Levites there. Then sent I Elieser, Ariel, Semeiah, Elnathan, Jarib, Elnathan, Nathan, Zachary, and Mosollam the rulers, and Joiarib, and Elnathan the teachers, and those sent I unto Edo the chiefest at Casphia, and I told them what

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they should say unto Edo and to his brethren the Nethinims, at Casphia.

And (according to the good hand of our God upon us) they brought us a wise man from among the children of Moholi the son of Levi the son of Israel, even Sarebia, with his sons and his brethren, eighteen. And Hasabia, and with him Jsaiah of the children of Merari, his brethren and their sons, twenty. And of the Nethinims, whom David and the Princes gave to minister unto the Levites, two hundred and twenty, all named by name.

And even there by the water of Ahaua, caused I a *fasting to be proclaimed, that we humble ourselves before our God, to seek of him a right way for us, and our children and of all our substance. For I was ashamed to require of the king, soldiers and horsemen, to help us against the enemy in the way. For we had said unto the king: The hand of our God is upon all them that seek him in goodness, and his violence and wrath is upon all them that forsake him. So we fasted, and sought this at our God, and he heard us.

And I took out twelve of the chief priests, Sarabia, Hasabia, and ten of their brethren with them, and weighed them there the silver and gold and vessels for the heave offering unto the house of our God, which the king and his lords of his counsel and princes, and all Israel that were at hand, had given to the heave offering: And there weighed I them under their hand six hundred and fifty talents of silver, and in silver vessel an hundred talents, and in gold an hundred talents, twenty cups of gold of a thousand drams, and two costly ornaments of good brass, as clear as gold, and said unto them: Ye are holy unto the Lord, therefor are these vessels holy also, and so is the silver and the gold that is given of a good will unto the Lord God of your fathers: Watch ye therefor and keep it, till ye weigh it down before the chief priests and Levites, and ancient fathers of Israel at Jerusalem in the chests of the house of the Lord. Then took I the priests and the Levites that weighed silver and gold and vessel, to bring it to Jerusalem unto the house of our God. So we breakup, from the water of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemies and *prevy waitings by the way. And we came to Jerusalem, and abode there three days. But on the fourth day was the silver and the gold, and vessel weighed in the house of our God under the hand of Meremoth the son of Uriah the priest, and with him Eleazar the son of Phinehes, and with them Josabad the son of Jesua, and Noadiah the son of Benoi the Levites, according to the number and weight of every one. And the weight was all written up at the same time.

And the children of the captivity, which were come out of prison, offered

burnt offerings unto the God of Israel: twelve bullocks for all Israel, six and six rams, seven and seventy lambs, twelve goats for a sin offering, all to the burnt offering of the Lord. And they delivered the kings commission unto the kings officers, and to the captains on this side the water. And they promoted the people and the house of God.

**fastings as the scripture maketh mention have been common humblations done before God: other for some great tribulation suffered or coming at hand or for a singular repentance and earnest forsaking of their sins, as is written in Kings 7 and 31 also in 2 Esdras 1 MN * prevy = secrets, privileged, concealed.*

[Chpt 9] When all this was performed, the rulers came to me, and said: The people of Israel, and the priests, and Levites are not separated from the nations in the lands as touching their abominations, namely of the Cananites, Hethites, Pheresites, Jebusites, Ammonites, Moabites, Egyptians, and the Amorites. For they have taken of the daughters of the same, and their sons, and mixed the holy seed with the nations in the lands: and the hand of the princes and rulers hath been principal in this trespass.

And when I heard this, I rent my clothes and my raiment, and plucked off the hair of my head and of my beard, and sat mourning. And there resorted unto me all such as feared the word of the Lord God of Israel, because of the great transgression. And I sat mourning until the evening sacrifice. And about the evening sacrifice I rose up from my heaviness, and rent my clothes and my raiment, and fell upon my knees, and spread out my hands unto the Lord my God, And said:

My God, I am ashamed, and dare not lift up my eyes unto my God: for our wickednesses are grown over our head, and our trespasses are waxen great unto the heaven. Since the time of our fathers have we been in great trespass unto this day, and because of our wickedness have we and our kings been delivered into the hand of the kings of the nations, in to the sword, in to captivity, in to spoil, and in to confusion of face, as it is come to pass this day.

But now is there a little and *sodaine graciousness come from Lord our God, so that some of us are escaped, that he may give us a nail in his holy place, that our God may light our eyes, and give us a little life in our bondage. For we are bondmen, and our God hath not forsaken us in our bondage, and hath inclined mercy unto us in the sight of the kings of Persia, that he should give us life, and promote the house of our God, and to set up the desolation thereof, and to give us an hedge in Judah and in Jerusalem.

And now O' our God, what shall we say after this: for we have forsaken thy

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commandments, which thou hast commanded by thy servants the Prophets, and said: The land unto which ye go to possess it, is an unclean land through the filthiness of the people of the lands, in their abominations wherewith they have made it full of uncleanness on every side. Therefore shall ye not give your daughters unto their sons, and their daughters shall ye not take unto your sons, and seek not their peace and wealth for ever, that ye may be strong, and enjoy the good in the land, and that ye and your children may have the inheritance of it for evermore.

And after all this that is come upon us (because of our evil deeds and great trespass) thou our God hast spared our wickednesses, and hast given us a deliverance as it is come to pass this day.

As for us, we have turned back, and have let go thy commandments, to make contract with the people of these abominations. Wilt thou then be wroth at us, till we be utterly consumed, so that nothing remain, and there be no deliverance? O' Lord God of Israel, thou art righteous, for we remain yet escaped, as it is this day. Behold in thy presence are we in our trespass, for because of it is there no standing before thee.

**sodaine =Thoroughly soaked; saturated. His grace remains today, that we might be willing , through repentance, to be thoroughly soaked in the waters of grace. Thank you Father God and thank you Jesus . RN*

[Chpt 10] And when Esdras prayed after this manner, and knowledged, wept, and lay before the house of God, there resorted unto him out of Israel a very great congregation of men and women, and children: For the people wept very sore. And Sechaniah the son of Jehiel, one of the children of Elam, answered, and said unto Esdras: We have trespassed against the Lord our God, in that we have taken strange wives of the people of the land. Now there is hope yet in Israel concerning this, therefore let us make a covenant now with our God, that we shall put away all the wives (and such as are born of them) according to the counsel of the Lord, and of them that fear the commandment of our God, that we may do according to the law. Get thee up therefore, for the matter belongeth unto thee. We will be with thee, be of good comfort, and do it.

Then rose Esdras, and took an oath of the rulers, priests, and Levites, and all of Israel, that they should do according to this word: and they sware. And Esdras stood up before the house of God, and went in to the chamber of Johanan the son of Eliasib. And when he came thither, he ate no bread, nor drank water: for he mourned because of the transgression of them that had been

in captivity.

And they caused a proclamation be made throughout Judah and Jerusalem, unto all the children which had been in captivity, that they should gather themselves together unto Jerusalem: And that whosoever came not within three days, according to the devise of the rulers and Elders, all his substance should be forfeited, and be put out from the congregation of the captivity.

Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem in three days, that is on the twentieth day of the ninth month: and all the people sat in the street before of the house of God, and trembled because of this matter, and for the rain. And Esdras the priest stood up, and said unto them: Ye have transgressed, that have taken strange wives, to make the trespass of Israel yet more: confession now therefore unto the Lord God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from the strange wives. Then answered all the congregation and said with a loud voice: Let it be done as thou hast said. But the people are many, and it is a rainy weather, and they can not stand here without, neither is this a work of one day or two, for we are many that have offended in this transgression. Let us appoint our rulers therefore in all the congregation, that all they which have taken strange wives in our cities, may come at the time appointed, and the elders of every city and their Judges with them, till the wrath of our God be turned from us for this offense.

Then were appointed Jonathan the son of Asahel and Jahasia the son of Thekuah over this matter: And Mosollam and Sabathai the Levites helped them. And the children of the captivity did even so. And Esdras the priest, and the ancient heads through the house of their fathers, and all that were now rehearsed by name, separated themselves, and sat them down on the first day of the tenth month to examine this matter. And of the first day of the first month they *made an end of all the men that had taken strange wives.

And among the children of the priests there were men found that had taken strange wives, namely among the children of Jesua the son of Josedec and of his brethren, Maasiah, and Eliezer, and Jarib, and Godoliah. And they gave their hands there upon, that they would put away their wives: and for their trespass offering to give a ram for their trespass. Among the children of Emer, Hanani, and Zabadiah. Among the children of Harim, Maasiah, and Eltah, and Semeiah, Jehiel, and Osiah. Among the children of Phashur, Elioenai, Maasiah, Ismael, Nathanael, Josabed, and Eleasah. Among the Levites, Josabed, Semei, and Kelaiah, which same is Kalithah, Pathahiah, Judah and Eleazar. Among the

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singers, Eliasib. Among the porters, Selum, Telem, and Uri.

Of Israel, Among the children of Pharos, Remiah, and Jesiah, and Melchiah, Miamin, and Eleazar, Melchiah, and Banaiah. Among the children Elam, Mathaniah, Zachary, Jehiel, Abdi, Jerimoth and Eliah. Among the children of Zethua, Elioenai, Eliasib, Mathaniah, Jerimoth, Zabad and Aziza. Among the children of Bebai, Jehohanan, Hananiah, Zabai, and Athalai. Among the children of Beoni, Mosolam, Maluch, Adaiah, Jasub, Saal, and Jerimoth. Among the children of Pahath Moab, Edna, Calal, Banaiah, Maasia, Mathaniah, Bezeleel, Benui and Manasseh. Among the children of Harim, Eliezer, Jesiah, Melchiah, Semeiah, Simeon, Ben Jamin, Malluch, and Samariah. Among the children of Hasem, Mathnai, Mathathah, Zabed, Eliphelet, Jeremi, Manasseh, and Semei. Among the children of Bani, Madai, Amram, Huel, Baneah, Cheluhi, Badaiah, Uaniah, Maremoth, Eliasib, Mathaniah, Mathanai, Jaasan, Bani, Benui, Semeiah, Salariah, Nathan, Adaiah, Machnadabai, Sasai, Sarai, Asarael, Selemiahu, Samariah, Selum, Amariah, and Joseph. Among the children of Nebo, Jaiel, Mathathiah, Zabed, Zabina, Jedai, Joel, Banaiah. All these had taken strange wives. And among the same wives there were some, that had born children.

The end of the first book of Esdras

**That is, signified their business in nominating all the men. MN*

**The Second Book of Esdras the Prophet
or the book of Nehemiah
From the Hebrew: Esdras means “help”
and Nehemiah means “Jehovah comforts”**

[Chpt 1] These are the acts of Nehemiah the son of *Hachalia. It fortun'd in the month *Casleu, in the twentieth year, that I was in the castle at Susan: and Hanani, one of my brethren, came with certain men of Judah, and I asked them how the Jews did that were delivered and escaped from the captivity, and how it went at Jerusalem. And they said unto me: The remnant of the captivity that are in the land in great misfortune and rebuke. The walls of Jerusalem are broken down, and the gates thereof are burned with fire.

When I heard these words, I sat me down and wept, and mourned two days, and fasted and prayed before the God of heaven and said: O' Lord God of heaven, thou great and terrible God, thou that keepest covenant and mercy for them that love thee and observe thy commandments: Let thine ears hearken, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray now before thee day and night for the children of Israel thy servants, and knowledge the sins of the children of Israel, which we have committed against thee.

And I and my fathers house have sinned also. We have been corrupt unto thee, in that we have not kept the commandments, statutes, and laws, which thou commandedst thy servant Moses. Yet call to remembrance the word that thou commandedst thy servant Moses, and saidest: If ye transgress, then I will scatter you abroad among the nations. But if ye turn unto me, and keep my commandments and do them: though yee were cast out unto the uttermost part of the heaven yet will I gather you from thence, and will bring you from thence, even unto the place, that I have chosen for my name to dwell there. They are thy servants, and thy people whom thou hast delivered through thy great power and mighty hand. O' Lord, let thine ears hearken to the prayer of thy servant, and to the prayer of thy servants, whos desire is to fear thy name, and let thy servant prosper this day, and grant him mercy in the sight of this man. For I was the kings butler.

**Hachalia = otherwise Helchiah *Casleu =The month Casleu (as the Jews call it) is to us November with part of December added thereto. MN*

[Chpt 2] In the month Nisan in the twentieth year of the reign of king Artaxerses, when the wine stood before him, I took up the wine, and gave it unto the king and I was heavy in his presence. Then said the king unto me: Why

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lookest thou so sadly? Thou art not sick, that is not the matter, but thou art heavy hearted. Nevertheless I was sore afraid and said unto the king: God save the kings life forever, should I not look sadly? The city of my fathers burial lieth waste and the gates thereof are consumed with fire. Then said the king unto me: what is then thy request? Then made I my prayer to the God of heaven, and said unto the king: If it please the king, and if thy servant be favored in thy sight. I be seek thee send me in to Judah unto the city of my fathers burial, that I may build it.

And the king said unto me, and so did the queen that sat by him: how long shall thy journey continue, and when wilt thou come again? And it pleased the king to send me, and I set him a time, and said unto the king: if it please the king, let him give me letters to the captains beyond the water, that they may convey me over, till I come into Judah: And letters unto Asaph the Lord of the kings wood, that he may give me wood for beams to the gates of the palace, which are hard on the house and hard on the walls of the city, and for the house that I shall enter into. And the king gave me according to the good hand of God upon me: And when I came to the captains beyond the water, I gave them the kings letters. And the king sent captains and horsemen with me.

But when Sanabalat the Horonite and Tobiah the servant of the Ammonites heard that, it grieved them sore, that there was come a man which sought the wealth of the children of Israel. And when I came to Jerusalem, and had been there three days, I gat me up in the night season, and a few men with me: for I told no man what God had given me in my heart to do at Jerusalem: and there was not one beast with me, save it that I rode upon. And I rode up by night unto valley port before the Dragon well, and to the Dongeport, and considered the walls of Jerusalem that were broken down, and the ports thereof consumed with the fire. And I went over unto the wellport, and to the kings *condite, and there was no room for my beast, that it could go under me. Then went I on in the night by the brook side, and considered the wall, and turned back and came home again to the valley port.

And the rulers knew not whither I went or what I did: for hither to had I not told the Jews and the priests, the counselors and the rulers, and the other that did labor in the work. And I said I unto them: Ye see the misery that we are in, how Jerusalem lieth waste, and how the gates thereof are burned with fire, come let us build up the walls of Jerusalem, that we be no more a rebuke. And I told

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them of the good hand of my God which was upon me: and the kings words that he had spoken unto me. And they said: then let us get up, and build: and their hands were strengthened to good.

But when Sanabalat the Horonite, and Tobiah the servant the Ammonites, and Gesem the Arabian heard it, they laughed us to scorn, and despised us, and said: what is this that ye do? Will ye fall away again from the king? Then answered I them, and said: the God of heaven he it is that causeth us to prosper: and we be his servants. Let us get up and build. As for you, ye have no portion, nor right, nor remembrance in Jerusalem.

**condite=conduit for water RN*

[Chpt 3] And Eliasib the high priest gat him up with his brethren the priests, and builded the Sheepgate. They repaired it, and set up the doors of it: even unto the tower of Meah repaired they it, namely unto the tower of Hananeel. Next unto him builded the men of Jericho. And beside him builded Sachur the son of Amri. But the fish port did the children of Asanah build, they covered it and set on the doors, locks and bars of it. Next unto him builded Marimoth the son of Uriah the son of Nakoz. Next unto him builded Mosolam the son of Barachiah the son of Mesesabeel. Next unto him builded Zadoc the son of Baana. Next unto him builded they of Thekua. But their great men put not their necks to the service of their Lord.

The old gate builded Jehoiadah the son of Paseah, and Mosolam the son of Besodiah, they covered it, and set on the doors, locks and bars of it. Next unto them builded Malatiah the Gabaon, and Jadon the Merano, men of Gibeon and of Mazpah for the seat of the captain on this side the water. Next unto him builded Usiel the son of Harhaiah the goldsmith. Next unto him builded Hananiah the **Apotecaris* son and they repaired Jerusalem unto the broad wall. Next unto him builded Raphaiah the son of Hur, the ruler of the half quarter of Jerusalem. Next unto him builded Jedaiah the son of Haremaph over against his house. Next unto him builded Hatus the son of Hasaboniah. But Melchia the son of Harim, and Hasub the son of Pahath Moab builded the other piece, and the tower beside the furnace. Next unto him builded Selum the son of Halohes the ruler of the half quarter of Jerusalem, and his daughters.

The valley gate builded Hanun, and the citizens of Zanoah. They builded it, and set on the doors, locks and bars thereof, and a thousand cubits on the wall,

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unto the Dongeport. But the Dongeport builded Melchiah the son of Rechab, the ruler of the fourth part of the vineyards: he builded it, and set on the doors, locks and bars thereof. But the Wellgate builded Selum the son of Cholhosah, the ruler of the fourth part of Masphah, He builded it, covered it, and set on the doors, locks, and bars thereof, and the wall unto the pool of Siloah by the kings garden, unto the steps that go down from the city of David. After him builded Nehemiah the son of Asbok, the ruler of the half quarter of Bethzur, until the other side over against the sepulchers of David, and to the pool Asuia and unto the house of the mighty.

After him builded the Levites, Rehum the son of Bani. Next unto him builded Hashabiah the ruler of the half quarter at Keilah in his quarter. After him builded their brethren, Bavai the son of Henadad, the ruler of the half quarter of Keilah. After him builded Ezer the son of Jesua, the ruler of Masphah the other piece hard over against the harness corner. After him builded Baruch the son of Zabai the other piece worshipfully and costly, from the corner unto the door of the house of Eliasib the high priest. After him builded Marimuth the son of Uriah the son of Hacos the other piece, from the door of the house of Eliasib even as long as the house of Eliasib extended. And after him builded the priests, the men of the country. After him builded Benjamin and Hasub over against their house. After them Asariah the son of Maasiah the son of Ananiah next to his house. After him builded Benui the son of Henadad the other piece from the house of Asariah unto the turning, and unto the corner.

After him builded Phalel the son of Usai over against the corner and the high tower, which lieth out over from the kings house, beside the court of the prison. After him Phadaiah the son of Pharos (as for the Nethinims they dwelt in Ophel, unto the Watergate, toward the east where the tower that lieth out). After him builded they of Thekua the other piece over against the great tower, that lieth outward, and unto the wall of Ophel.

But from the Horsegate forth builded the priests, every one over against his house. After them builded Zadok the son of Emer over against his house. After him builded Semeiah the son of Sechaniah the keeper of the east gate. After him builded Hananiah the son of Selemiah, and Hanun the son of Zalaph the sixth, that other peace. After him builded Mosolam the son of Barachiah over against his chest. After him builded Melchiah the goldsmiths son, until the house of the Nethinims, and of the merchants over against counsel gate, and to the parlor in

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the corner unto the Sheepgate builded the goldsmiths and the merchants.

**Apotecaris = (preparer of medicine) some read Naracaim (unknown) MN*

[Chpt 4] But when Sanabalat heard that we builded the wall, he was wroth and took great indignation and mocked the Jews and said before his brethren and the host of Samaria: What do the impotent Jews? shall they be thus *suffered shall they offer? shall they perform it in one day? shall they make the stones whole again that are brought to dust, and are burnt? And Tobiah the Ammonite beside him said: Let them build on, if a fox go up, he shall break down their stoney wall. Hear O' thou our God, how we are despised, turn their shame upon their own head, that thou mayest give them over to despising in the land of their captivity. Cover not their wickedness, and put not out their sin from thy presence: for they have provoked the builders. Yet builded we the wall, and joined it whole together, unto the half height. And the people were well minded to labor.

But when Sanabalat, and Tobiah, and the Arabians, and Ammonites, and Asdodits heard that the walls of Jerusalem were made up, and that they had begun to stop up the gaps they were very wroth, and conspired all together to come and fight against Jerusalem, and to make a hinderance therein. Nevertheless we made our prayer unto our God, and set watchmen upon the wall day and night over against them. And Judah said: the strength of the bearers is too feeble, and there is too much dust, we are not able to build the wall. And our adversaries thought: they shall not know neither see, till we come in the midst among them, and slay them, and hinder the work. But when the Jews that dwelt beside them, came out of all the places where they dwelt about us, and told us as good as ten times, then set I the people after their kindreds with their swords, spears, and bows beneath in the low places behind the wall, and looked, and gat me up, and said unto the chief men and rulers, and to the other people: Be not ye afraid of them think yee upon the great Lord which ought to be feared and fight for your brethren, sons, daughters, wives, and your houses. Nevertheless when our enemies heard that we had gotten word of it, God brought their counsel to nought, and we turned again to the wall, every one unto his labor. And from that time forth it came to pass, that the half part of the young men did the labor, and the other half part held spears, shields, bows, and

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breastplates: and the rulers stood behind all the house of Judah, which builded on the wall, and bare burdens, from those that *laded them. With one hand did they the work, and with the other held they their weapon. And everyone that builded, had his sword girded by his side, and so builded they. And the trumpeters stood beside me.

And I said unto the principal men, and rulers, and to the other people: the work is great and large, and we are separated upon the wall one far from another. Look in what place now ye hear the noise of the trumpet, resort ye thither unto us. Our God shall fight for us, and we will be laboring in the work. And the half of them held the spears from the morning spring, till the stars came forth. And at the same time said I unto the people: every one abide with his servant at Jerusalem, that in the night season we may give attendance to the watch, and to labor on the day time. As for me and my brethren, and my servants, and the men of the watch behind me, we put never off our clothes, so much as to wash ourselves.

**suffered (allowed/tolerated?) *laded = To load with or as if with cargo (baggage). To place (something) as a load for or as if for shipment (sent to one place or the other). weigh down. To take up or remove (water) with a ladle or dipper.*

[Chpt 5] And there arose a great complaint of the people, and of their wives against their brethren the Jews. And there were some that said: our sons and daughters are too many, let us take corn for them to eat, that we may live. Some said: Let us set our lands, vineyards, and houses, to pledge, and take up corn in the darth. But some said: let us borrow money of the kings tribute for our lands and vineyards. Now are our brethrens bodies as our own bodies and their children as our children: else should we subdue our sons and daughters into bondage, and some of our daughters are subdued already, *and no strength is there in our hands, and other men shall have our lands and vineyards.

But when I heard their complaint and such words, it displeased me sore, and I advised so in my mind, that I rebuked the counselors, the rulers, and said unto them: Will ye require *usury one of another? And I brought a great congregation against them and said unto them: We (after our ability) have bought our brethren the Jews, which were sold unto the Heathen. And will ye sell your brethren, whom we have bought unto us? Then held they their peace, and could find nothing to answer.

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Also I said: It is not good that ye do. Ought ye not to walk in the fear of God because of the rebuke of the Heathen our enemies? I and my brethren, and my servants have lent them money and corn: but as for usury, let us leave it. Therefore this same day see that ye restore them their lands again, their vineyards, oil gardens, and houses, and the hundred part of the money of the corn, wine, and oil, that ye have won of them. Then said they: We will restore them again and will require nothing of them and will do as thou hast spoken. And I called the priests, and took an oath of them, that they should do so. And I shook my lap, and said: God shake out every man after the same manner from his house and from his labor, that maintaineth not this word: even thus be he shaken out, and void. And all the congregation said: Amen, and praised the Lord. And the people did so.

And from that time forth it was committed unto me to be a captain in the land of Juda, namely from the twentieth year even unto the two and thirtieth year of king Arthaxerses (that is twelve years) I and my brethren lived not of such sustenance as was given to a captain: For the old captains that were before me, had been chargeable unto the people, and had taken of them bread and wine, and forty sicles of silver: yee and their servants had *oppressed the people. But so did not I, and that because of the fear of God. I labored also in the work upon the wall, and bought no land. And all my servants came thither together unto the work. Moreover there were at my table an hundred and fifty of the Jews and rulers, which came unto me, from among the Heathen, that are about us. And there was prepared me daily an ox, and six chosen sheep, and birds, and ever once in ten days a great sum of wine. Yet required not I the living of a captain for the bondage was grievous unto the people. Think upon me my God unto the best, according to all that I have done for this people.

** After the Hebrew some read: and we have not wherewith to redeem them. MN*

**usury = The practice of lending money and charging the borrower interest (or being involved in it) RN *kiv = bare rule over the people (by their own lips) RN*

[Chpt 6] And when Sanabalat, Tobiah, and Gesem the Arabian, and the other of our enemies, heard that I had builded the wall, and that there were no more gaps therein (howbeit at the same time had I not hanged the doors upon the gates) Sanabalat and Gesem sent unto me, saying: come and let us meet together* in the villages upon the plain of the city Ono. Nevertheless they

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thought to do me evil. Notwithstanding I sent messengers unto them, saying: I have a great business to do, I cannot come down. The work should stand still, if I were negligent, and came down to you. Howbeit they sent unto me as good as four times after the same manner. And I gave the same answer. Then sent Sanabalat his servant unto me the fifth time, with an open letter in his hand, wherein was written: it is told the Heathen, and Gesem hath saith it, that thou and the Jews think to rebel: for which cause thou buildest the wall, and wilt be their King in these matters, and thou hast ordained the Prophets to preach of thee at Jerusalem, and to say: He is King of Judah.

Now this shall come to the kings ears: come now therefore, and let us take counsel together. Nevertheless I sent unto him saying: there is no such thing done as thou sayest: thou hast feigned it out of thine own heart. For they were all minded to make us afraid and thought: They shall withdraw their hands from the work, that they shall not labor. Howbeit I strengthen my hand the more. And I came unto the house of Semaiah the son of Delaiah the son of Mehetabeel, and he had shut himself within, and said: let us come together in to the house of God, even unto the midst of the temple, and shut the doors of the temple: for they will come to slay thee, yee even in the night will they come to put you to death. But I said: should such man as I flee? *Who is that, being as I am, that will go in to the temple, to save his life? I will not go in.

For I perceived, that God had not sent him: Yet spake he prophecy upon me, nevertheless Tobiah and Sanabalat had hired him for money. That through fear I should do so, and sin: that they might have an evil report of me. My God think thou upon Tobiah and Sanabalat according to these their works, and of the Prophet Noadiah and the other Prophets, that would have put me in fear.

And the wall was finished on the five and twentieth day of the month *Elul, in two and fifty days. And when all our enemies heard thereof, all the Heathen that were about us, were afraid and their courage failed them: for they perceived, that this work came of God. And at the same time were there many of the chief of Juda, whos letters went unto Tobiah, and from Tobiah them, (for there were many in Judah that were sworn unto him: for he was the son in law of Shechaniah the son of Arah, and his son Johanan had the daughter of Mosolam the son of Barachiah and they spake good of him before me, and told him my words) and Tobiah sent letters, to put me in fear.

** After the Greek some read Leparim MN See also that Ono = power and wealth and from*

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"foreign" origin: god given. This word Lepharim is not found in current Hebrew or Greek sources, however a close similitude "lehabin" means "fire" RN

**See, Christ speaks of the temple being within, that Nehemiah will not enter into this temple "made with mans hands" to save his life. such as it is today. Our heart has forever been the focus of God. RN *Elul is compared to our July with part of August joined thereto, it was their first month in order. MN*

[Chpt 7] Now when we had builded the wall I hanged on the doors, and the porters, singers and Levites were appointed. And I commanded my brother Hanani, and Hananiah the ruler of the palace at Jerusalem: for he was a faithful man, and feared God more than did many other, and I said unto them: let not the gates of Jerusalem be opened until *the son be known. and while they are yet standing in the watch, the doors shall be shut and barred. And there were certain citizens of Jerusalem appointed to be watchmen every one in his watch, and about his house. As for the city, it was large of room, and great, but the people were few therein, and the houses were not builded.

And my God gave me in my heart, that I gathered together the principal men and the people to number them. And I found *a register of the number of them, which came up afore out of the captivity: and found written therein: * These are the sons of the land that went up from the captivity of the carrying away,(whom Nabuchodonosor the king of Babylon had brought away) and came again to Jerusalem and Judah, every one unto his city, which came with Zorobabel, Jesua, Nehemiah, Asariah, Raamiah, Nahamani, Mardochee, Belsan, Mesparath, Begvai, Nahum, Baanah.

This is the number of the men of the people of Israel. The children of Pharos, two thousand, an hundred, and two and seventy: the children of Saphatiah, three hundred and two and seventy: The children of Arah, six hundred and two and fifty. The children of Pahath Moab among the children of Jesua Joab, two thousand and eight hundred and eighteen. The children of Elam, a thousand two hundred and four and fifty. The children of Zethua, eight hundred and five and forty. The children of Sacai, seven hundred and threescore: The children of Bani, six hundred and eight and forty. The children of Bebai, six hundred and eight and twenty. The children of Asgad, two thousand, three hundred and two and twenty. The children of Adonikam, six hundred and seven and threescore. The children of Bigoai, two thousand, and seven and threescore. The children of Adin, six hundred, and five and fifty. The children of Ater of Hezekiah, eight

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and ninety. The children of Hasum, three hundred eight and twenty. The children of Bezai, three hundred and four and twenty. The children of Hariph, an hundred and twelve. The children of Gabaon, five and ninety. The men of Bethlehem and Netophah, an hundred and eight and fourscore. The men of Anathoth, an hundred and eight and twenty. The men of Beth Asmoth, two and forty. The men of Kariath Jarim, Cephirah, and Beeroth, seven hundred and three and forty of Kirjathjearim, Chephirah, and Beeroth, seven hundred forty and three. The men of Ramah and Gaba, six hundred and one and twenty. The men of Machmas, an hundred and two and twenty. The men of Bethel and Ai, an hundred and three and twenty. The men of the other Nebo, an hundred and two and fifty: The children of the other Elam, a thousand, two hundred and four and fifty. The children of Harim, three hundred and twenty. The children of Jericho: three hundred and five and forty. The children of Lodhadid and Ono, seven hundred and one and twenty. The children of Senaah, three thousand nine hundred and thirty.

The priests. The children of Jedaiah of the house of Jeshua, nine hundred and three and seventy: The children of Emer, a thousand, and two and fifty. The children of Phashur, a thousand, two hundred and seven and forty: The children of Harim, a thousand and seventeen.

The Levites. the children of Jeshua of Cadmiel, among the children of Hoduah, four and seventy. The singers. the children of Asaph, an hundred and eight and forty. The porters: The children of Selum, the children of Ater, the children of Talmon, the children of Akub, the children of Hatita, the children of Sobai, all together an hundred and eight and thirty.

The Nethinims, the children of Ziha, the children of Hasupha, the children of Tabaoth, The children of Ceros, the children of Sia, the children of Phadon, The children of Lebanah, the children of Hagaba, the children of Salmal, the children of Hanan, The children of Gidel, the children of Gaher, the children of Reaia, The children of Razin, the children of Necoda, the children of Gasem, The children of Usa, the children of Phaseah, the children of Besai, the children of Meunim, the children of Nephusasim, The children of Bacbuc, the children of Hacupha, the children of Harhur, The children of Bezlith, the children of Mahida, the children of Harsa, The children of Bercos, the children of Sissera, the children of Thamah, The children of Neziah, the children of Hatipha.

The children of Solomons servants, the children of Sotai, the children of

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Sophereth, the children of Pherida, The children of Jaala, the children of Darcon, the children of Gidel, The children of Saphatiah, the children of Natil, the children of Pochereth of Zabaim, the children of Amon. All the Nethinims, and the children of Solomons servants, were all together three hundred and two and ninety.

And these went up also, Thel Melah, Tel Harsa, Cherub, Adon, and Emer: but they could not show their fathers house, nor their seed, whether they were of Israel. The children of Dalaiah, the children of Tobiah, the children of Necoda, six hundred and two and forty. And of the children of the priests. The children of Hobaiah, the children of Hacos, the children of Bersilai, which took one of the daughters of Bersilai the Galaadite to wife, and was named after their name. These sought the register of their generation and when they found it not, they were put from the priesthood. And the Hathirsatha said unto them, that they should not eat of the most holy, till there came up a Priest with light and perfectness.

The whole congregation as one man, was two and forty thousand, three hundred and threescore, Beside their servants and maidens, of whom there were seven thousand, three hundred and seven and thirty. And they had two hundred and seven and forty singing men and women, seven hundred and six and thirty horses, two hundred and five and forty Mules, four hundred and five and thirty Camels, and six thousand, seven hundred and twenty Asses.

And certain of the ancient fathers gave unto the work. Nathirsatha gave to the treasure a thousand drames, fifty basens, five hundred and thirty priests garments. And some of the chief fathers gave unto the treasure of the work, twenty thousand and two hundred pound of silver. And the other people gave twenty thousand drams, and two thousand pound of silver, and seven and three score priests garments. And the priests and Levites, the Porters, the singers, and the other of the people, and the Nethinims, and all Israel, dwelt in their cities.

**the son be known = this is our Lord Christ. the exact original text "is the sonne be whote" where sonne is "son" and whote is to "know" from wote Deut 33 RN*

** some read the book of Genealogy*

** 1 Esdras 2 MN*

[Chpt 8] Now when the seventh month drew nye, and the children of Israel were in their cities, all the people gathered themselves together as one man upon

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the street before the Watergate, and said unto Esdras the scribe, that he should fetch the book of the law of Moses, which the Lord commanded to Israel. And Esdras the priest brought the law before the congregation both of men and women, and of all that could understand it, upon the first day of the seventh month. And read therein in the street that is before the Watergate, from the morning until the noon day before the men and the women, and such as could understand it: and the ears of all the people were inclined unto the book of the law. And Esdras the scribe stood upon an high pulpit of wood, which they had made for the preaching, and beside him stood Mathathiah, Sema, Ananiah, Uriah, Helkiah, and Maaseiah, on his right hand: and on his left hand stood Phadaiah, Misael, Melchiah, Hasum, Hasebadanah, Zachary, and Mosolam.

And Esdras opened the book before all the people, for he stood above all the people. And when he opened it, all the people stood up. And Esdras praised the Lord the great God. And all the people answered, Amen, Amen, with their hands up, and bowed themselves, and worshipped the Lord with their faces to the ground. And Jesua, and Baani, and Serabiah, Jami, Acuba, Sebathai, Hodaiah, Maasiah, Celita, Azariah, Jozabed, Hanan, Phalaiah, and the Levites, caused the people to give heed unto the law, and the people stood in their place. And they read in the book in the law of God distinctly and plainly, so that men understood the thing that was read. And Nehemiah (which is Harthirsatha) and Esdras the priest and scribe, and the Levites that caused the people to take heed, said unto all the people: this day is holy unto the Lord your God: be not ye sorry therefore, and weep not. For all the people wept when they heard the words of the law.

Therefore said he unto them: Go your way, and eat the fat, and drink the sweet, and send part unto them also that have not prepared themselves: for this day is holy unto our Lord: be not ye sorry therefore: for the joy of the Lord is your strength. And the Levites stilled all the people, and said: hold your peace, for the day is holy, vex not yourselves. And all the people went their way to eat and to drink, and to send part unto other, and to make great mirth, because they had understood the words that were declared unto them.

And on the next day were gathered together the chief of the fathers among all the people and the priests and Levites, unto Esdras the scribe, that he should teach them the words of the law. And they found written in the law how that the Lord had commanded by Moses that the children of Israel should dwell in

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booths in the feast of the seventh month. And so they caused it be declared and proclaimed in all their cities, and at Jerusalem, saying: go up unto the mount and fetch Olive branches, and Pine branches, Myrtle branches, Palm branches, and branches of thick trees, to make booths, as it is written.

And the people went up, and set them, and made them booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street by the Watergate, and in the street by port Ephraim. And all the congregation of them that were come again out of the captivity, made booths, and dwelt therein. For since the time of Jesua the son of Nun unto this day, had not the children of Israel done so, and there was very great gladness. And every day from the first day unto the last, read he in the book of the law of God. And seven days held they the feast, and on the eighth day the gathering together, according unto the manner.

[Chpt 9] In the four and twenty of this month came the children of Israel together with fasting, and sackclothes, and earth upon them, and separated the seed of Israel from all the strange children and stood and knowledged their sins, and the wickedness of their fathers, and stood up in their place, and read in the book of the law of the Lord their God four times on the day, and they knowledged, and worshipped the Lord their God four times on the day. And the Levites stood on high, namely Jesua, and Bani, Cadmiel, Sabaniah, Buni, Sarebiah, Bani, and Chanani, and cried loud unto the Lord their God. And the Levites, Jeshua, and Cadmiel, Bani, Hasabniah, Serebiah, Hodjah, Sebaniah, and Pathahiah, said: Stand up praise the Lord your God forever: and let thanks be given unto the name of thy glory, which exceedeth all thanksgiving and praise. Lord, thou alone hast made heaven, and the heaven of all heavens, with all their host, the earth and all that is therein, the sea and all that is therein: thou givest life unto all, and the host of heaven bow themselves unto thee. Thou art the Lord the God, that hast chosen Abram, and broughtest him out of Ur in Chaldea, and called him Abraham and foundest his heart faithful before thee, and madest a covenant with him to give unto his seed the land of the Cananites, Hethites, Amorites, Pheresites, Jebusites, and Gergasites, and hast made good thy words: for thou art righteous and hast considered the misery of our fathers in Egypt, and heard their complaint by the reed sea, and showed tokens and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they presumptuous and cruel against them, and so madest

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thou thee a name as it is this day. And the reed sea didst thou divide insunder before them, so that they went through the midst of the sea dry shod: and their persecutors threw thou into the deep as a stone, in that mighty waters, and leddest them on the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

Thou camest down also upon mount Sinai, and spakest unto them from heaven, and gavest them right judgments, true laws good commandments and statutes, and declared unto them thy holy Sabbath, and commandedst them precepts, ordinances, and laws, by Moses thy servant: and gavest them bread from heaven when they were hungry, and broughtest forth water for them out of the rock when they were thirsty: and promised them, that they should go in, and take possession of the land, over which thou hadst lift up thine hand for to give them.

But our fathers were proud, and hard necked, so they followed not the commandments, and refused to hear, and were not mindful of the wonders that thou didst for them: but became obstinate and heady in so much that they turned back to their bondage in their disobedience. But thou my God forgavest, and was gracious, merciful, patient, and of great goodness, and forsook them not. And though they made a molten calf, (and said: This is thy God, that brought thee out of the land of Egypt) and did great blasphemies, yet forsookest them not in the wilderness, according to thy great mercy. And the cloudy pillar departed not from them on the day time to lead them the way, neither the pillar of fire in the night season, to show them light in the way that they went.

And thou gavest them thy good spirit to enform them, and withheldst not thy manna from their mouth, and gavest them water when they were thirsty. Forty years long madest thou provision for them in the wilderness, so that they lacked nothing: their clothes waxed not old, and their feet swelled not. And thou gavest them kingdoms and nations, and partest them according to their portions, so that they possessed the land of Sehon king of Hesebon, and the land of Og king of Basan. And their children multiplied thou as the stars of heaven, and broughtest them into the land whereof thou hadst spoken unto their fathers, that they should go in to it, and have it in possession.

And the children went in, and possessed the land, and thou subdued before them the inhabitantors of the land, even the Cananites, and gavest them into their hand, and their kings and the people of the land, that they might do with

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them what they would. And they won their strong cities, and a fat land, and took possession of houses that were full of all manner goods, wells digged out, vineyards, olivegardens, and many fruitful trees: and they ate and were filled, and became fat, and lived in wealth through thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets, which exhorted them so earnestly, that they should convert unto thee, and did great blasphemous. Therefore gavest thou them over in to the hand of their enemies that vexed them.

And in the time of their trouble they cried unto thee, and thou heardest them from heaven and through thy great mercy thou gavest them saviours, which helped them out of the hand of their enemies. But when they came to rest, they turned back again to do evil before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them. So they converted, and cried unto thee, and thou heardest them from heaven; and many times hast thou delivered them according to thy great mercy, and testified unto them, that they should turn again unto thy law.

Notwithstanding they were proud, and hearkened not unto thy commandments, but sinned in thy laws, (which a man should do and live in them) and turned the shoulder away, and were stiffnecked, and would not hear. And many years didst thou forbear them, and testified unto them through thy spirit, even by the office of thy prophets, and yet would they not hear. Therefore gavest thou them into the hand of the nations in the lands. But for thy great mercies sake thou hast not utterly consumed them, neither forsaken them: for thou art a gracious and merciful God.

Now our God, thou great God, mighty and terrible, thou that keepest covenant and mercy, regard not a little all the travail that hath happened unto us, and our kings, princes, priests, prophets, fathers and all thy people, since the time of the kings of Assur unto this day. Thou art righteous in all that thou hast brought upon us: for thou hast done right. As for us, we have been ungodly, and our kings, princes, priests, and fathers have not done after thy law, nor regarded thy commandments, and thy earnest exhortations wherewith thou hast exhorted them, and have not served thee in their kingdom, and in thy great goods that thou gavest them, and in the large and plenteous land which thou gavest them, and have not converted from their wicked works. Behold, therefore are we in bondage this day: yee even in the land that thou gavest unto our fathers, to enjoy

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the fruits and goods thereof, behold, there are we bondsmen. And great is the increase of it unto the kings, whom thou hast set over us because of our sins, and they have dominion over our bodies, and cattle, and we are in great trouble. And in all of this we make a sure covenant, and write it, and let our princes, Levites, and priests seal it.

[Chpt 10] These sealers were: Nehemiah, (that is) Hathirsatha, the son of Hachaliah, and Zedekiah, Saraiah, Asariah, Jeremy, Phashur, Amariah, Malchiah, Hatus, Sebaniah, Malluch, Harim, Merimoth, Obadiah, Daniel Jenthon, Baruch, Mosolam, Abiah, Miamin, Maasiah, Belgai and Semeiah: these were the priests. The Levites were: Jesua the son of Azariah, Benui among the children of Henadad and Cadmiel. And their brethren: Sechaniah, Hodiah, Celita, Phalaiah, Hanan, Micha, Rehob, Hasabiah, Sachur, Serebiah, Sabaniah, Hodiah, Bani and Baninu. The heads of the people were: Phares, Pahath Moab, Elam, Zathua, Bani, Boni, Asgad, Bebai, Adoniah, Begoai, Adin, Ater, Hezekiah, Asur, Hodiah, Hasum, Bezai, Hariph, Anathoth, Nebai, Magphias, Mosolam, Hesir, Mesesabel, Zadoc, Jaddua, Phalatia, Hanan, Anaiah, Hosea, Hananiah, Hasub, Halohe, Phaleha, Sobek, Rehun, Hasabnah, Maasiah, Ahiah, Hanan, Anan, Malluch, Harim, Baanah.

And the other people, the priests, the Levites, Porters, singers, Nethinims, and all they that had separated themselves from the people in the lands unto the law of God, with their wives sons, and daughters, as many as could understand it, and their lords that had rule of them, received it for their brethren.

And they came to swear, and to bind themselves with an oath to walk in Gods law, which was given by Moses the servant of God, that they would observe and do according unto all the commandments of the Lord our God: and that we would not give our daughters unto the people of the land, neither to take their daughters for our sons. And if the people of the land brought ware on the sabbath, and all manner of vitals to sell, that we would not take it of them on the sabbath and on the holy days. And that we would let the seventh year be free concerning all manner of charge.

And we decreed a statute upon ourselves, to give yearly the third part of a sickle to the ministration in the house of our God, namely to the showbread, to the daily meatoffering, to the daily burnt offering of the sabbaths, of the new moons and feast days, and to the things that were sanctified, and to the sinofferings, to reconcile Israel with all, and to all the business in the house of

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And we cast the lot among the priests, Levites and the people, for offering of the wood to be brought unto the house of our God from year to year, after the houses of our fathers that it might be burnt at times appointed, upon the altar of the Lord our God, as it is written in the law: and yearly to bring the firstlings of our fruits of all trees, year by year, unto the house of the Lord: and the firstlings of our sons, and of our cattle, as it is written in the law: and the firstlings of our oxen and of our sheep, that we should bring all this to the house of our God: and we should bring the firstlings of our dough, and our heaveofferings, and the fruits of all manner of trees, of wine also and of oil, unto the priests to the chests the house of our God. And the tithes of our land unto the Levites, that the Levites might have the tithes in all the cities of our ministration.

And the priest the son of Aaron shall with the Levites have also of the tithes of the Levites, so that the Levites shall bring up the tithes of their tithes unto the house of our God to the chest in the treasure house. For the children of Israel and the children of Levi shall bring up the heaveofferings of the corn, wine, and the oil unto the chests. And there shall be the vessels of the sanctuary, and the priests that minister, and the porters, and singers, that we forsake not the house of our God.

[Chpt 11] And the rulers of the people dwelt at Jerusalem. But the other people cast lots therefore, so that among ten one part went to Jerusalem into the holy city to dwell, and nine parts in the cities. And the people thanked all the men that were willingly to dwell at Jerusalem.

These are the heads of the land that dwelt in Jerusalem and the cities of Judah. And every one dwelt in his possession, and in their cities of Israel, the priests, Levites, the Nethinims, and the children of Solomons servants. And at Jerusalem dwelt certain of the children of Judah and of the children of Benjamin.

Of the children of Judah: Athaiah the son of Usiah, the son of Zachary, the son of Amariah, the son of Saphatiah, the son of Mahalaleel, of the children of Phares. And Maasiah the son of Baruch, the son of Cal Hose, the son of Hasaia, the son of Adaia, the son of Joiarib, the son of Zachary, the son of Siloni. All the children of Phares that dwelt at Jerusalem, were four hundred and eight and threescore valiant men.

These are the children of Ben Jamin: Sallu the son of Mesullam, the son of

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Job, the son of Phadaiah, the son of Colaiah, the son of Masiah, the son of Jthiel, the son of Jsaiah. And after him Abai, Selar, nine hundred and eight and twenty. And Joel the son of Zechri had the oversight of them: and Judah the son of Senuah over the second part of the city.

Of the priests there dwelt: Jedaiah the son of Joiarib, Jachin. Saraiah the son of Helkiah the son of Mosolam, the son of Zadoc, the son of Meraioth, the son of Ahitob, was prince in the house of God: and his brethren that performed the work in the house: of whom there were *822. And Adaiah the son of Jeroham, the son of Plalaliel, the son of Amazi, the son of Zachary, the son of Phashur, the son of Melchiah, and his brethren, chief among the fathers: of whom there were two hundred and two and forty. And Amashai the son of Asarael, the son of Ahasai, the son of Mosolamoth, the son of Emer: and his brethren were valiant men, of whom there were an hundred and eight and twenty. And their overseer was Zabdiel, the son of *Hagdolim.

Of the Levites: Semeiah the son of Hasub, the son of Aserikam, the son of Hasabiah, the son of Boni: and Sabathai and Josabad, of the chief of the Levites, in the outward business of the house of God. And Mathaniah the son of Micha, the son of Zabdi, the son of Asaph, which was the principal to begin the thanksgiving unto prayer. And *bakkukiah the second among his brethren, and Abda the son of Sammua, the son of Galal, the son of Jduthun. All the Levites in the holy city were two hundred and four and fourscore. And the porters, Acub, Talmon, and their brethren that keep the ports, were an hundred and two and seventy. As for the residue of Israel, the priests, and Levites, they were in all the cities of Judah, every one in his inheritance.

And the Nethinims dwelt in Ophel: and Ziha and Gaspha belonged to the Nethinims. The overseer of the Levites at Jerusalem, was Usi the son of Baani, the son of Hasabiah, the son of Mathaniah, the son of Micha.

Of the children of Asaph, there were singers about the business in the house of God: For it was the kings commandment concerning them, that the singers should deal faithfully every day as according was.

And Pathaiah the son of Mesesabel, of the children of Zarah the son of Judah, next the king in all matters concerning the people and their villages, throughout all their regions. And the children of Judah that were without in the towns of their land, dwelt some at Kariath Arbe, and in the villages thereof, and at Dibon, and in the villages thereof: and at Cabzeel, and in the villages thereof: And at

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**From the Hebrew: Esdras means “help”
and Nehemiah means “Jehovah comforts”**

Jesua, Moladah, Bethphaiet, Hazersual, Bersabe, and in their villages: And at Sikelag, and Moconah, and in their villages: And at Enremon, Zarah, Jerimuth, Zonoah, Odollam, and in their villages: At Lachis, and in the fields thereof: At Asekah, and in the villages thereof: And dwelt from Bersabe unto the valley of Hennom.

The children of Benjamin of Gaba, dwelt at Machmas, and Aia, Bethel, and in their villages. And at Anathoth, Nob, Ananiah, Hazor, Ramah, Gethaim, Hadid, Zeboim, Nabalat, Lod, and Ono and in the carpenters valley. And certain of the Levites that had portions in Judah, dwelt in Ben Jamin.

**822 for some reason a numeral is used here instead of a written number *Hagdolim for some reason the KJV leaves out this name and only uses: "one of the great men". RN*

**babbukiah this is a small case "b" RN. Note in Apocalypse the "choir"*

[Chpt 12] These are the priests and Levites that went up with Zorobabel the son of Salathiel, and with Jesua: Seraiah, Jeremy, Esdras, Amariah, Meluch, Hatus, Sechaniah, Rehum, Merimoth, Ado, Genthoi, Abiah, Miamin, Maadiah, Belgah, Semaiah, and Joiarib, Jadaiah, Salu, Amok, Helkiah, Jadaiah. These were the heads among the priests and their brethren in the time of Jesua. The Levites were these: Jesua, Bennui, Cadmiel, Sarabiah, Judah, and Mathaniah, over the office of thanksgiving, they and their brethren: Also Bacbukiah and Uni, and their brethren, were about them in the watches.

Jesua begat Joakim, Joakim begat Eliasib, and Eliasib begat Joiada. Joiada begat Jonathan, Jonathan begat Judua. And in the time of Joakim were these the chief fathers among the priests: under Saraiah, Maraiah; under Jeremy, Hananiah, under Esdras, Mosolam, under Amariah, Jehoanan, under Milico, Jonathan, under Sebaniah, Joseph, under Harim, Edna, under Maraiioth, Helcai, under Adia, Zachary, under Genthon, Mosolam, under Abia, Zechri, under Miniamin and Moadia Peltai, under Belgah, Samua, under Semeiah, Jehonathan, under Joiarib, Mathnai, under Jadaiah, Usi, under Selai, Kelai, under Amok, Eber, under Helchiah, Hasabiah, under Jadaiah, Nathanael.

And in the time of Eliasib. Joiada, Johanan and Judua, were the chief fathers among the Levites, and the priests written under the reign of Darius the Persian. The children of Levi the principal fathers were written in the Chronicles, until the time of Jonathan the son of Eliasib. And these were the chief among the Levites, Hasabiah, Serebiah and Jesua the son of Cadmiel, and their brethren

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over against them, to give praise and thanks, according as David the man of God had ordained it, one watch over against another. Mathania, Balbukiah, Obadiah, Mosolam, Talmon, and Abub were porters in the watch at the thresholds of the gates. These were in the time of Joiakim the son of Jesua the son of Josedec, and in the time of Nehemiah the captain and of the priest Esdras the scribe.

And in the dedication of the wall at Jerusalem, were the Levites sought out of all their places, that they might be brought to Jerusalem, to keep the dedication and gladness, with thanksgivings, with singing, with cymbals, Psalteries, and harps. And the children of the singers gathered themselves together from the plain country about Jerusalem, and from the villages of Nethophathi and from the house of Galgal, and out of the fields of Geba and Asmaveth: for the singers had builded them villages about Jerusalem. And the priests and Levites purified themselves, and cleansed the people, the gates and the wall.

And I caused the princes of Juda upon the wall, and appointed two great choirs of thanksgiving, which went on the right hand of the wall toward the Dunggate, and after them went Hosaiah, and half of the princes of Juda, and Asaria, Esdras, Mosolam, Judah, Ben Jamin, and Semeiah, and Jeremy: and certain of the priests children with trumpets, namely Zachary the son of Jonathan, the son of Semeiah, the son of Mathaniah, the son of Michaiiah, the son of Zecur, the son of Asaph, and his brethren, Semeiah, and Asarael, Melalai, Galalai, Maai, Nathanael, and Juda, Hanani, with the musical instruments of David the man of God.

And Esdras the scribe before them, toward the Wellgate, and they went up over against them upon the steps of the city of David at the going up of the wall to the house of David, unto the Watergate Eastward.

The other choir of thanksgiving went over against them, and I after them, and the half of the people upon the wall, toward the Furnacegate upward, until the broad wall, and to the port of Ephraim, and to the Oldgate, and to the Fishgate, and to the tower of Hananeel, and to the tower of Meah, until the Sheepgate. And in the prison gate they stood still, and so stood the two choirs of thanksgiving of the house of God, and I and the half of the rulers with me, and the priests, namely Eliakim, Maasiah, Miniamin, Michaiiah, Elioenai, Zachary, and Hananiah, with trumpets, and Maasiah, Semeiah, Eleasar, Ursi, Jehoanan, Melchiah, Elam, and Ser. And the singers sang loud, and Jestahiah was the

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overseer.

And the same day were great sacrifices offered, and they rejoiced: for God had given them great gladness, so that both the wives and children were joyful, and the mirth of Jerusalem was heard afar off.

At the same time were there men appointed over the treasure chests (wherein were the Heaveofferings, the firstlings and the tithes) that they should gather them out of the fields about the cities, to distribute them unto the priests and Levites according to the law: for Judah was glad of the priests, and Levites, that they stood and waited upon the office of their God, and the office of purification. And the singers and porters stood after the commandment of David and of Solomon his son: for in the time of David and Asaph, were the chief singers founded, and the songs of praise and thanksgiving unto God. In the time of Zorobabel, and Nehemiah, did all Israel, give portions unto the singers and porters, every day his portion, and they gave things hallowed unto the Levites, and the Levites gave things that were sanctified, unto the children of Aaron.

[Chpt 13] And what time as the book of Moses was read in the ears of the people there was found written therein, that the Ammonites and the Moabites should never come into the congregation of God, because they met not the children of Israel with bread and water, and hired Balaam against them, that he should curse them: nevertheless our God turned the curse into a blessing. Now when they heard the Law, they separated from Israel everyone that had mixed himself therein. And before this had the Priest Eliasib delivered the chest of the house of our God unto his kinsman Tobiah: for he had made him a great chest, and there had they afore time layed the meatofferings, frankincense, vessel, and the tithes of corn, wine and oil (according to the commandment given to the Levites, singers and porters) and the heaveofferings of the priests.

But in all this was not I at Jerusalem: for in the two and thirtieth year of Arthaxerses king of Babilon, came I unto the king, and after certain days obtained I license of the king to come to Jerusalem. And I gat knowledge of the evil that Eliasib did unto Tobiah, in that he made him a chest in the court of the house of God, and it grieved me sore, and I cast forth all the vessels of the house of Tobiah out of the chest, and commanded them to cleanse the chest. And thither brought I again the vessels of the house of God, the meatoffering and the incense.

And I perceived, that the portions of the Levites were not given them, for the

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which cause the Levites and singers were fled, everyone to his land for to work. Then reprov'd I the rulers, and said: Why forsake we the house of God? But I gathered them together, and set them in their place. Then brought all Judah the tithes of corn and wine and oil unto the treasury. And I made treasurers over the treasure, even Selemiah the priest, and Zadoc the scribe, and of the Levites, Phedaiah, and under their hand Hanan the son of Zacur, the son of Mathaniah: for they were counted faithful, and their office was to distribute unto their brethren. Think upon me, O' my God here in, and wipe not out my mercy, that I have showed on the house of my God, and on the officers thereof.

At the same time saw I some treading wine presses on the Sabbath and bringing in clusters, and asses laden with wine, grapes, figs, and bringing all manner of burdens unto Jerusalem, upon the Sabbath day. And I rebuked them earnestly the same day that they sold the vitals. There dwelt men of Tyre also therein, which brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah and Jerusalem. Then reprov'd I the rulers in Judah, and said unto them: What evil thing is this that ye do, and break the Sabbath day? Did not our fathers even thus, and our God brought all this plague upon us and upon this city? And ye make the wrath more yet upon Israel, in that ye break the Sabbath.

And it fortun'd, that when the porters of Jerusalem made shadow before the Sabbath, I commanded to shut the gates, and charg'd that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day. Then remained the *chapmen and the merchants once or twice over night without Jerusalem with all manner of wares. Then reprov'd I them sore, and said unto them: Why tarry ye all night about the wall? If ye do it once again, I will lay hands upon you. From that time forth came they no more on the Sabbath. And I said unto the Levites which were clean, to hallow the Sabbath day. Think upon me (O' my God) concerning this also, and spare me according to thy great of thy mercy.

And at the same time saw I Jews, that had married wives of Asdod, Ammon, and of Moab: and their children spake half in the speech of Ashdod, and could not speak in the Jews language, but by the tongue mighty a man perceive every people. And I reprov'd them, and curs'd them, and smote certain men of them, and plucked them up, and took an oath of them by God: Ye shall not give your daughters unto their sons, neither shall ye take their daughters unto your sons, or

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for yourselves. Did not Salomon the king of Israel sin therein? and yet among many Heathen was there no king like him, and he was dear unto his God, and God made him king over all Israel, and yet nevertheless outlandish women caused him to sin? And shall we then obey unto you, to do all this great evil, and to transgress against our God, and marry strange wives?

And one of the children of Jehoiada, the son of Eliasib the high priest, had made a contract with Sanabalat the Horonite: but I chased him from me. O' my God, think thou upon them that are quite of the priesthood, and have defiled the covenant of the priesthood and of the Levites. Thus cleansed I them from all such as were outlandish, and appointed the courses of the priests and Levites, every one to his office, and to offer the wood at times appointed, and the firstfruits. Think thou upon me, (O' my God) for the best.

**The end of the second book of Esdras,
otherwise called the book of Nehemiah**

**chapmen =from the root "cheap man" peddler, dealer.*

The Book of Esther

From the Hebrew Esther means “star”

[Chpt 1] In the time of Ahaserus, which reigned from India unto Ethiopia, over an hundred and seven and twenty lands, what time as he sat on his seat royal in the castle of Susan in the third year of his reign, he made a feast unto all his princes and servants, namely unto the mighty men of Persia and Media, to the captains and rulers of his countries, that he might show the noble riches of his kingdom, and the glorious worship of his greatness, many days long, even an hundred and fourscore days.

And when these days were expired, the king made a feast unto all the people that were in the castle of Susan, both unto great and small, seven days long in the court of the garden by the kings palace: where there hanged white, red and yellow clothes, fastened with cords of linen and scarlet in silver rings, upon pillars of Marble stone.

The benches were of gold and silver made upon a pavement of green, with yellow and black Marble. And the drink was carried in vessels of gold, and there was ever change of vessel, And the kings wine was much according to the power of the king. And no man was appointed what he should drink: for the king had commanded all the officers of his house, that everyone should do as it liked him. And the queen Vasthi made a feast also for the women in the palace of Ahasuerus. And on the seventh day when the king was merry of the wine, he commanded Mehuman, Bartha, Harbona, Bagatha, Abagtha, Zathar, and Carcas, the seven chamberlains (that did service in the presence of king Ahasuerus, to fetch the queen Vashti with the crown regal, that he might show the people and the princes her fairness: for she was beautiful. But the queen Vashti would not come at the kings word by his chamberlains. Then was the king very wroth, and his indignation kindled in him.

And the king spoke to the wise men that had understanding in the ordinances of the land for the kings matters must be handled before all such as have knowledge of the law and judgment: and the next unto him were Carsena, Sethar, Admatha, Tharsis, Mares, Marsana, and Mamucan, the seven princes of the Persians, and Meedes, which saw the kings face, and sat above in the kingdom, What law should be execute upon the queen Vashti, because she did not according to the word of the king by his chamberlains. Then said Mamucan before the king and the princes: the queen Vashti hath not only done evil against the king but also against all the princes and all the people in all the lands of king Ahasuerus for this deed of the queen shall come abroad unto all women, so that they shall despise their husbands before their eyes, and shall say: the king Ahasuerus commanded Vashti the queen to come before him, but she would

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not. And so shall the princesses in Persia and Media say likewise unto all the kings princes, when they hear of this deed of the queen, thus shall there arise despitefulness and wrath enough. If it please the king, let there go a commandment from him, and let it be written according to the law of the Persians and Medians (and not to be transgressed) that Vashti come no more before king Ahasuerus, and let the king give the kingdom unto another that is better than she.

And that is this writing of the king which shall be made, be published throughout all his empire, (which is great) that all wives may hold their husbands in honor, both among the great and small.

This pleased the king and the princes, and the king did according to the word of Mamucan. Then were there letters sent forth into all the kings lands, into every land according to the writing thereof, and to every people after their language, that every man should be lord in his own house. And this caused he be spoken after the language of his people.

[Chpt 2] After these acts when the displeasure of king Ahasuerus was layed he thought upon Vashti, what she had done, and what was concluded concerning her. Then said the kings servants: Let there be fair young virgins sought for the king, and let the king appoint overseers in all the lands of his empire, that they may bring together all fair young virgins unto the castle Susan to the womens building, under the hand of Hegei the kings chamberlain, that keepeth the Women, and let him give them their apparel. And look which damsel pleaseth the king, let her be queen in Vashtis stead. This pleased the king, and he did so.

In the castle of Susan there was a Jew, whose name was Mardocheus, the son of Jair, the son of Semei, the son of Cis, the son of Jemim, which was carried away from Jerusalem, when Jekoniah the king of Judah was led away, (whom Nabuchodonozor the king of Babilon carried away) and he nourished Hadasah,(that is Esther) his uncles daughter: for she had neither father nor mother, and she was a fair and beautiful damsel. And when her father and mother died, Mardocheus received her as his own daughter.

Now when the kings commandment and commission was published, and many damsels were brought together unto the castle of Susan under the hand of Hagei, Esther was taken also unto the kings house under the hand of Hagei, keeper of the women, and the damsel pleased him, and she found grace in his sight. And he caused her ointment to be given her, and her gifts, and gave her seven notable gentle women of the kings house, and arrayed both her and her gentle

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women very richly in the house of women. But Esther showed not her people nor her kindred: for Mardocheus had charged her, that she should not tell it. And Mardocheus walked every day before the court of the womens building, that he might know how Esther did, and what should become of her.

And when the appointed time of every damsel came that she should come to the king Ahasuerus, after that she had been twelve months in the decking of the women (for their decking must have so much time, namely six months with Balm and Myrre, and six months with good spices, so were the women beautified) then went there one damsel unto the king, and whatsoever she required, that must be given her to go with her out of the womens building unto the kings palace. And when one came in the evening, that same went from him on the morrow into the second house of women, under the hand of Sasagas the kings chamberlain, which kept the concubines. And she must come in unto the king no more, except it pleased the king, and that he caused her to be called by name.

Now when the time came of Esther the daughter of Abihail Mardocheus uncle (whom he had received as his own daughter) that she should come to the king, she desired nothing but what Hagei the kings chamberlain the keeper of the women, said.

And Esther found favor in the sight of all them that looked upon her. And Esther was taken unto king Ahasuerus in to the house royal, in the tenth month, which is called Tebeth, in the seventh year of his reign.

And the king loved Esther above all the women, and she found grace and mercy in his sight before all the virgins: and he set the queens crown upon her head, and made her queen instead of Vashti. And the king made a great feast unto all his princes and his servants, (which feast was because of Esther) and let the lands be in quietness, and gave royal gifts.

And when the virgins were gathered together the second time, Mardocheus sat in the kings gate. And as yet had not Esther showed her kindred and her people, according as Mardocheus had bidden her: for Esther did after the word of Mardocheus, like as when he was her tutor. At the same time while Mardocheus sat in the kings gate, two of the kings chamberlains, Bagathan and Thares which kept the door, were wroth, and sought to lay their hands on the king Ahasuerus: whereof Mardocheus gat knowledge, and told it unto queen Esther, and Esther certified the king thereof in Mardocheuss name. And when inquisition was made, it was found so. And they were both hanged on a tree: and it was written in the Chronicles before the king.

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[Chpt 3] After these acts did the king promote Haman the son of Amadatha the Agagite, and set him high, and set his seat above all the princes that were with him. And all the kings servants that were in the gate, bowed their knees, and did reverenced unto Haman: for the king had so commanded. But Mardocheus bowed not the knee, and worshiped him not. Then the kings servants which were in the kings gate, said unto Mardocheus: Why transgressest thou the kings commandment? And when they spake this daily unto him and he followed them not, they told Haman, that they might see whether Mardocheuss *marters would endure: for he had told them, that he was a Jew. And when Haman saw, that Mardocheus bowed not the knee unto him, nor worshipped him, he was full of indignation and thought it too little to lay hands only on Mardocheus: for they had showed him the nation of Mardocheus, but he sought to destroy all the Jewes the nation of Mardocheus, that were in the whole empire of Ahasuerus.

In the first month (that is the month Nisan) in the twelfth year of king Ahasuerus they cast Phur,(that is a lot) before Haman, on what day and what month this should be done: and it went out the twelfth month, that is, the month Adar. And Haman said unto king Ahasuerus: There is a people scattered abroad and dispersed among all people in all lands of thy empire, and their law is contrary unto all people, and they do not after the kings laws, neither is it the kings profit to suffer them after this manner. If it please the king, let him write, that they may be destroyed, and so will I weigh down ten thousand talents of silver, under the hands of the workmen, to be brought into the kings chamber. Then took the king his ring from his hand, and gave it unto Haman the son of Amadatha the Agagite, the Jewes enemy. And the king said unto Haman: Let the silver be given thee, and that people also, to do with all what pleaseth thee.

Then were the kings scribes called on the thirteenth day of the first month, and there was written (according as Haman commanded) unto the kings princes, and to the captives everywhere in the lands, and to the rulers of every people in the countries on every side, according to the writing of every nation, and after their language in the name of king Ahasuerus, and sealed with the kings ring. And the writings were sent up by posts in to all the kings lands, to root out, to kill, and to destroy all Jewes, both young and old, children and women in one day, (namely upon the thirteenth day of the twelfth month, which is the month Adar) and to spoil their goods.

This was the sum of the writing, that there should be a commandment given in all lands, to be published unto all people, that they should be made ready

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against the same day. And the posts went in all the haste according to the kings commandment. And in the castle of Susan was the commandment devised. But the city Susan was disquieted.

**marters = exact spelling, meaning witness of, root of modern word martyr (where the truth of God meets the wickedness of man) RN*

[Chpt 4] When Mardocheus perceived all that was done, he rent his clothes, and put on sack cloth and ashes, and went out into the midst of the city, and cried loud and lamentably, and came before the kings gate: for there might no man enter within the kings gate, that had sack cloth on. And in all the lands and places, as far as the kings word and commandment extended, there was great lamentation among the *Jewes and many fasted, wept, mourned and lay in sackcloth and ashes. So Esthers damsels and her chamberlains, came and told it her. Then was the queen exceedingly astounded. And she sent raiment, that Mardocheus should put them on, and lay the sack cloth from him. But Mardocheus would not take them. Then called Esther Hathath one of the kings chamberlains (which stood before her) and gave him a commandment to Mardocheus, that he might know what it were, and wherefore he did so. Hathath went forth to Mardocheus unto the street of the city, which was before the kings gate.

And Mardocheus told him of all that had happened unto him, and of the sum of silver that Haman had promised to weigh down in the kings chamber because of the Jewes, for to destroy them. (and he gave him the copy of the commandment, that was devised at Susan to destroy them, that he might show it unto Esther, and to speak to her and charge her, that she should go in unto the king, and make her prayer and supplication unto him for her people.

And when Hathath came in, and told Esther the words of Mardocheus, Esther spake unto Hathath, and commanded him to say unto Mardocheus: all the kings servants, and the people in the lands of the king know, that whosoever cometh within the court unto the king, whether it be man or woman, which is not called, the commandment is that the same shall die immediately, except the king hold out the golden scepter unto him, that he may live. As for me, I have not been called to come in to the king this thirty days.

And when Mardocheus was certified of Esthers words, Mardocheus bade say again unto Esther: think not to save thy own life, while thou art in the kings house before all Jewes: for if thou holdest thy peace at this time, then shall the

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Jewes have help and deliverance out of another place, and thou and thy fathers house shall be destroyed. And who knoweth whether thou art come to the kingdom, for this times sake? Esther bade, give Mardocheus this answer: Go thou thy way then, and gather together all the Jewes that are found at Susan, and fast ye for me, that ye eat not and drink not in three days, neither day nor night. I and my damsels will fast likewise, and so will I go in to the king contrary to the commandment: if I perish, I perish. So Mardocheus went his way, and did all that Esther had commanded him.

**Jewes = from the son of Jacob namely Juda, before this, the people were known as Hebrews: from the name of Heber. MN*

[Chpt 5] And on the third day put Esther on her royal apparel, and stood in the inner court of the kings palace within over against the kings house. And the king sat upon his royal seat in the kings palace over against the gate of the house. And when the king saw Esther the queen standing in the court, she found grace in his sight. And the king held out the golden scepter in his hand toward Esther. So Esther stepped forth, and touched the top of the scepter. Then said the king unto her: What wilt thou queen Esther? and what requesteth thou? ask even to the half of the empire, and it shall be given thee. Esther said If it please the king, let the king and Haman come this day unto the banquet that I have prepared. The king said: Cause Haman to make haste, that he may do as Esther hath said.

Now when the king and Haman came to the banquet that Esther had prepared, the king said unto Esther at the banquet of wine, Esther what is thy petition? and it shall be given thee. If it be even the half of the empire, it shall be done.

Then answered Esther and said: My petition and desire is, if I have found grace in the sight of the king, and if it please the king to give me my petition, and to fulfill my request, then let the king and Haman come to the banquet that I shall prepare for them, and so will I do tomorrow as the king hath said.

Then went Haman forth the same day joyful and merry in his mind. And when he saw Mardocheus in the kings gate, that he stood not up and kneeled before him, he was full of indignation at Mardocheus. Nevertheless he refrained himself: and when he came home, he sent, and called for his friends, and Zares his wife, and told them of the glory of his riches, and the multitude of his children all together how the king had promoted him so greatly, and how that he was taken above the princes and servants of the king. Haman said moreover:

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Yea and Esther the queen let no man come with the king unto the banquet that she had prepared, except me, and tomorrow am I bidden unto her also with the king. But in all this am I not satisfied as long as I see Mardocheus the Jew sitting at the kings gate. Then said Zares his wife and all his friends unto him: Let them make a gallows of fifty cubits high, and tomorrow speak thou unto the king, that Mardocheus may be hanged thereon, if thou comest merrily with the king unto the banquet. Haman was well content with all, and caused a gallows to be prepared.

[Chpt 6] *The same night could not the king sleep, and he commanded to bring the Chronicles and the stories: which when they were read before the king, they happened on the place where it was written, how Mardocheus had told, that the kings two chamberlains, (which kept the thresholds) sought: to lay hands on king Ahasuerus. And the king said: What worship and good have we done to Mardocheus therefore? Then said the kings servants that ministered unto him, there is nothing done for him. And the king said: Who is in the court? (for Haman was gone into the court without before the kings house, that he might speak unto the king to hang Mardocheus on the tree, that he had prepared for him.) And the kings servants said unto him: behold, Haman standeth in the court. The king said: let him come in. And when Haman came in, the king said unto him: what shall be done unto the man, whom the king would *faine bring unto worship? But Haman thought in his heart: Whom should the king else be glad to bring unto worship, but me? And Haman said unto the king: Let the man unto whom the king would be glad to do worship, be brought hither, that he may be arrayed in royal garments which the king useth to wear: and the horse that the king rideth upon, and that the crown royal may be set upon his head. And let this raiment and horse be delivered under the hand of one of the kings princes, that he may array the man withal (whom the king would faine honor) and carry him upon the horse through the street of the city, and cause it to be proclaimed before him: Thus shall it be done to every man, whom the king would faine honor.

The king said: make haste, and take as thou hath said, the raiment and the horse: and do even so with Mardocheus the Jew that sitteth before the kings gate, and let nothing fail of all that thou hast spoken. Then took Haman the raiment and the horse, and arrayed him, and brought him on horseback through the street of the city, and proclaimed before him: Even thus shall it be done unto every man whom the king is disposed to honor. And Mardocheus came again to the kings gate, but Haman gat him home in all hast, mourning with bare head,

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and told Zares his wife and all his friends, every thing that had happened him. Then said his wise men and Zares his wife unto him: If it be Mardocheus of the seed of the Jewes, before whom thou hast begun to fall, thou canst do nothing unto him, but shalt fall before him. While they were yet talking with him, came the kings chamberlains, and caused Haman to make hast to come unto the banquet that Esther had prepared.

** Of the third day *faine = willing / obliged*

[Chpt 7] And when the king and Haman came to banquet that queen Esther had prepared, the king said unto Esther on the second day at the banquet of wine: What is thy petition queen Esther, that it may be given thee? And what requesteth thou? Yee, ask even half of the empire, and it shall be done. Esther the queen answered and said: If I have found grace in thy sight, (O king) and if it please the king, then grant me my life at my desire and my people for my petitions sake: for we are sold, I and my people both to be destroyed, to be slain, and to perish. And would God we were sold to be bondmen and bondwomen, then would I hold my tongue, so should not the enemy be so high to the kings harm. The king Ahasuerus spake and said unto queen Esther: What is he that? Or where is he that dare presume in his mind to do such a thing after that manner? Esther said: The enemy and **adversary* is this wicked Haman.

As for Haman, he was exceedingly afraid before the king and the queen. And the king arose from the banquet and from the wine in his displeasure and went in to the palace garden. And Haman stood up, and besought queen Esther for his life: for he saw that there was a mischief prepared for him of the king already.

And when the king came again out of the palace garden into the parlor were they had eaten, Haman had layed him upon the bed that Esther sat upon. Then said the king, **Will he force the queen also beside me in the house?* As soon as that word went out of the kings mouth, they **covered Hamans face*. And Harbonah, one of the chamberlains that stood before the king, said: Behold, there standeth a gallows in Hamans house fifty cubits high, which he had made for Mardocheus, that spake good for the king. The king said: hang him thereon. So they hanged Haman on the gallows that he had made for Mardocheus. Then was the kings wrath pacified.

**adversary = note this word adversary and the nature of Haman,*

**Will he force the queen; this is were someone would use a mans wife to try to get to him.*

**covered Hamans face; an act whereby that person is no more to be looked upon, worthy of death.*

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[Chpt 8] The same day did king Ahasuerus give the house of Haman the Jewes enemy unto queen Esther. And Mardocheus came before the king: for Esther had told how that he belonged unto her. And the king put off his finger ring, which he had taken from Haman, and gave it unto Mardocheus. And Esther set Mardocheus over the house of Haman. And Esther spake yet more before the king, and fell down at his feet, and besought him, that he would put away the wickedness of Haman the Agagite, and his device that he had imagined against the Jewes. And the king held out the golden scepter unto Esther. Then rose Esther, and stood before the king, and said: if it please the king, and if I have found grace in his sight, and if it be convenient for the king, and if it be accepted in his sight, then let it be written, that the letters of the devise of Haman the son of Hamadatha the Agagite, may be called again: which letters he wrote, to destroy the Jewes in all the kings lands. For how can I see the evil that shall happen unto my people? and how can I look upon the destruction of my kindred?

Then said the king Ahasuerus unto queen Esther, and to Mardocheus the Jew. Behold, I have given Esther the house of Haman, and him have they hanged upon a tree, because he laid hand upon the Jewes. Write ye now therefore for the Jewes, as it liketh you in the kings name, and seal it with the kings ring, (for the writings that were written in the kings name, and sealed with the kings ring, durst no man disannul) Then were the kings scribes called at the same time in the third month, that is the month Sivan, on the three and twentieth day.

And it was written (as Mardocheus commanded) unto the Jewes and to the princes, to the Deputies and captains in the lands from India until Ethiopia, namely an hundred and seven and twenty lands, unto every one according to the writing thereof, unto every people after their speach, and to the Jewes according to their writing and language.

And it was written in the king Ahasuerus name, and sealed with the kings ring. And by posts that rode upon swift young Mules, sent he the writings, wherein the king granted the Jewes (in what cities so ever they were) to gather themselves together, and to stand for their life, and to root out, to slay and to destroy all the power of the people and land that would trouble them, with children and women, and to spoil their good upon one day in all the lands of king Ahasuerus, namely upon the thirteenth day of the twelfth month, which is the month Adar.

The sum of the writing was, how their was a commandment given in all lands to be published unto all the people, that the Jewes should be ready against that

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day to avenge themselves on their enemies. And the posts that rode upon the Mules, made haste with all speed, according to the kings word: and the commandment was devised in the castle of Susan.

As for Mardocheus, he went out from the king in royal apparel of yellow and white, and with a great crown of gold, being arrayed with a garment of linen and purple, and the city of Susan rejoiced and was glad: but unto the Jewes was come light and gladness, and joy, and worship. And in all lands and cities, into what places soever, the kings word and commandment reached, there was joy and mirth, prosperity and good days among the Jewes: insomuch that many of the people of the land became of the Jewes belief, for the fear of the Jewes came upon them.

[Chpt 9] In the twelfth month, that is the month Adar, upon the thirteenth day, which the kings word and commandment appointed, that it should be done, even upon the same day that the enemies should have destroyed the Jewes to have oppressed them, it turned contrary wise, even that the Jewes should subdue their enemies. Then gathered the Jewes together in their cities within all the lands of the king Ahasuerus, to lay hand on such as would do them evil, and no man could withstand them: for the fear of them was come over all the people. And all the rulers in the lands, and princes and Deputies, and officers of the king promoted the Jewes: for the fear of Mardocheus came upon them. For Mardocheus was great in the kings house, and the report of him was noised in all lands, how he increased and grew.

Thus the Jewes smote all their enemies with a sore slaughter, and slew and destroyed, and did after their will unto to such as were their adversaries. And at the castle of Susan slew the Jewes and destroyed five hundred men: and slew Pharsandatha, Delphon, Aspatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, Vaizatha, the ten sons of Haman the son of Hammadatha the enemy of the Jewes: but on his goods they layed no hands. At the same time was the king certified of the number of those that were slain at the castle of Susan. And the king said unto queen Esther: The Jewes have slain and destroyed five hundred men at the castle of Susan, and the ten sons of Haman: What shall they do in the other lands of the king? What is thy petition, that it may be given thee? and what requesteth thou more to be done? Esther said: If it please the king, let him *suffer the Jewes tomorrow also to do according unto this days commandment, that they may hang Hamans ten sons upon the tree. And the king charged to do so, and the commandment was devised at Susan, and Hamans ten sons were hanged. And the Jewes gathered themselves together at Susan, upon

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the fourteenth day of the month Adar, and slew three hundred men at Susan, but on their goods they laid no hands.

As for the other Jewes in the kings lands, they came together, and stood for their lives, and gat rest from their enemies: and slew of their enemies five and seventy thousand, how be it they laid no hands on their goods. This was done on the thirteenth day of the month Adar, and on the fourteenth day of the same month rested they, which day they ordained to be a day of feasting and gladness. But the Jewes at Susan were come together both on the thirteenth day and on the fourteenth, and on the fifteenth day they rested, and the same day ordained they to be a day of feasting and gladness. Therefore the Jewes that dwelt in the villages and unwall'd towns, ordained the fourteenth day of the month Adar, to be a day of feasting and gladness, and sent gifts to another.

And Mardocheus wrote these acts, and sent the writings unto all the Jewes that were in all the lands of the king Ahasuerus, both nye and far, that they should yearly receive and hold the fourteenth and fifteenth day of the month Adar, as the days wherein the Jewes came to rest from their enemies, and as a month wherein their pain was turned to joy, and their sorrow to prosperity: that they should observe the same days of wealth and gladness, and one to send gifts to another, and to distribute unto the poor.

And the Jewes received it that they had begun to do, and that Mardocheus wrote unto them: how that Haman the son of Hamadatha, all the Jewes enemy, had devised to destroy all the Jewes, and caused to cast Phur, (that is Lot) for to put them in fear, and to bring them to naught: and how * Hester went and spake unto the king, that through letters his wicked device (which he imagined against the Jewes) might be turned upon his own head, and how he and his sons were hanged on the tree. For the which cause they called this day Phurim after the name of Phur, according to all the words of this writing: and what they themselves have seen, and what had happened unto them.

And the Jewes set it up, and took upon them and their seed, and upon all such as joined themselves unto them, that they would not miss to observe these two days yearly, according as they were written and appointed, how these days are not to be forgotten, but to be kept of the childrens children among all kindreds in all lands and cities. They are the days of Phurim, which are not to be over slipped among the Jewes, and the memorial of them ought not to perish for their seed.

And queen *Hester the daughter of Abihail and Mardocheus the Jewe wrote with all authority, to confirm this second writing of Phurim, and sent the letters

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unto all the Jewes, in the hundred and seven and twenty lands of the empire of Ahasuerus, with friendly and faithful words, to confirm these days of Phurim, in their time appointed, according as Mardocheus the Jewe and *Hester the queen had ordained concerning them: like as they upon their soul and upon their seed had confirmed the acts of the fasting and of her complaint. And *Hester commanded to establish these acts of this Phurim, and to write them in a book.

**suffer (allow) *Hester = the exact spelling here for Esther. RN*

[Chpt 10] And the king Ahasuerus laid tribute upon the land, and upon the Isles of the sea. As for all the work of his power and authority, and the great worship of Mardocheus, which the king gave him, behold, it is written in the Chronicles of the kings of Media and Persia. For Mardocheus the Jewe was the second next unto king Ahasuerus, and great among the Jewes, and accepted among the multitude of his brethren, as one that seeketh the wealth of his people, and speaketh the best for all his seed.

The end of the book of Esther

From the Hebrew Job means “hated and oppressed”

[Chpt 1] In the land of *hus, there was a man called Job: an innocent and virtuous man, such one as feared God, *exchewed evil. This man had seven sons, and three daughters. His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she asses, and a very great household: so that he was one of the most principal men among all them of the east country. And his sons went, and made banquets: one day in one house, another day in another, and sent for their three sisters to eat and to drink with them. So when they had passed over the time of their banqueting round about, Job sent for them, and cleansed them again, and gat up early, and offered for everyone a burnt offering. For Job thought thus: peradventure my sons have done some offense, and have been unthankful to God in their hearts. And thus did Job everyday. Now upon the time, when the servants of God came and stood before the Lord, *Sathan came also among them. And the Lord said unto Sathan: From whence comest thou? Sathan answered the Lord, and said: I have gone about the land and walked through it.

Then said the Lord unto Sathan: hast thou not considered my servant Job, and how that he is an innocent and virtuous man: such one as feareth God, and *extueth evil, and that there is none like him in the land? Sathan answered, and said unto the Lord: Doth Job fear God for nought? hast thou not preserved him, his house, and all his substance on every side? hast thou not blessed the work of his hands? Is not his possession is increased in the land? But lay thine hand upon him a little, touch once all that he hath, and (I hold) he shall curse thee to thy face. And the Lord said unto Sathan: lo all that he hath, be in thy power: only upon him self see that thou lay not thine hand. Then went Sathan forth from the Lord.

Now upon a certain day when his sons and his daughters were eating, and drinking wine in their eldest brothers house, there came a messenger unto Job, and said: While the oxen were plowing, and the Asses going in the pasture beside them: the *Sabeens came in violently, and took them all away: yee, they have slain thy servants with the sword, and I only ran my way, to tell thee.

And while he was yet speaking, there came another, and said: The fire of God is fallen from heaven, it hath consumed, and burnt up all thy sheep and servants: and I only ran my way , to tell thee. In the mean season while he was yet speaking, there came another, and said: The *Caldees made three armies, and fell upon thy camels, which they have carried away, yee and slain thy servants with the sword: and I only am gotten away, to tell thee: While he was speaking, there came yet another, and said: Thy sons and daughters were eating and

From the Hebrew Job means “hated and oppressed”

drinking wine in their eldest brothers house, and suddenly there came a mighty great wind out of the South, and smote the four corners of the house: which fell upon thy children, so that they are dead: and I am gotten away alone, to tell thee.

Then Job stood up, and rent his clothes, shaved his head, and fell down upon the ground, worshipped, and said: Naked came I out of my mothers womb, and naked shall I turn thither again. The Lord gave, and the Lord hath taken away, now blessed be the name of the Lord. In all these things did Job not offend, ner murmur foolishly against God.

**hus (Uz), *Sathan (Satan)*

**exchewed = to avoid, shun, escape evil,*

**extueth: eschew; avoid, shun, escape; put away from ones self. RN*

**Sabeens HEB = "drunkard" or "he who is coming" drunk with the wine of the world, maker of oaths /a gatherer together RN *Caldees = desirous and willing*

[Chpt 2] It happened also upon a time, that when the servants of God came and stood before the Lord, Sathan came among them, and stood before him. And the Lord said unto Sathan: From whence comest thou? Sathan answered and said: I have gone about the land, and walked through it.

Then said the Lord unto Sathan: hast thou not considered my servant Job, how that he is an innocent and virtuous man such one as feareth God, and Extueth evil, and that there is none like him in the land? But thou movedst me against him, to punish him: yet is it in vain, for he continueth still in his goodness. Sathan answered the Lord, and said: Skin for skin? yee a man will give all that ever he hath, for his life. But lay thine hand upon him, touch him once upon the bone and flesh, and (I hold) he shall curse thee to thy face. Then said the Lord unto Sathan: lo, there hast him in thy power, but save his life.

So went Sathan forth from the Lord, and smote Job with marvelous sore *boils, from the sole of his foot unto his crown. So that he sat upon the ground in ashes, and scraped off the filth of his with sores with a *potsherd.

Then said his wife unto him: Dost thou continue in thy perfectness? curse God, and die. But Job said unto her: Thou speakest like a foolish women. Seeing we have received prosperity at the hand of God, wherefore should we be not content with adversity also? In all these things, did not Job sin with his lips.

Now when Jobs friends heard of all the trouble, that happened to him, there came three of them, every one from his own place: *namely, Eliphaz the Thamanite, Baldad the Suhite, and Zophar the Naamathite.

For they were agreed together to come, and to show their compassion on him,

From the Hebrew Job means "hated and oppressed"

and to comfort him. So when they lifted up their eyes afar off, they knew him not.

Then they cried, and wept: They sat them down by him also upon the ground seven days and seven nights. Neither was there any of them that spake one word unto him, for they saw that his pain was very great.

*. *boils = from the Hebrew to hasten , burning as in the burning up of the flesh (desires of the flesh) *potsherd = a piece of a broken pot (vessel)RN
namely = these names from the Hebrew are: Eliphaz = "my God is (fine) gold" Themanite = "southward" to destroy, to perish Bildad = "confusing (by mingling) love" Shuhite = "wealth" Zophar = "sparrow" "Melek is father" or "my father is king" Abel Mizraim = "meadow of Egypt" field of copts (adversaries) to go early, depart early ,Naamathite = see Naamah "pleasantness"

[Chpt 3] After this opened Job his mouth, and cursed his day, and said: lost be the day, wherein I was born: and the night, in the which it was said: there is a man child conceived. The same day be turned to darkness, and not regarded of God from above, neither be shined upon with light: but be covered with darkness, and the shadow of death. let the dim cloud fall upon it, and let it be lapped with sorrow. Let the dark storm over come that night, let it not be reckoned among the days of the year, ner counted in months. Despised be that night, and discommended: let them that curse the day, even those that be ready to raise up mourning give it also their curse. Let the stars be dim through darkness of it. Let it look for light, but let it see none, neither the raising up of the fair morning: because it shut not up the womb that bare me, ner hide these sorrows from my eyes.

Alas, why died I not in the birth? Why did not I perish, as soon as I came out of my mothers womb? Why set they me upon their knees? Why gave they me suck with their breasts? Then should I now have layen still, I should have slept, and been at rest: like as the kings and Lords of the earth, which build themselves special places: As the princes that have great substance of gold, and their houses full of silver. O that I utterly had no being, or were as a thing born out of time (that is put aside) ether as young children, which never saw the light. There must the wicked cease from their tyranny, there such as are overlabored be at rest: there are those let out free, which have been in prison, so that they hear no more the voice of the oppressor: There are small and great: the bondman, and he that is free from his master.

Wherefore is light given to him that is in misery? and life unto them, that have

From the Hebrew Job means “hated and oppressed”

heavy hearts? Which long for death, if it come not: and search for it more than for treasure which also would be exceedingly glad, and rejoice if they found their grave. That should be joy to the man whose way is hid, which God keepeth back from him. For my sighs come before I eat, and my roarings fall out like flowing water. For the thing that I feared, is come upon me: and the thing that I was afraid of, is happened to me? Was I not happy? Had I not quietness? Was I not in rest? And now cometh such misery upon me.

[Chpt 4] Then answered Eliphaz the Temanite and said unto him: If we begin to commune with thee peradventure thou wilt be discontent, but who can withhold himself from speaking? Behold, thou hast been a teacher of many, and hast comforted the weary hands.

Thy words have set up those that were fallen, thou hast refreshed the weak knees. But now that the plague is come upon thee, thou shrinkest away: now that it hath touched thy self, thou art faint hearted. Is not this thy fear, thy steadfastness, thy patience, and the perfectness of thy ways? Consider (I pray thee) who ever perished being innocent? Or, when were the godly destroyed? As I have seen them that plow vanity and sow malice reap the same. With the blast of God did they perish, and by the breath of his anger consumed they away. The roaring of the lion, the voice of the lioness, and the teeth of the lions whelps are broken. The lion perisheth, for lack of prey and the lions whelps are scattered abroad.

And unto me was the word hid, and mine hath ear hath received a little thereof. In the fantasies and thoughts of the visions of the night, when sleep cometh on men: Fear came upon me and dread and made all my bones to shake. And when the wind passed by before my presence it made the hairs of my flesh stand up. He stood there and I knew not his face, an image there was before me and there was stillness, so that I heard this voice. Shall man be more just than God? Or shall man be purer than his maker? Behold there is no trust to his servants, and in his angels hath he found frowardness. How much more in them that dwell in houses of clay, whose foundation is but earth: which shall be consumed by the moth? They shall be smitten from morning unto the evening: yea they shall perish everlastingly, and no man think thereon. Is not their dignity taken away with them, they shall die and not in wisdom.

[Chpt 5] Name me one else, if thou can find any: yee look about thee, upon any of the holy men. As for the foolish man, displeasure killeth him and anger slayeth the ignorant. I have seen my self, when the foolish was deep rooted, that his beauty was suddenly destroyed, that his children were without prosperity or

From the Hebrew Job means “hated and oppressed”

health: that they were slain in the door, and no man to deliver them: that his harvest is eaten up of the hungry: that the weaponed man had spoiled it, and that the thirsty had drunk up his riches. Is it not the earth that bringeth forth travail, neither cometh sorrow out of the ground: but it is man, that is born unto misery, like as the bird for to fly.

But now I will speak of the Lord, and talk of God: which doeth things, that are unsearchable, and marvelous without number: Which giveth rain upon the earth, and poureth water upon all things: which set up them of low degree, and sendeth prosperity, to those that are in heaviness: Which destroyeth the devices of the subtle, so that they are not able to perform the things that they take in hand: which compass the wise in their own craftiness, and over through the counsel of the wicked? In so much that they might run in to darkness by fair day, and grope about them at the noon day, like as in the night.

And so he delivereth the poor from the sword, from their mouth, and from the hand of the cruel, that the poor hath hope, and that the mouth of the oppressor may be stopped.

Behold, happy is the man, whom God punisheth: therefore, despise not thou the chastening of the Almighty. For though he make a wound, he giveth medicine again: though he smite, his hand maketh whole again.

He deliver thee out of six troubles, so that in the seventh there can no harm touch thee. In the midst of hunger he saveth thee from death: and when it is war, from the power of the sword.

He shall keep thee from the perilous tongue so that when trouble cometh, thou shalt not need to fear. In destruction and *derth thou shalt be merry, and shalt not be afraid for the beasts of the earth: But the castles in the land shall be confederate with thee, and the beasts of the field, shall give thee peace.

Yee thou shalt know, that thy dwelling place shall be in rest: thou shalt hold thy substance, and be no more punished for sin. Thou shalt see also, that thy seed shall increase, and that thy posterity shall be as the grass of the earth. Thou shalt come to thy grave in a fair age, like as the of corn sheaves are brought in to the barn in due season. Lo, this is the matter, as we ourselves have proved by experience. Therefore now that thou hearest it, take better heed to thyself.

**derth (famine)*

[Chpt 6] Job answered, and said: Oh that my misery were weighed, and my punishment weighed in the balances: For then should it be heavier, than the sand of the sea. This is the cause, that my words are so sorrowful.

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For the arrows of the allmighty are in me, whose indignation hath drunk up my spirit, and the terrible fears of God fight against me. Doth the wild ass roar when he hath grass? Or crieth the ox, when he hath fodder enough? That which is unsavory, shalt it be eaten without salt, or is there any taste in the white of an egg? The things that some time I might not away withal, are now my meat for very sorrow. O' that I might have my desire: O' that God would grant me the thing, that I long for: That he would begin and smite me: that he would let his hand go, and hew me down. Then should I have some comfort: yee, I would desire him in my pain, that he should not spare, for I will not be against the words of the holy one.

What power have I to endure? Or, what is mine end, that my soul might be patient? Is my strength the strength of stones? Or is my flesh made of brass? Is it not so that there is in me no help? that my substance is taken from me. He that is in tribulation ought to be comforted of his neighbor: but the fear of the Lord is clean away: Mine own brethren pass over by me as the water broke, that hastily runneth through the valleys. But they that fear the hoarfrost, the snow shall fall upon them.

When their time cometh, they shall be destroyed and perish: and when they be set on fire, they shall be removed out of their place, for the paths that they go in, are crooked: they haste after vain things, and shall perish. Consider the paths of Theman, and the ways of Saba, wherein they have put their trust. Confounded are they, that put any confidence in them: For when they came to obtain the things they looked for, they were brought to confusion.

Even so are ye also come unto me: but now that ye see my misery, ye are afraid. Did I desire you, to come hither? Or, to give me any of your substance? To deliver me from the enemies hand, or to save me from the power of the mighty? Teach me and I will hold my tongue: and if I do error, show me wherein.

Wherefore blame ye the words, that are well and truly spoken? which of you can reprove them? Saving only that ye are subtle to check mens sayings, and can speak many words in the wind. Ye fall upon the fatherless, and go about to overthrow your own friend. Wherefore look not only upon me, but upon yourselves: whether I lie, or no. Turn into your own selves (I pray you) be indifferent judges, and consider mine unguiltiness: whether there be any unrighteousness in my tongue, or vain words in my mouth.

[Chpt 7] Is not the life of man upon earth a battle? Are not his days like the days of an hired servant? For like as a bond servant desireth the shadow, and as

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an hireling would faine have an end of his work: Even so have I labored whole months long (but in vain) and many a careful night have I told. When I layed me down to sleep, I said: O' when shall I rise? Again, I longed for the night. Thus am I full of sorrow, till it be dark. My flesh is clothed with worms, filthiness and dust: my skin is withered, and crumpled together: my days pass over more speedily, than a weaver can weave out his web: and are gone, or I am at war. O' remember, that my life is but a wind, and that mine eye shall no more see the pleasures thereof, yee and that none other mans eye shall see me anymore. For if thou fasten thine eyes upon me, I come to naught like as a cloud is consumed and vanisheth away, even so he that goeth down to hell, cometh no more up, nor turneth again into his house, neither shall his place know him any more.

Therefore I will not spare my mouth, but will speak in the trouble of my spirit, in that bitterness of my mind will I talk. Am I a sea, or a whalefish, that thou keepest me so in prison? When I think: my bed shall comfort me. I shall have some refreshing by talking by myself upon my couch: Then troublest thou me with dreams, and makest me so afraid through visions, that my soul wisheth rather to be strangled, and my bones to be dead.

I can see no remedy, I shall live no more: O' spare me then, for my days are but vain. What is man, that thou hast him in such reputation, and setest so much by him? Thou takest diligent care for him, and suddenly doest thou try him.

Why goest thou not from me, nor letest me alone, so long till I swallow down my spittle? I have offended, what shall I do unto thee, O' thou preserver of men? Why hast thou made me to stand in thy way, and am so heavy a burden unto to myself? Why doest thou not forgive my sin? Wherefore takest thou not away my wickedness. Behold, now must I sleep in the dust: And if thou seekest me tomorrow in the morning, I shall be gone.

[Chpt 8] Then answered *Baldad the Suhite, and said: How long wilt thou talk of such things? how long shall thy mouth speak so proud words? Doth God pervert the thing that is lawful? Or, doth the Almighty destroy the thing that is right? When thy sons sinned against him, did not he punish them for their wickedness? If thou wouldest now resort unto God by times, and make thy humble prayer to the Almighty: If thou wouldest live a pure and godly life: should he not wake up unto thee immediately, and give thee the beauty of righteousness again? In so much, that wherein soever thou haddest little afore, thou should have great abundance. Enquire of them that have been before thee, search diligently among thy forefathers: Namely, that we are but of yesterday,

From the Hebrew Job means “hated and oppressed”

and consider not, that our days upon the earth are but a very shadow. They shall show thee, they shall tell thee, yee they will gladly confess the same.

May a rush be green without moistness? may the grass grow without water? No: but (or ever it be shot forth, and or ever it be gathered) it withereth, before any other herb. Even so goeth it with all them, that forget God: and even thus also shall the hypocrites hope come to naught. His confidence shall be destroyed, for he trusteth in a spiders web. He leaneth upon his house, but he shall not stand: he holdeth him fast by it, yet shall he not endure. Often time a thing do flourish, and men think that it may abide the *Son shining: it shooteth forth the branches in his garden, it taketh many roots, in so much that it is like a house of stones. But if it be taken out of his place, every man denyeth it, saying: I know thee not. Lo, thus it is with him, that rejoiceth in his own doings: and as for others, they grow out of the earth.

Behold, God will not cast away a virtuous man, neither will he help the ungodly. Thy mouth shall be still with laughing, and thy lips with gladness. They that hate thee, shall be confounded, and the dwellings of the ungodly shall come to nought.

**Bildad = "confusing (by mingling) love" Shuhite = "wealth"*

**Son = exact spelling from original ...this word Sonne is Son, they did make a spelling difference between Sun : sunne and Son, this is Son.*

[Chpt 9] Job answered, and said: As for that, I know it is so of a truth, that a man compared unto God, can not be justified. If he will argue with him, he shall not be able to answer him unto one among a thousand. He is wise of heart, and mighty in strength. Who ever prospered that took part against him? He translateth the mountains, or ever they be a ware, and overthroweth them in his wrath. He removeth the earth out of her place, that her pillars shake withal. He commandeth the *Son, and it riseth not: he closeth up the stars, as it were under a signet. He himself alone spreadeth out the heavens, and goeth upon the waves of the sea. He maketh the vaines of heaven, the Orions, the seven stars and the secrete places of the south. He doeth great things, such as are unsearchable, yee and wonders without number.

If he came by me, I might not look upon him: if he went his way, I should not perceive it. If he be hasty to take anything away, who will make him restore it again? Who will say unto him: what doest thou? He is God, whos wrath no man may withstand: but the proudest of all must stoop under him. How then should I answer him? or what words should I send out against him? Yee though I be

From the Hebrew Job means “hated and oppressed”

righteous, yet will I not give him one word again, but meekly submit myself to my judge. All be it that I call upon him, and he hear me, yet I am not sure, that he hath heard my voice: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He will not let my spirit be in rest, but filleth me with bitterness.

If men speak of strength, he is the strongest of all: if men speak of righteousness, who bare be my record. If I will justify myself, my own mouth shall condemn me: if I will put forth myself for a perfect man, he shall prove me a wicked doer: For that I should be an innocent, my conscience knoweth it not, yee I my self am weary of my life.

This is one thing will I say: He destroyeth both the righteous and the ungodly. And though he slay suddenly with the scourge, yet laugheth he at the punishment of the innocent. As for the world, he give it over in to the power of the wicked, such as the rivers be, whereof all the lands are full. Is it not so? where is there any, but he is such on?

My days have been more swift than a runner: they are gone suddenly, and have seen no good thing. They are passed away, as the ships that be good under sail, and as the *Aegle that hasteth to the prey. When I am purposed to forget my complainings, to change my countenance, and to consider myself: Then I am afraid of all my works, for I know, thou favorest not the evil doer. If I be then a wicked one, why have I labored in vain? Though I washeth myself with snow water, and made mine hands ever so clean, yet shouldest thou dip me in the *inyer, and mine own clothes should defile me. For he that I must give answer unto, and with whom I go to law, is not a man as I am. Neither is there any daysman to reprove both parties, or to lay his hand betwixt us. Let him take his rod away from me, yee let him make me no more afraid of him, and then shall I answer him without any fear. For as long as I am in such fearfulness, I can make no answer: And why? it grieveth my soul to live.

**Son; exact spelling from original sonne, elsewhere sun is spelled sunne.*

**inyer (manure/dung)*

**Aegle (eagle) and cap A .see also the eagle; 4th book of Esdras and Revelation.*

[Chpt 10] Nevertheless, now will I put forth my words: I will speak out of the heaviness of my soul, and will say unto God: Do not condemn me: but show me the cause, wherefore thou judgest me on this manner. Thinkest thou it well done, to oppress me, to cast me off (being a work of thine hands) and to maintain the counsel of the ungodly? Hast thou fleshly eyes then, or doest thou

From the Hebrew Job means “hated and oppressed”

look as a man looketh? Are thy days as the days of man, and thy years as mans years? That thou makest such an inquisition for my wickedness, and searchest out my sin? Whereas (notwithstanding) thou knowest that I am no wicked person, and that there is no man able to deliver me out of thine hand. Thy hands have made me, and fashioned me altogether round about, wilt thou then destroy me suddenly? O' remember (I beseeke thee) how that thou madest me of the mould of the earth, and shalt bring me to earth again.

Hast thou not milked me, as it were milk: and turned me to curdles like cheese? Thou hast covered me with skin and flesh, and joined me together with bones and sinews. Thou hast granted me life, and done me good: and the diligent heed that thou tookest upon me, hath preserved my spirit.

Though thou hidest these things in thine heart, yet am I sure, that thou rememberest them all. Wherefore didest thou keep me, when I sinned, and hast not cleansed me from mine offense? If I do wickedly, woe is me therefore: If I be righteous, yet dare I not lift up my head: so full am I of confusion, and see mine own misery.

Thou huntest me out (being in heaviness) as it were a *Lion, and troublest me out of measure. Thou bringest fresh witnesses against me, thy wrath increases thou upon me, very many are the plagues that I am in. Wherefore hast thou brought me out of my mothers womb? O' that I had perished, and that no eye had seen me. If they had carried me to my grave, as soon as I was born, then should I be now, as though I had never been.

Shall not my short life come so soon to an end? O' hold thee from me, let me alone, that I might ease myself a little afore I go thither, from whence I shall not return again. Namely, to that land of darkness and shadow of death: yee into that dark cloudy land and deadly shadow, where as is no order, but terrible fear as in the darkness.

**note cap L ...also see Lion of Juda*

[Chpt 11] Then answered Zophar the Naamathite, and said: Should not he that maketh many words, be answered? Should he that bableth much, be commended therein? Should men give ear unto thee only? Thou wilt laugh other men to scorn, and shall nobody mock thee again? Wilt thou say unto God: The thing that I take in hand is perfect, and I am clean in thy sight? O' that God would speak, and open his lips against thee, that he might show thee (out of his secrete wisdom) how many fold his law is: then shouldst thou know, that God had forgotten the, because of thy sins.

From the Hebrew Job means "hated and oppressed"

Wilt thou find out God with thy seeking? Wilt thou attain to the perfectness of the Almighty? He is higher than heaven, what wilt thou do? Deeper than hell, how wilt thou then know him? His length exceedeth the length of the earth, and his breadth the breadth of the sea. Though he turn all things upside down, close them in, or thrust them together, who dare check him therefore?

For it is he that knoweth the vanity of men: he seeth their wickedness also, should he not then consider it? A vain body exalteth himself, and the son of man is like a wild asses foal. If thou haddest now a right heart, and lifted up thine hands toward him: if thou would putest away the wickedness which thou hast in hand, so that no ungodliness dwelt in thy house: Then mightest thou lift up thy face without shame, then shouldst thou be sure, and have no need to fear.

Then shouldst thou forget thy misery, and think no more upon it, than upon the waters that run by. Then should thy life be as clear as the noon day, and spring forth as the morning. Then mightest thou have comfort, in the hope that thou hast: and sleep quietly, when thou art buried. Then shouldst thou take rest, and no man to make thee afraid, yee many one should set much by thee. As for the eyes of the ungodly, they shall be consumed, and not escape: their hope shall be misery and sorrow of mind.

**Zophar = "sparrow" "Melek is father" or "my father is king" Abel Mizraim = "meadow of Egypt" field of copts (adversaries) to go early, depart early, Naamathite = see Naamah "pleasantness"*

[Chpt 12] So Job answered, and said: Then (no doubt) ye are the men alone, and wisdom shall perish with you. But I have understanding as well as yee, and am no less than yee. Yee, who knoweth not these things? Thus he that calleth upon God, and whom God heareth, is mocked of his neighbor: the godly and innocent man is laughed to scorn. Godliness is a light despised in the hearts of the rich, and is set for them to stumble upon. The houses of robbers are in wealth and prosperity, and they that maliciously meddle against God, dwell without care: yee God giveth all things richly with his hand.

Ask the cattle, and they inform thee: the fowls of the air, and they shall tell thee: Speak to the earth, and it shall show thee: Or to the fishes of the sea, and they shall certify thee. What is he, but he knoweth that the hand of the Lord made all these? In whose hand is the soul of every living thing, and the breath of all men. Have not the ears pleasure in hearing, and the mouth in tasting the thing that it eateth? Among old persons there is wisdom, and among the aged is understanding. Yee with God is wisdom and strength, it is he that hath counsel

From the Hebrew Job means “hated and oppressed”

and fore knowledge. If he break down a thing, who can set it up again? If he shut a thing, who will open it? Behold, if he withhold the waters, they dry up: If he let them go, they destroy the earth. With him is strength and wisdom: he knoweth both the deceiver and him that is deceived.

He carry away the wise men, as it were a spoil, and bringeth the judges out of their wits. He looseth the girdle of kings, and girdleth their loins with a bond. He leadeth away the Priests in to captivity, and turneth the mighty up side down. He taketh the *verity from out of the mouth, and disappoint the aged of their wisdom. He poureth out confusion upon the Princes, and comforteth them that are oppressed. Look what lieth hide in darkness, he declareth it openly: and the very shadow of death bringeth he to light. He both increaseth the people and destroyeth them: He maketh them to multiply, and driveth them away. He changeth the hearts of the Princes and Kings of the earth, and disapointeth them: so that they go wandering out of the way, and grope in the dark without light, staggering to and fro like drunk men.

**verity (truth, factual, realness)*

[Chpt 13] Lo, all this have I seen with mine eye, heard with my ear, and understand it. Look what ye know, that same do I know also, neither am I inferior unto you. Nevertheless I am purposed to talk with the almighty, and my desire is to commune with God. As for you, ye are workmasters of lies, and unprofitable Physicians all together. Would God ye keep your tongue, that ye might be taken as wise men. Therefore hear my words, and ponder the sentence of my lips. Will ye make an answer for God with lies, and maintain him with deceit? Will ye except the person of God, and entreat for him? Shall that help you, when he calleth you to reckoning. Think ye to beguile him, as a man is beguiled? He shall punish you, and reprove you, if you do secretly except any person. Shall he not make you afraid, when he showeth himself? Shall not his terrible face fall upon you? your remembrance shall be like unto dust, and your pride shall be turned into clay. Hold your tongues now, and let me speak, for their is something come into my mind. Wherefore do I bare my flesh in my teeth, and my soul in my hands? Lo, there is neither comfort nor hope for me, if he will slay me. But if I show and reprove mine own ways in his sight, he is even the same that maketh me whole: And why? There may no hypocrite come before him. Hear my words, and ponder my sayings with your ears. Behold, now have I prepared my judgement, and know that I will be found righteous. What is he that will go to the law with me? For if I hold my tongue, I shall die.

From the Hebrew Job means “hated and oppressed”

Nevertheless grant me two things, and then will I not hide myself from thee.

Withdraw thine hand from me, and let not the fearful dread of thee make me afraid. And then send for me to the law, that, I may answer for myself: or else, let me speak, and give thou the answer. How great are my misdeeds and sins? Let me know my transgressions and offenses. Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou be so cruel and extreme unto a flying leaf, and follow upon dry stubble? That thou layest so sharply to my charge, and will utterly undo me, for the sins of my youth? Thou hast put my foot in the stocks: thou lookest narrowly unto all my paths, and markest the steps of my feet: where as I (notwithstanding) must consume like as a fowl carrion, and as a cloth that is moth eaten.

[Chpt 14] Man that is born of a woman, hath but a short time to live, and is full of diverse miseries. He cometh up and falleth away like a flower. He flyeth as it were a shadow, and never continueth in one state. Thinkest thou it now well done, to open thine eyes upon such one, and to bring me before thee in judgement? Who can make it clean, that cometh from an unclean thing? Nobody. The days of a man are short, the number of his months are known only to thee. Thou hast appointed him his bounds, he cannot go beyond them. Go from him , that he might rest alittle: until his day come, which he looketh for, like as an hireling doeth.

If a tree be cut down, there is some hope yet, that it will sprout and shout forth the branches again; For though a root be waxen old and dead in the ground, yet when the stock getth the scent of water, it will bud, and bring forth bows, like as when it was first planted. But as for a man, when he is dead, perished and consumed away, what becometh him? The floods when they be dried up, and the rivers when they be empty, are filled again through the flowing waters of the sea: but when a man sleepeth, he riseth not again, until the heaven perish: he shall not wake up nor rise out of his sleep. O' that thou wouldest keep me, and hide me in the hell, until thy wrath were spilled: and to appoint me a time, wherein thou mightest remember me. May a dead man live again? All the days of this my pilgrimage am I looking, when my changing shall come. If thou wouldest but call me, I should obey thee: only despise not the work of thine own hands.

For thou hast numbered all my goings, yet be not thou to extreme upon my sins. Thou hast sealed up mine offenses, as it were in a bag: but be merciful unto my wickedness. The mountains fall away at the last, the rocks are removed out of their place, the waters pierce through the very stones by little and little,

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the floods wash away the gravel and the earth: Even so destroyest thou the hope of a man in like manner. Thou prevailest against him, so that he passeth away : thou changes his estate, and puttest him from thee. Whether his children come to worship or no, he can not tell: And if they be men of low degree, he knoweth not. While he liveth, his flesh must have travail: And while the soul is in him, he must be in sorrow.

[Cht 15] Then answered *Eliphaz the Themanite, and said: Should a wise man answer as the silence of the wind, and fill his belly with the wind of the east? Thou reproveth with words, that are nothing worth: and speakest the things, that do no good. As for shame, thou hast set it aside, else wouldest thou not make so many words before God: but thy wickedness acheth thy mouth, and so thou hast chosen the a crafty tongue. Thine own mouth condemmeth thee, and not I : yee thine own lips shape the answer. Art thou the first man, that ever was born? Or, wast thou made before the hills? hast thou heard the secrete counsel of God, that all wisdom is to little for thee? What knowest thou that we knowest not? What understandest thou, but we can the same? With us are old and aged men, yee such as have lived longer than thy forefathers.

Thinkest thou it a small thing of the consolations of God? and are they with the* living word. Why doth thine heart make thee so proud? Why standest thou so greatly in thine own conceit? Where unto thine eyes, that thy mind is so puffed up against God and letteth such words come out of thy mouth? What is a man, that he should be clean? what hath he (which is born of a woman) whereby he might be known to be righteous? Behold there is no trust to his *fanctes: yee the very heavens are not clean in his sight. How much more then an abominable and vile man, which drinketh wickedness like water? I will tell thee, hear me: I will show thee a thing, that I know: which wise men have told, and hath not been hid from their fathers: unto whom only the land was given, that no stranger should ever come among them.

The ungodly despair all the days of their life, and the number of a tyrants years is unknown. And fearful found is ever in his ears, and when it is peace yet feareth he destruction: He believeth never to be delivered out of darkness, the sword is always before his eyes. When he goeth forth to get his living, he thinketh plainly, that the day of darkness is at hand. Sorrow and carefulness make him afraid, and compass him round about, like as it were a king with his host ready to the battle. For he hath stretched out his hand against God, and armed himself against the Almighty. He runneth proudly upon him, and with stiffneck fighteth he against him: where as he covereth his face with fatness, and

From the Hebrew Job means "hated and oppressed"

maketh his body well liking. Therefore shall his dwelling be in desolate cities, and in houses which no man inhabits, but are become heaps of stones.

He shall not be rich, neither shall his substance continue, ner increase upon the earth. He shall never come out of darkness, the flame shall dry up his branches, with the blast of the mouth of God shall he be taken away. He will never apply himself to faithfulness and truth, so sore is he deceived with vanity.

He shall perish, afore his time be worn out, and his hand shall not be green. He shall be plucked off as an untimely grape from the vine, and shall let his flower fall, as the olive doth. For the congregation of hypocrites is unfruitful, and the fire shall consume the houses of such, as are greedy to receive gifts. He conceives travail, he beareth mischief, and his body bringeth forth deceit.

*names from the Hebrew are: *Eliphaz = "my God is (fine) gold" Themanite = "southward to destroy, to perish.*

**note this "living word" *fancets = fancies, imaginations.*

[Chpt 16] Job answered, and said: I have often times heard such things. Miserable givers of comfort are ye, all the fort of you. Shall not thy vain words come yet to an end? Or, hast thou yet any more to say? I could speak as ye do also. But would God, that your soul were in my souls stead.: then should I heap up words against you, and shake my head at you. I should comfort you with my mouth, and release your pain with the talking of my lips. But what shall I do? For all my words, my sorrow will not cease: and though I hold my tongue, yet will it not depart from me. And now that I am full of pain, and all that I have destroyed (whereof my wrinkles bare witness) there standeth up a disassembler to make me answer with lies to my face. He is angry at me, he hateth me, and gnasheth upon me with his teeth. Mine enemy schooleth upon me with his eyes.

They have opened their mouths wide upon me, and smitten me upon the cheek despitefully, they have eased themselves through mine adversary. God hath given me over to the ungodly. I was some time in wealth, but suddenly he hath brought me to nought. He hath taken me by the neck, he hath rent me, and set me, as it were a mark for him to shoot at. He hath compassed me round about with his darts, he hath wounded my loins, and not spared. My bowels hath he poured upon the ground. He hath given me one wound upon another, and is fallen upon me like a giant. I have sowed sack cloth upon my skin, and lay with my strength in the dust.

My face is swollen with weeping, and mine eyes are waxen dim. Howbeit there is no wickedness in my hands, and my prayer is clean. O' earth, cover not

From the Hebrew Job means “hated and oppressed”

my blood, and let my crying find no room. For lo, my witness is in heaven, and he that knoweth me, is above in the height. My friends laugh me to scorn, but mine eye poureth out tears unto God. Though a body might plead with God, as one man doeth another, yet the number of my years are come, and I must go the way, from whence I shall not turn again.

[Chpt 17] My breath faileth, my days are shortened. I am hard at deaths door. I have deceived no man, yet must mine eye continue in heaviness. O' deliver me and set me by thee: who shall then be able to thrust my hands together? Thou hast withholden their hearts from understanding, therefore shall they not be set up on high. He promiseth his friends part of his good, but his own children spend it. He hath made me as it were a byword of the common people. I am his jesting stock among them. My countenance is heavy for very anger, and the members of my body are become like a shadow. Virtuous men therefore shall well consider this, an innocent shall take part against the hypocrite.

The righteous will keep his way, and he that hath clean hands, will ever be stronger and stronger. As for you, turn you, and get you hence, for I can not see one wise man among you. My days are past, my thoughts are vanished away, which have vexed my heart, changing the night into day, and the light into darkness. Though I tarry never so much, yet the grave is my house, and I must make my bed in the dark. I call corruption my father, and the worms call I my mother and my sister. What helpeth then my long tarrying? Or, who will fulfill the thing, that I look for? All that I have, shall go down into the pit, and lay with me in the dust.

[Chpt 18] Then answered *Baldad the Suhite, and said: when will ye make an end of your words? Mark well, and consider, we will speak also. Wherefore are we counted as beasts, and reputed so vile in your sight? Why destroyest thou thy self with anger? Shall the earth be forsaken, or the stones removed out of there place because of thee? Shall not the light of the ungodly be put out? Yee and the flame of his fire shall not burn. The light shall be dark in his dwelling, and his candle shall be put out with him. His presumptuous goings shall be kept in, and his own counsel shall cast him down. For his feet shall be taken in the net, and he shall walk in the snare. His foot shall be holden in the gilder, and the thirsty shall catch him. The snare is layed for him in the ground, and a pitfall in the way.

Fearfulness shall make him afraid on every side, that he shall not know, where to get out. Hunger shall be his substance, and misfortune shall hang upon him.

From the Hebrew Job means "hated and oppressed"

He shall eat the strength of his skin, the first bone of death shall *cate his members. All his comfort and hope shall be rooted out of his dwelling, very fearfulness shall bring him unto the king. Other men shall dwell in his house (which is now none of his) and brimstone shall be scattered upon his habitation. His roots shall be dried up beneath, and above shall his harvest be cut down. He remembrance shall perish from the earth, and his name shall not be praised in the streets: he shall be driven from the light into darkness, and cast clean out of the world. He shall neither have children nor kinfolks among his people, no, ner any prosperity in his country: young and old shall be astonished at his death. Such are now the dwellings of the wicked, and this is the place of him that knoweth not God.

*Baldad = "confusing (by mingling) love" Shuhite = "wealth". *cate (delicacy)*

[Chpt 19] Job answered, and said: how long will ye vex my mind, and trouble me with words? Lo, ten times have ye reprov'd me: are ye not ashamed, for to laugh me to scorn? If I go wrong, I go wrong to myself. But if ye will enhance yourselves against me, and accuse me to be a wicked person because of the shame that is come upon me: know this then, that it is God, which hath handled me so violently, and hath compassed me about with his scourges. Behold, though I cry, yet violence is done unto me, I can not be heard: Though I complain, there is none to give sentence with me. He hath hedged up my path, I can not get away, he hath set darkness in my gate. He hath spoiled me of mine honor, and taken the crown away from my head. He hath destroyed me on every side, and I am undone: My hope hath he taken away from me, as it were a tree plucked up by the root. His wrath is kindled against me, he taketh me, as though I were his enemy.

His men of war came together, which made their way over me, and besieged my dwelling round about. He hath put my brethren far away from me, and such as were of mine acquaintance, are become strangers unto me. Mine own kinfolk have forsaken me, and my friends have put me out of remembrance. The servants and maids of mine own house take me for a stranger, and I am become as an *aleaunt in their sight.

When I call upon my servant, he giveth me no answer: no though I pray him with my mouth. Mine own wife may not abide my breath, I am faint to speak fair unto the children of mine own body. Yee the very desert fools despise me, and when I am gone from them, they speak evil upon me. All such as were my

From the Hebrew Job means “hated and oppressed”

most familiar, abhor me: And they whom I loved best, are turned against me. My bone hangeth to my skin, and my flesh is away, only there is left to me is the skin about my teeth. Have pity upon me, (O ye my friends) for the hand of the Lord hath touched me. Why do ye persecute me as God, and are not satisfied of my flesh?

O' that my words were written, O' that they were put in a book: would God they were graven with an iron pen in lead or stone. For I am sure, that my redeemer liveth, and that I shall rise out of the earth in the latter day: that I shall be clothed again with this skin, and see God in my flesh. Yee I myself shall behold him, not with other but these same eyes. My reins are consumed within in me, when ye say: Why do we not persecute him? We have found an occasion against him. But beware of the sword, for the sword will be avenged of wickedness, and be sure, that there is a judgement.

**aleaunt = alien*

[Chpt 20] Then answered Sophar the Naamathite, and said: For the same cause do my thoughts compel me to answer. And why? My mind is tossed here and there. I have sufficiently heard thy checking and reproof, therefore am I purposed to make answer after mine own understanding. Knowest thou not this, namely: that from the beginning (ever since the creation of man upon the earth) the praise of the ungodly hath been short, and that the joy of the Hypocrites continued but the twinkling of an eye? Though he be magnified up to the heaven, so that his head reacheth into the clouds: yet he perish at the last like dung: In so much that they which have seen him, say: Where is he? He vanisheth as a dream, so that he can no more be found, and passeth away as a vision in the night. So that the eye which saw him before, getteth now no sight of him, and his place knoweth him no more. His children go a begging, their hands bring them to sorrow and heaviness.

From his youth his bones are full of vice, which shall lay down with him in the earth. When wickedness is sweet in his mouth, he hideth it under his tongue. That he favoereth, that he will not forsake, but keepeth it close in his throat. The meat that he eateth, shall be turned to the poison of serpents, within his body. The riches that he devoureth, shall he perbrake (vomit) again, for God will draw them out of his belly, he shall suck the serpents head, and the adders tongue shall slay him: so that he shall no more see the rivers, and brooks of honey and butter: But labor shall he, and yet have nothing to eat. Great travail shall he make for riches, but he shall not enjoy them. And why? he hath oppressed the

From the Hebrew Job means "hated and oppressed"

poor, and not helped them: houses hath he spoiled, and not builded them. His belly could never be filled, therefore shall he perish in his covetness. He devoured so greedily, that he left nothing behind, therefore his goods shall not prosper. Though he had plenteousness of everything, yet he was poor, and therefore he is but a wretch on every side.

For the wicked have never so much to fill his belly, yet God shall send his wrath upon him, and cause his battle to rain over him: so that if he flee the iron weapons, he shall be shot with a steel bow. The arrow shall be taken forth, and go out at his back, and a glittering sword through the gall of him, fear shall come upon him. There shall no darkness be able to hide him. And unkindled fire shall consume him, and look what remaineth in his house, it shall be destroyed. The heaven shall declare his wickedness, and the earth take part against him. The substance that he hath in his house, shall be taken away and perish, in the day of the Lords wrath. This is the portion that the wicked shall have of God, and the heritage that he may look for of the Lord.

Sophar = "sparrow" "Melek is father" or "my father is king" Abel Mizraim = "meadow of Egypt" field of copts (adversaries) fertility of Egypt, to go early, depart early ,Naamathite = see Naamah "pleasantness"

[Chpt 21] Job answered, and said: O' hear my words, and amend yourselves. Suffer me a little, that I may speak also, and then laugh my words to scorn, if you will. Is it with a man, that I make this disputation? Which if it were so, should not my spirit be in sore trouble? Mark me well, be abashed, and lay your hand upon your mouth. For when I ponder and consider this, I am afraid, and my flesh is smitten with fear. Wherefore do wicked men live in health and prosper, come to their old age, and increase in riches? Their childrens children live in their sight, and their generation before their eyes. Their houses are safe from all fear, for the rod of God does not smite them. Their bullock gendereth, and that not out of time: their cow calveth, and is not unfruitful.

They send forth their children by flocks, and their sons lead the dance. They bare with them taberets and harps, and have instruments of music at their pleasure. They spend their days in wealthiness: but suddenly they go down to hell. They say unto God: go from us, we desire not the knowledge of thy ways. What manner of fellow is the Almighty, that we should serve him? What profit should we have, to submit our selves unto him? Lo, there is utterly no goodness in them, therefore will not I have to do with the counsel of the ungodly. How often shall the candle of the wicked put out? How often cometh their destruction

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upon them? Oh what sorrow shall God give them for their part in his wrath. Yee they shall be even as chaff before the wind, and as dust that the storm carrieth away.

And though God save their children from such sorrow, yet will he so reward themselves, that they shall know it. Their own destruction and misery shall they see with their own eyes, and drink of the fearful wrath of the Almighty. For what careth he, what be come of his household after his death? Whose months pass away swifter than an arrow. In as much then as God hath the highest power of all, who can teach him any knowledge? One dieth now when he is mighty and at his best, rich, and in prosperity: even when his bowels are at the fattest, and his bones full of merry. An other dieth in sorrow and heaviness, and never had good days. Now sleep they both alike in the earth, and the worms cover them. But I know what ye think, yee and what yee imagine against me unrighteously. For ye say: Where is the Princes palace? where is the dwelling of the ungodly: Ask any man that goeth by the way, and (if ye will not regard their tokens and deeds) he shall tell you, that the wicked is kept unto the day of destruction, and that the ungodly shall be brought forth in the day of wrath. Who dare reprove him for his ways to his face? Who rewardeth him for the ungraciousness that he doth? Yet shall he be brought to his grave, and watch among the heap of the dead. Then shall he be *faine to be buried among the stones by the brook side. All men must follow him, and there are innumerable gone before him. O how vain is the comfort that ye give me? Are not your answers clean contrary to right and truth?

**faine (willing /or obliged)*

[Chpt 22] So Eliphaz the Themanite gave answer, and said: May a man be compared unto God in wisdom, though he seem to himself, for to be like him? What pleasure hath God in that thou art righteous? Or what doth it profit him, that thy ways are perfect? Is he afraid to reprove thee, and to step forth with thee in to judgement? Cometh not this for that great wickedness, and for thine ungracious deeds which are innumerable? Thou hast taken the pledge from thy brethren for nought, and robbed the naked of their clothing: To such as were weary, thou hast given no water to drink, thou hast withdrawn bread from the hungry: Should such one then as useth violence, wrong and oppression (doing all things of parcialite, and having respect of persons) dwell in the land? Thou hast sent the widows away empty and oppressed the poor fatherless.

Therefore art thou compassed about with snares on every side, and suddenly

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vexed with fear. Shouldest thou then see no darkness? Should not then the water flood run over thee? Now because that God is higher then the heavens, and because thou seest the stars are so high, wilt thou therefore say: Tush, how should God know? Doth his dominion reach beyond the clouds? Tush the clouds cover him that he may not see, for he dwelleth in heaven. Well, thou wilt keep the old way, that all wicked men have gone: both old an young, whose foundation is a running water, which sayeth unto God: go from us, and after this manner: Tush what will the Almighty do unto us? where as he (notwithstanding) filleth their houses with all good. Which meaning of the ungodly be far from me. For with joy shall the godly, and with gladness shall the innocent see, that their increase shall be hewn down, and their prosperity consumed with fire.

Therefore reconcile thee unto God, and be content, so shall all things prosper with thee rightwell. Receive the law at his mouth, and lay up his words in thy heart. For if thou wilt turn to the Almighty, thou shalt stand fast, and all unrighteousness shall be far from thy dwelling: He shall give thee an harvest, which in plenty and abundance shall exceed the dust of the earth, and the gold of Ophir like river stones. Yee the Almighty his own self shall be thine harvest, and the heap of thy money. Then shalt thou have thy delight in the Almighty, and lift up thy face unto God. Then shalt thou make thy prayer unto him, and he shall hear thee, and thou shalt keep thy promises. Then look what thou takest in hand, he shall make it to prosper with thee, and the light shall shine in thy ways. For who so humbleth himself, him shall he set up: and who so looketh meekly, shall be healed. If thou be innocent, he shall save thee: and through the unguiltyness of thine hands shalt thou be delivered.

[Chpt 23] Job answered, and said: My saying is yet this day in bitterness, and my hand heavy among my groanings. O' that I might see him and find him: O' that I might come before his seat, to plead my cause before him, and to fill my mouth with arguments: That I might know, what answer he would give me: and that I might understand, what he would say unto me. Will he plead against me with his great power and strength, or will he lean himself utterly upon me? Oh no, let him not do so with me. But let him give me like power to go to the law, then am I sure to win my matter. For though I go before, I find him not: If I come behind, I can get no knowledge of him: If I go on the left side to ponder his works, I can not attain unto them. Again, if I go on the right side, he hideth himself, that I can not see him. But as for my way, he knoweth it: and tryeth me as the gold in the fire.

Nevertheless my feet keep his path, his high street have I holden, and not gone

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out of it. I have not forsaken the commandment of his lips, but look what he charged me with his mouth, that I have shut up in my heart. It is he him self alone, who will turn him back? He doth as him listeth, and bringeth to pass what he will. He rewardeth me in to my bosom, and many things more doth he, as he may by his power. This is the cause, that I shrink at his presence, so that when I consider him, I am afraid of him. For in so much as he is God, he maketh my heart soft: and seeing that he is Almighty, he putteth me in fear. Thus I can not get out of darkness, the cloud hath so covered my face.

[Chpt 24] Considering then that there is no time hid from the Almighty, how happeneth it, that they which know him, will not regard his days? For some men there be, that remove other mens landmarks: that rob them of their castle, and keep the same for their own: that drive away the ass of the fatherless: that take the widows ox for a pledge: that thrust the poor out of the way, and oppress the simple of the world together. Behold, the wild asses in the desert go by times, as their manner is, to spoil: Yee the very wilderness ministereth food for their children. They reap the corn field that is not their own: and gather the grapes out of his vineyard, whom they have oppressed by violence. They are the cause that so many men are naked and bare, having no clothes to cover them and to keep them from the cold: So that when the showers in the mountains have rained upon them, and they be all wet, they have none other succour, but to keep them among the rocks.

They spoil the sucking fatherless children, and put the poor in prison: In so much that they let them go naked without clothing, and yet the hungry bear the sheaves. The poor are *faine to labor in their oil mills, yee and to tread in their wine presses, and yet to suffer thirst. The whole city crieth unto the Lord with sighing, the souls of the slayen make their complaint: But God destroyeth them not for all this, where as they (notwithstanding) are rebellious and disobedient enemies: which seek not his light and way, ner turn again in to his path. Timely in the morning do they arise, to murder the simple and poor, and in the night they go a stealing.

The eye of the ungodly is like the *advouterer, that waiteth for the darkness, and sayeth thus in him self: Tush, there shall no man see me, and so he disguiseth his face. In the night season they search the houses, and hide themselves in the day time, but will not know the light. For as soon as the day breaketh, the shadow of death cometh upon them, and they go in horrible darkness. The ungodly is very swift: O that his portion on earth were swifter than the running water, which suffereth not the shipman to behold the fair and

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pleasant vineyards. O that they (for that wickedness which they have done) were drawn into the hell, sooner than snow melteth with the heat. O that all compassion upon them were forgotten: that their dainties were worms, that they were clean put out of remembrance, and utterly hewn down like an unfruitful tree. For they maintain the barren, and make them that they cannot bare, and unto widows they do no good. They pluck down the mighty with their power, and when they themselves are gotten up, they are never without fear, as long as they live. And though they might be safe, yet they will not receive it, for their eyes look upon their own ways. They are exalted for a little, but shortly are they gone, brought to extreme poverty, and taken out of the way: yee and utterly plucked off, as the ears of corn. Is it not so? Who will then reprove me as a liar? and say that my words are nothing worth?

**faine (obliged) *advouterer: prefix "a" meaning not or without, devout: devotion; heart without devotion ...plain hearted to God. also see James 2 for adultery.*

[Chpt 25] Then answered Baldad the Suhite, and said: Power and fear is with him above, that maketh peace, sitting in his highness, whose men of war are innumerable, and whose light ariseth over all. But how may a man compared unto God be justified? Or, how can he be clean, that is born of a woman? Behold, the Moon shineth nothing in comparison to him, and the stars are unclean in his sight. How much more then man, that is but corruption: and the son of man, which is but a worm?

Baldad = "confusing (by mingling) love" Shuhite = "wealth"

[Chpt 26] Job answered, and said: O how helped thou the weak? what comfort givest thou unto him that hath no strength? Where is that counsel that thou shouldest give him, which hath no wisdom? Wilt thou so show thy excellent righteousness? Before whom hast thou spoken those words? Who made the breath to come out of that mouth: The giants and worthies that are slayen, and lay under the world with their companions: yee and all they that dwell beneath in the hell are not hid from him, and that very destruction it self can not be kept out of his sight. He stretcheth out the north over the empty, and hangeth the earth upon nothing. He bindeth the water in his clouds, that they fall not down together. He holdeth back his *stoules, that it can not be seen, and spreadeth his *clouds before it.

He hath compassed the waters with certain bounds, until the day and night come to an end. The very pillars of heaven tremble and quake at his reproof. He

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fillet the sea with his power, and through his wisdom he hath set forth the world. With his spirit he hath garnished the heavens, and with his hand hath he wounded the rebellious serpent. This is now a short sum of his doings. But who is able to sufficiently rehearse his works? Who can perceive and understand the thunder of his power.

**stoule = stole; robe, covering and in the Hebrew "clouds" are destruction.*

[Chpt 27] And Job proceeded a went forth in his communication saying: As truly as God liveth (which hath taken away my power from me) and the Almighty, that hath vexed my mind: My lips shall talk of no vanity, and my tongue shall speak no deceit, while my breath is in me, and as long as the wind (that God hath given me) is in my nostrils.

God forbid, that I should grant your cause to be right. As for me, until mine end come will I never go from my innocency. My righteous dealings shall I keep fast, which I will not forsake: my heart shall not reprove me of my days. Therefore mine enemy shall be found as ungodly, and he that taketh part against me, as the unrighteous. What hope hath the hypocrite, though he have great good, and though God give him riches after his hearts desire? Doth Gog hear him the sooner, when he crieth unto him in his necessity? Hath he such pleasure and delight in the Almighty, that he dare call upon God? I will teach you in the name of God? and the thing that I have of the Almighty, will I not keep from you. Behold, ye stand in your own conceit, as though ye knew all things. Wherefore then do ye go about with such vain words saying: This is that portion that the wicked shall have of God, and the heritage that the Tyrants shall receive of the Almighty. If he get many children, they shall perish with the sword, and his posterity shall have scarceness of bread. Look whom he leaveth behind him, they shall die and be buried, and no man shall pity of his widows. Though he have as much money as the dust of the earth, and raiment as ready as the clay, he may well prepare it: but the godly shall put it upon him, and the innocent shall deal out the money. His house shall endure as the moth, and as a *booth that the watchman maketh. When the rich man dieth, he carrieth nothing with him: he is gone in the twinkling of an eye. Destruction taketh hold upon him as the water flood, and the tempest stealeth him away in the night season. A vehement wind carryeth him hence, and departeth: a storm plucketh him out of his place. It rusheth in upon him, and spareth him not, he may not escape the power thereof. Then clap men their hands at him, yee and jest of him, when they look upon his place.

From the Hebrew Job means “hated and oppressed”**booth (tent)*

[Chpt 28] There are places where silver is molten, and where gold is tried: where iron is digged out of the ground, and stones are resolved to metal. The darkness shall once come to an end, he can seek out the ground of all things: the stones, the dark, and the horrible shadow. With the river of water parteth he asunder the strange people, That knoweth no good neighbor head: such as are rude, unmannerly and boisterous: He bringeth food out of the earth, and that which is under, consumeth he with fire. There is found a place, whose stones are clean Sapphires, and where the clots of the are gold. There is a way also that the birds know not, that no vultures eye hath seen: wherein the proud and high minded walk not, and where no lion cometh. There putteth he his hand upon the stoney rocks, and over throweth the mountains. Rivers flow out of the rocks, and look what is pleasant, his eye seeth it. Out of the rocks bringeth he great floods together, and the thing that is hid bringeth he to light. How cometh a man then by wisdom? Where is the place where men find understanding? Verily no man can tell how worthy a thing she is, neither is she found in the land of the living. The deep saith: she is not in me. The sea saith: she is not with me. She cannot be gotten for the most fine gold, neither may the price of her be bought with any money. No wedges of the gold of Ophir, no precious Onyx stones, no Sapphire may be compared unto her. No, neither gold nor Crystal, neither sweet odors ner golden plate. There is nothing so worthy, or so excellent, as once to be named unto her: for perfect wisdom goeth far beyond them all. The Topaz that cometh out of Inde, may no wise be likened unto her: yee no manner of apparel how pleasant and fair soever it be.

From where then cometh wisdom? and where is the place of understanding? She is hid from the eyes of all men, yee and from the fowls of the air. Destruction and death say: We have heard tell of her with our ears. But God seeth her way, and knoweth her place. For he holdeth the ends of the world and looketh upon all that is under heaven. When he weighed the winds, and measured the waters: When he set the rain in order, and gave the mighty floods a law. Then did he see her, then declared he her, prepared her and knew her. And unto man he said: Behold, to fear the Lord, is wisdom: and to forsake evil, is understanding.

[Chpt 29] So Job proceeded and went forth in his communication, saying: Oh that I were as I was in the months by past, and in the days when God preserved me: When his light shined upon my head: by I went after the same

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light and shining even through the darkness. As it stood with me, when I was wealthy and had enough: when God prospered my house: When the Almighty was with me: when my household flocks stood about me: When my ways ran over with butter, and when the stony rocks gave me rivers of oil: When I went through the city unto the gate, and when they set me a chair in the street: When the young men (as soon as they saw me) hid themselves, when the Princes left of their talking, and laid their hand to their mouth: when the mighty keep still their voice, and when their tongues cleaved to the roof of their mouths. When all they that heard me, called me happy: and when all they that saw me, wished me good. For I delivered the poor when he cried, and the fatherless that wanted help. He that should have been lost, gave me a good word, and the widows heart praised me. And why? I put upon me righteousness, which covered me as a garment, and equity was my crown. I was an eye unto the blind, and a foot to the lame, I was a father unto the poor, and when I knew not their cause, I sought it out diligently. I brake the *chafes of the unrighteous, and plucked the spoil out of their teeth.

Therefore, I thought verily, that I should have died in my nest: and that my days should have been as many as the sands of the sea. For my root was spread out by the water side, and the dew lay upon my corn. My honor increased more and more, and my bow was ever stronger in my hand. Unto me men gave ear, me they regarded, and with silence they tarried for my counsel. If I had spoken, they would have it none other ways, my words were so well taken among them. They waited for me, as the doth for the rain: and gaped upon me, as the doth to receive the latter shower. When I laughed, they knew well it was not in earnest: and this testimony of my countenance pleased them nothing at all. When I was chief, and sat as a king among his servants: Or as one that comforteth such as be in heaviness.

**chafes (annoyance, vexation)*

[Chpt 30] But now they that are mine inferiors and younger than I, have me in derision: yee even they, whose fathers I would have thought scorn to have set with the dogs of my cattle. The power and strength of their hands might do me no good, and as for their age, it is spent and past away without any profit. For very misery and hunger, they went about in the wilderness like wretches and beggars, plucking up herbs from among the bushes, and the Junipers root was their meat. And when they were driven forth, men cried after them, as it had been after a thief. Their dwelling was beside foul brooks, yee even in the caves

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and dens of the earth. Upon the dry *heath went they about crying, and in the broom hills they gathered them together. They were children of fools and villains, which are dead away from the world. Now am I their song, and am become their jesting stock: they abhor me, they flee far from me, and stain my face with spit, for the lord has opened his quiver, he hath hit me and put a bridle in my mouth. Upon my right hand they rose together against me, they have hurt my feet, made a way to destroy me, and my path have they clean marred. It was so easy for them to do me harm, that they needed no man to help them. They fell upon me, as it had been the breaking in of waters, and came in by heaps to destroy me. Fearfulness has turned against me.

Mine honor vanisheth away more swiftly than wind, and my prosperity departeth hence like as it were a cloud. Therefore is my mind poured full of heaviness, and the days of trouble have taken hold upon me. My bones are pierced through in the night season, and my sinews take no rest. With all their power have they changed my garment, and girded me therewith, as it were with a coat. I am even as it were clay, and am become like ashes and dust. I cry unto thee, thou doest not hear me: and though I stand before thee, yet thou regardest me not. Thou art become mine enemy, and with thy violent hand thou takest part against me. In times past thou didest set me up on high, as it were above the wind, but now hast thou given me a very sore fall. Sure I am, that thou wilt deliver me unto death: whereas a lodging is prepared for all men living. Now use not me to do violence unto them, that are destroyed already: but where hurt is done, there use they to help. Did I not weep in the time of trouble? Had not my soul com passion upon the poor? Yet nevertheless where as I looked for good, evil happened unto me: and where as I waited for light, there came darkness. My bowels seeth within me, and take no rest, for the days of my trouble are come upon me. Meekly and lowly I came in, yee and without any displeasure: I stood up in the congregation, and communed with them. But now I am a companion of dragons, and a fellow of the Ostriches. My skin upon me is turned to black, and my bones are burnt with heat: my harp is turned to sorrow, and my pipe to weeping.

**heath (low shrubs and brush)*

[Chpt 31] I made a covenant with mine eyes, that I would not look upon a damsel. For how great a portion shall I have of God from above? and what inheritance from the almighty from on high? As for the ungodly and he that joineth himself to the company of wicked doers shall not destruction and misery

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come upon him? Doth not he see my ways, and tell all my goings. If I have cleaved unto vanity, or if my feet have run to deceive: Let me be weighed in an even balance, that God may see my innocency. If so be that I have withdrawn my foot out of the right way, if my heart hath followed mine eyesight, if I have stained or defiled mine hands: O' then is it reason that I sow, and another eat, yee that my generation and posterity be clean rooted out. If mine heart hath *lusted after my neighbors wife, or if I have laid wait at his door. O' then let my wife *be another mans harlot and let other lie with her. For this is a wickedness and sin, that is worthy to be punished, yee and a fire that utterly shall consume, and root out all my substance. Did I ever think scorn to do right unto my servants and maidens, when they had any matter against me. But seeing that God will sit in judgement what shall I do? And for so much as he will needs visit me, what answer shall I give him? He that did fashion me in my mothers womb, made he not him also? were we not both shaped alike in our mothers bodies? When the poor desireth anything at me, have I denied them? Have I caused the widow stand waiting for me in vain? Have I eaten my portion alone, that the fatherless hath had no part with me? For mercy grew up with me from my youth, and compassion from my mothers womb. Have I seen any man perish through nakedness and want of clothing? Or any poor man for lack of raiment, whose sides thanked me not, because he was warmed with the wool of my sheep?

Did I ever lifted up my hand to hurt the fatherless? Yee in the gates where I saw myself to be in authority: then let mine arm fall from my shoulder, and mine arm holes be broken from the joints. For I have ever feared the vengeance and punishment of God, and knew very well, that I was not able to bear his burden. Have I put my trust in gold? Or have I said to the finest gold of all: thou art my confidence? Have I rejoiced because my substance was great, and because my hand got so much? Did I ever greatly regard the rising of the son? Or had I the going down of the moon in great reputation? Hath my heart meddled privately with any deceit? Or, did I ever kiss mine own hand? That were a wickedness worth to be punished, for then should I have denied the God that was above. Have I ever rejoiced at the hurt of mine enemy? Or was I ever glad, that any harm happened to him? Oh no . I never suffered my mouth to do such a sin, as to wish him evil. Yet they of mine own household say: who shall let us to have our belly full of his flesh? I have not suffered a stranger to lay without, but opened my doors unto him. Have I ever done any wicked deed where through I shamed myself before men: or any abomination, that I was

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*faine to hide it? For if I had feared any great multitude of people: or if I had been despised of the simple, O' then I should have been afraid. Thus I have quietly spent my life, and not gone out at the door. O' that I had one which did hear me. Lo, this is my cause. Let the almighty give me answer: and let him that is my contrary party, sue me with libel. Then shall I take it upon my shoulder, and as a garland about my head. I have told the number of my goings, and delivered them unto him as to a Prince. But if cause be that my land cry against me, or that the furrows thereof make any complaint: if I have eaten the fruits thereof unpaid for, yee if I have grieved any of the plowmen: then let thistles grow instead of my wheat, and thorns for my barley.

Here end the words of Job

**lusted after my neighbors wife, (kiv and other "bibles of man" = been deceived by a woman)and also see: *be another mans harlot (kiv and other "bibles of man" = grind unto another, and let others bow down upon her.) *faine (obliged / or willing)*

[Chtp 32] So these three men would strive no more with Job, because he *held himself a righteous man. But Eliu the son of Barachell the Bussite of the kindred of Ram, was very sore displeased at Job, that he called him self just before God. And with Jobs three friends he was angry also, because they had found no reasonable answer to over come him. Now tarried Eliu till they had ended their communication with Job, for why they were elder than he. So when Eliu the son of Barachell the Bussite saw, that these three men were not able to make Job answer, he was discontent: so that he gave answer himself, and said: Considering, that I am young, and ye be men of age, I was afraid, and durst not show forth my mind, for I thought thus within myself: It becometh old men to speak, and the aged to teach wisdom. Every man (no doubt) hath a mind, but it is the inspiration of the Almighty that giveth understanding. All men are not wise, neither doth every aged man understand the thing that is lawful. Therefore will I speak also (in so far as I may be heard) and will show you mine opinion. For when I had waited till ye made an end of your talking, and heard your wisdom, what arguments you made in your communication: Yee when I had diligently pondered what ye said, I found not one of you that made any good argument against Job, or that could directly make answer unto his words: Lest ye should praise yourselves, to have found out wisdom: because it is God that hath cast him out, and no man. Nevertheless, seeing that he hath not spoken unto me, therefore will I not answer him as ye have done (for they where

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abashed that they could not make answer, nor speak one word) but in so much as ye will not speak, standing still like dumb men, and making no answer: I have a good hope to snap him an answer, and to show him my meaning. For I am full of words, and the spirit that is within me, compelleth me.

Behold I am as the new wine, which hath no vent, and bursteth the new vessels asunder. Therefore will I speak, that I may have vent: I will open my lips, and make answer. I will regard no manner of person, no man will I spare for if I would go about to please men, I know not how soon my maker would take me away.

**held himself a righteous man. (kiv and other bibles of man =in his own eyes)*

[Chpt 33] Wherefore hear my words (O' Job) and hearken to me all, that I will say: Behold, I will open my mouth, and my tongue shall speak out of my jaws. My heart shall order my words aright, and my lips shall talk of pure wisdom. The spirit of God hath made me, and the breath of the almighty hath given me life. If thou canst, then give me answer: prepare thyself to stand before me face to face. Behold, before God am I, even as thou, for I am fashioned and made even of the same mould. Therefore, thou needest not be afraid of me, neither needest thou to fear, that may authority , shall be too heavy for thee. Now hast thou spoken in mine ears, and I have heard the voice of thy words: I am clean without any fault, I am innocent, and there is no wickedness in me. But lo, he hath picked a quarrel against me, and taketh me for his enemy: He hath put my feet in the stocks, and looketh narrowly unto all my paths. Behold, unto these unreasonable words of thin will I make answer.

Should God be reprov'd of man? Why dost thou strive against him? because he giveth thee no *accomptes of all his doings? For when God doth once command a thing there should no man be curious, to search whether it be right. In dreams and visions of the night season When slumbering cometh upon men, that they fall asleep in their beds) he roundeth them in the ears, he informeth them, and showeth them plainly, that it is he, which withdraweth man from evil, delivereth him from pride, keepeth his soul from destruction, and his life from the sword. He chasteneth him with sickness, and bringeth him to his bed: he layeth sore punishment upon his bones, so that his life may away with no bread, and his soul abhorreth to eat any dainty meat. In so much that his body is clean consumed away, and his bones appear no more. His soul draweth onto destruction, and his life to death. Now if there be a messenger (one among a thousand) sent for to speak unto man, and to show him the right way: then the

From the Hebrew Job means “hated and oppressed”

Lord is merciful unto him, and sayeth: He shall be delivered, that he fall not down to destruction, for I am sufficiently reconciled. Then his flesh (which hath been in misery and trouble) shall be as it was in his youth. For if he submit himself unto God, he is gracious, and showeth him his countenance joyfully, and rewardeth man for his righteousness. Such a respect hath he unto men. Therefore let a man confess (and say) I offended, but he hath chastened and reformed me: I did unrighteously nevertheless he hath not recompensed me thereafter. Yee he hath delivered my soul from destruction, and my life, that it seeth the light. Lo, thus worketh God always with man, that he keepeth his soul from perishing, and letteth him enjoy the light of living. Mark well (O' Job) and hear me: hold thee still until I have spoken. But if thou hast anything to say, then answer me, and speak. fro thy answer pleaseth me. If thou hast nothing, then hear me, and hold thy tongue, so shall I teach thee wisdom.

**accmptes (acceptable accounts) *accmptes; appears to be an original compound word which was later divided into two words: acceptable / accounts /accomplishments.*

[Chpt 34] Eliu proceeding forth in his communication, said: Hear my words, (O ye wise men) hearken unto me, ye that have understanding. For like as the mouth tasteth the meats, so the ear proveth and deserneth the words. As for the judgment, let us seek it out among ourselves, that we may know what is right. And why? Job hath said: I am righteous, but God doth me wrong. I must needs be a liar, though my cause be right, and violently I am plagued where I made no fault: where is there such one as Job, that drinketh up scornfulness like water? Which goeth in company of wicked doers, and walketh with ungodly men: For he hath said: Though a man be good, yet he is naught before God. Therefore hearken unto me, yee that have understanding.

Far be it from God, that he should meddle with wickedness: and far be it from the almighty, that he should meddle with unrighteous dealing: but he rewardeth the works of man, and causeth every man to find according to his ways. For sure it is, that God condemmeth no man wrongfully, and the judgement of the Almighty is not unrighteous. Who ruleth the earth in his stead? Or who hath he set to govern the whole world? To whom hath he given his heart, for to draw his spirit and breath from him? All flesh shall come together unto naught, and all men shall turn again unto earth. If thou now have understanding, hear what I say, and hearken to the voice of my words.

*May he be made whole, that loveth no right? If thou were a very innocent man, shouldest thou then be punished? For he is even the same, that knoweth

From the Hebrew Job means “hated and oppressed”

the rebellions kings, and sayeth to the Princes: Ungodly men are ye. He hath none respect unto the persons of the lordly, and regardeth not the rich more than the poor. For they all be the work of his hands. In the twinkling of an eye shall they be slain: and at midnight, when the people and the tyrants rage, then shall they perish, and be taken away without hands. And why? his eyes look upon the ways of man, and he seeth all his goings. There is no darkness or thick shadow, that can hide the wicked doers from him. For no man shall be suffered to go into judgement with God.

Many one, yee innumerable doth he punish, and seteth others in their stead. For he knoweth their evil and dark works, therefore shall they be destroyed. They that were in the stead of Sears, dealt like ungodly men. Therefore turned they traitorously and unfaithfully from him, and would not receive his ways. In so much that they have caused the voice of the poor to come unto him, and he heareth the complaint of such as are in necessity. If he deliver and grant pardon, who will judge or condemn? But if he hide away his countenance, who will turn it about again, whether it be to the people or to any man? From the wickedness and sin of the people, he maketh an hypocrite to reign over them. For so much as I have begun to talk of God, I will not hinder thee, If I have gone amiss, enform me: if I have done wrong, I will leave off. Wilt thou not give a reasonable answer? Art thou afraid of anything, seeing thou beganest first to speak, and not I? For else the men of understanding and wisdom, that have heard me might say: What canst thou speak? As for Job he hath not spoken to the purpose nor wisely. O' father let Job be well tried, because he hath turned himself to the wicked: yee above his sins he hath blasphemed, which offense he hath done even before us, in that he striveth against God with his words.

May he be made whole, that loveth no right? (kiv and other bibles of man = that hateth right govern?)

[Chpt 35] Eliu spake moreover, and said: Thinkest thou it right, that thou saidst: I am righteous before God? Seeing thou sayest so, how doest thou know it? What thing hast thou more excellent than I, that I am a sinner? Therefore will I give answer unto thee and thy friends: Look unto the heaven, and behold it: consider the clouds, how they are higher than thou. If thou sinnest, what doest thou *unto him? If thine offenses be many, how gettest thou his favor? If thou be righteous, what givest thou him? Or what receiveth he of thy hands? Of such an ungodly person as thou, and of the son of man that is righteous as thou pretendest to be: there is a great cry and complaint made by them that are

From the Hebrew Job means "hated and oppressed"

oppressed with violence, yee every man complaineth upon the cruel arm of the tyrants. For such a one never sayeth: Where is God that made me? and that shineth upon us, that we might praise him in the night? Which giveth us more understanding than he doth the beasts of the earth, and teacheth us more than the fowls of heaven.

If any such complain, no man giveth answer, and that because of the *wickedness of proud tyrants. But if a man call upon God, doth he not hear him? Doth not the almighty accept his cry? When thou speakest then, should not he pardon thee, and put thy trust in him? Then useth no violence in his wrath, neither hath he pleasure in curious and deep inquisitions. Therefore hath Job opened his mouth but in vain, and foolishly hath he made so many words.

**unto him? (kfv and other "bibles of man" = against)*

**wickedness of proud tyrants. (kfv and othere "bibles of man" = pride of evil men.)*

[Chpt 36] Eliu proceeded forth in his talking and said: Hold still a little, and I shall show thee, what I have yet to speak on God's behalf. I will open unto thee yet more of mine understanding, and *prove my maker righteousness. True are my words, and holy: and the knowledge where with all I argue against thee, is perfect. Behold, God casteth not away the mighty, for he himself is mighty in power and wisdom.

As for the ungodly, he preserveth them not, but helpeth the poor to their right. He turneth not his eyes away from the righteous, he setteth up kings in their throne, and confirmeth them, so that they always sit therein. But if they be layed in prison and chains, or bound with the bonds of poverty: then showeth he them their works and deeds and sins where with they have used cruel violence.

He with punishing and nurturing of them, roundeth them in the ears, warneth them to leave off from their wickedness, and to amend. If they now will take heed and be obedient, they shall wear out their days in prosperity, and their years in pleasure and joy. But if they will not obey, they shall go through the sword, and perish or ever they be aware. As for such as be *fained, dissemblers and hypocrites, they heap up wrath for themselves: for they call not upon him, though they be his prisoners. Thus their soul perisheth in foolishness, and their life with the condemned. The poor delivereth he out of his straitness, and comforteth such as be in necessity and trouble. Even so shall he keep thee (if thou wilt be content) from the bottomless pit that is beneath: and if thou wilt hold the quiet, he shall fill thy table with plenteousness.

Nevertheless thou hast condemned the judgement of the ungodly, yee even

From the Hebrew Job means “hated and oppressed”

such a judgment and sentence shalt thou suffer. For then shall not thy cause be stilled with cruelty, nor pacified with many gifts. Hath God ordered then, that the glorious life of thee, and all such mighty men should not be put down? Prolong not thou the time, till there come a night for thee, to set other people in thy stead. But beware that thou turn not aside to wickedness and sin, which hither to thou hast chosen more than meekness. Behold, God is of a mighty high power: Where is there such a guide and law giver as he? Who will reprove him of his way? Who will say unto him: thou hast done wrong?

O' consider how great and excellent his works be, whom all men love and praise: yee wonder at him, and yet see him but afar off. Behold, so great is God, that he passeth our knowledge, neither can we come to the experience of his years. He turneth the water to small drops, he driveth his clouds together for rain, so that they pour down and drop upon men. He can spread out the clouds (a covering of his tabernacle) and cause his light to shine upon them, and to cover the bottom of the sea. By these things governeth he his people, and giveth them abundance of meat. In the turning of the hand he hideth the light, and at his commandment it cometh again. The rising up thereof showeth he to his friends and to the cattle.

**prove my maker righteousness. (kjb and other "bibles of man" = will ascribe righteous to my maker) *fained, (obligated / or willing)*

[Chpt 37] At this, my heart is astounded, and moved out of his place. Hear then the sound of his voice, and the noise that goeth out of his mouth. He governeth everything under the heaven, and his light reacheth unto the end of the world. A roaring voice followeth him: for his glorious majesty giveth such a thunder clap, that (though a man hear it) yet he may not receive it afterward. It giveth an horrible sound, when God sendeth out his voice: great things doth he, which we can not comprehend. When he commandeth the snow, it falleth upon the earth: As soon as he giveth the rain a charge, immediately the showers have their strength, and fall down. He sendeth fear upon every man, that they might know their own works. The beasts creep into their dens, and take their rest. Out of the south cometh the tempest, and cold out of the north.

At the breath of God, the frost cometh, and the waters are shed abroad. The clouds do their labor in getting moistness, the clouds pour down the rain. He distributeth also on every side, according as it pleaseth him to deal out his works, that they may do, whatsoever he commandeth them through the whole world: whether it be to punish any land, or to do good unto them, that seek him.

From the Hebrew Job means “hated and oppressed”

Hearken unto this, (O' Job) stand still, and consider the wondrous works of God. Art thou of counsel with God, when he doth things? When he causeth the light to come forth of his clouds? Art thou of his counsel, when he spreadeth out the clouds? Hast thou the perfect knowledge of his wonders? and how thy clothes are warm, when the land is still through the South wind? Hast thou helped him to spread out the heaven, which is to look upon, as it were cast of clear metal? Teach us what we will say to him, for we are *unmete because of darkness. Shall it be told him what I say? Should a man speak, or should he keep it back? For every man seeth not the light, that he keepeth clear in the clouds, which he cleanseth when he maketh the wind to blow. Gold is brought out of the North, but the praise and honor of Gods fear, cometh from God himself. It is not we that find out the almighty: for in power, equity, and righteousness, he is higher than can be expressed. Seeing then that every body feareth him, why should not all wise men also stand in fear of him.

**unmete (unworthy)*

[Chpt 38] Then spake the Lord unto Job out of the storm, and said: What is he that hideth his mind with foolish words? Gird up thy loins like a man, for I will question thee, see thou give me a direct answer. Where wast thou, when I laid the foundations of the earth? Tell plainly if thou hast understanding. Who hath measured it, knowest thou? Or, who hath spread the line upon it? Where upon stand the pillars of it? Or, who layed the corner stone? Where wast thou, when the morning stars praised me together, and all the children of God rejoiced triumphantly? Who shut the sea with doors, when it break forth as a child out of his mothers womb? When I made the clouds to be a covering for it, and swaddled it with the dark? When I gave it my commandment, making doors and bars for it, and saying: Hither to thou shalt come, but no further, and here shalt thou lay down thy proud and high waves. Hast thou given the morning his charge (as soon as thou was born) and showed the day spring his place, that it might take hold of the corners of the earth, and that the ungodly might be shaken out? Their tokens and weapons hast thou turned like clay, and set them up again as the changing of a garment. Yee hast thou spoiled the ungodly of their light, and broken the arm of the proud. Camest thou ever into the ground of the sea: or hast thou walked in the low corners of the deep? Have the gates of death been open unto thee, or hast thou seen the door of everlasting treasure? Hast thou also perceived how broad the earth is? Now if thou hast knowledge of all, then show me where light dwelleth, and where darkness is: that thou mayest

From the Hebrew Job means “hated and oppressed”

bring us unto their quarters, if thou canst tell the way to their houses. Knowest thou (when thou wast born) how old thou shouldst be? Wentest thou ever into the treasures of the snow? or hast thou seen the secret places of the hail, which I have prepared against the time of trouble, against the time of battle and war? By what way is the light parted, and the heat dealt upon the earth? Who divideth the abundance of waters into rivers, or who maketh a way for the stormy weather, that it watereth and moistureth the dry and barren ground: to make the grass grow in places where no man remaineth? Who is the father of rain? Or who hath begotten the drops of dew? Out of whose womb came the ice? Who hath gendered the coldness of the air? That the waters are as hard as stones, and lay congealed above the deep. *Hast thou brought the seven stars together? Or art thou able to break the circle of heaven? Canst thou bring forth the morning star at a convenient time, and convey them home again? Knowest thou the course of heaven, that thou may set up the ordinance thereof upon the earth? Moreover, canst thou lift up thy voice to the clouds, that they may pour down a great rain upon thee? Canst thou thunder also that they may go their way, and be obedient unto thee, saying : Lo here we are. Who giveth sure wisdom or steadfast understanding? Who numbereth the clouds in wisdom? Who filleth the vehement waters of heaven? Who turneth the clots to dust, and then to be clots again? Huntest thou the prey from the lion, or feedest thou his young whelps living in their dens, and lurking in their couches? Who provideth meat for the raven, when his young ones cry unto God, and fly about for want of meat?

**kjv and other bibles of man = 31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? As the record shows: these lines, and many, many others are found in the first edition of the 1611 kjv. plainly Greek astrology..of the septuigent (Greek OT not Hebrew) from witch they copied. RN*

[Chpt 39] Knowest thou the time when the wild goats bring forth their young amongst the stoney rocks? Or layest thou wait when the hinds use to fawn? reckonest thou the months after they engender, that thou knowest the time of their bearing? or when they lay down when they cast their young ones, and when they are deliver of their travail and pain? How their young ones grow up and wax great through good feeding? who letteth the wild ass go free, or who looseth the bonds of the mule? Unto whom have I given the wilderness to be their house, and the untilled land to be their dwelling place. That they may give no force for the multitude of people in the cities, neither regard the crying of the driver: but seek their pasture about the mountains and follow the green grass.

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Will the unicorn be so tame as to do that service, or abide still by thy crib? Canst thou bind the yoke about him in thy furrows, to make him plow after thee in the valleys? Mayest thou trust him (because he is strong) or commit thy labor unto him? Mayest thou believe him, that he will bring home the corn, or carry anything unto the barn? The Ostrich (whose feathers are fairer than the wings of a sparrow hawk) when he hath layed his eggs upon the ground, he *bredeth them in the dust, and forgetteth them: so that they might be trodden upon with feet, or broken with some wild beast. So hard is he to his young ones, as though they were not his, and laboureth in vain without any fear. And that because God hath taken wisdom from him, and hath not given him understanding. When his time is, he flyeth up on high, and careth neither for horse nor man.

Hast thou given the horse his strength? or learned him to bow down his neck in fear: that he let himself be driven forth like a grasshopper, where as the stout neyng that he maketh, is fearful? he breaketh the ground with the hoofs of his feet cheerfully in his strength, and runneth to meet the harness men. He layeth aside all fear, his stomach is not

**bredeth: breeds them ...?*

[Chpt 40] Then spoke the Lord unto Job out of the storm, and said: Gird up your loins now like a man, and tell me the things that I will ask you. Will you disannul my judgment? Or will you condemn me, that you yourself may be made righteous? Is your arm then like the arm of God? Makes your voice such a sound as his doth? Then arm yourself with your own power, up, deck you in your jolly array, pour out your indignation of your wrath: see that you cast down all the proud, look well, that you make all such as be *stubborn, to obey: tread all ungodly under your feet, cast them down into the mire, and cover their faces with darkness: Then I will confess also, that your own right hand has saved you.

Behold, Behemoth, (whom I made with you) which eats hay as an ox: how strong is in his loins, and what power he has in the navel of his body. He spreads out his tail like a Cedar tree, all his veins are stiff. His shins are like pipes of brass, his rig bones are like staves of iron. First when God made him, he ordered the wilderness for him, that the mountains should give him grass, where all the beasts of the field take their pastime. He lays among the reeds in the Mosses, the ferns hid him with their shadow, and the willows of the brook cover him round about. Lo, without any labor might he drink out of the whole flood, and sup of Jordan without any travail. Who dare lay a hand on him

From the Hebrew Job means "hated and oppressed"

openly, and undertake to catch him? Or, who dare put a hook through his nose, and lay a snare for him?

Dare you draw out Leviathan with an *angle ? or bind his tongue with a snare? Can you put a ring in the nose of him? or bore his *chafes through with a nail? Will he make a covenant with you? Or are you able to compel him to do you continual service? Will you take your pastime with him as with a bird? Or give him to your maidens, that your companions may hew him in pieces, to be parted among the merchant men? Can you fill the net with his skin, or the fish panner with his head? Dare you lay your hand upon him? It is better for you to consider what harm might happen you there through, and not touch him. For when you think to have hold upon him, he shall beguile you: Every man also that sees him, shall go back. And why? there dare none be so bold as to raise him up.

**stubburn, (stubborn) comes to mind "stubble burning".*

**angle; (hook) or an "angle" in their hooks ...chafes (jaw)*

[Chpt 41] Who is able to stand before me? Or, who has given me anything before hand, that I am bound to reward him again? All things under heaven are mine. I fear him not, whether he threaten or speak fair. Who lifts him up, and strips him out of his clothes, or who takes him by the bit of his bridle? Who opens the doors of his face? for he has terrible teeth round about, His body is covered with scales as if it were with shields, locked in, kept, and well compact together. One is so joined to another, that no air can come in: Yes one hangs upon another, that they cannot be sundered. His *nesings are like a glittering fire, and his eyes like the morning shine. Out of his mouth go torches and fire brands, out of his nostrils there goes smoke, like as out of an hot seeing pot. His breath makes the coals burn, the flame goes out of his mouth. In his neck remains strength, and before his face sorrow is turned to gladness. The members of his body are joined so strait one to another, that he can not be moved.

His heart is as hard as stone, and as fast as the *stithie that the hammer man smites upon. When he goes: the mightiest of all are afraid, and the waves heave. If he draw out the sword, there may neither spear, nor breast plate, abide him. He sits as much by a straw as by iron, and as much by a rotten stock as by metal. He starts not away for him that bends the bow: and as for flying stones, he cares as much for stubble as for them. He counts the hammer no better than a straw, he laughs them to scorn that shakes the spear. He treads the gold in the mire like the sharp potsherds. He makes the deep to seese and boil like a pot,

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and stirs the sea together like an ointment. The way is light after him, the deep is his walking place. Upon earth there is no power like unto his, for he is so made that he fears not. If a man will consider all high things, this same is a king over all the children of pride.

**nesings: (eye sockets) *stithie (steel anvil)*

[Chpt 42] Then Job answered the Lord, and said: I know that you have power over all things, and that there is no thought hid unto you. For who can keep his own counsel so secret, but it shall be known? Therefore have I spoken unwisely, seeing these things that are so high, and passed mine understanding. O' hearken unto me also, and let me speak: answer unto the thing that I will ask you. I have given diligent ear unto you, and now I see you with mine eyes. Wherefore I give mine own self the blame, and take repentance in the dust and ashes.

Now when the Lord had spoken these words unto Job, he said unto Eliphaz the Themanite: I am displeased with you and your two friends, for you have spoken the thing that is not right before me, like as my servant Job has done. Therefore take seven oxen and seven rams, and go to my servant Job, offer also for yourselves a burnt offering: and let my servant Job pray for you. Him will I accept, and not deal with you after your foolishness: in that you have not spoken the thing which is right, like as my servant Job has done.

So Eliphaz the Themanite, Baldad the Suhite and Sophar the Naamathite went there way, and did according as the Lord commanded them. The Lord also accepted the person of Job, and the Lord turned him unto Job, when he prayed for his friends: Yes the Lord gave Job twice as much as he had before.

And then came there unto him all his brethren, all his sisters, with all them that had been of his acquaintance before, and ate bread with him in his house, wondering at him, and comforting him over all the trouble, that the Lord had brought upon him. Every man gave him a sheep and a Jewel of gold.

And the Lord made Job richer than he was before: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand asses. He had children also, seven sons and three daughters. *The first called Day: the second called Poverty: the third called All plenteousness. In all the land were none found so fair, as the daughters of Job, and their father gave them inheritance among their brethren. After this Job lived* forty years, so that he saw his children, his childrens children to the fourth generation, And so he died, being old and of a perfect age.

The Book of Job
From the Hebrew Job means “hated and oppressed”

This ends the book of Job

kjv and other bibles of man = name of the first, Jemima: and the name of the second, Kezia: and the name of the third, Kerenhappuch. 16 After this lived Job an hundred and forty years,

The Psalmes of David

From the Hebrew David means “beloved”

[Chpt 1] O' Blessed is the man that goeth not in the counsel of the ungodly: that abideth not in the way of sinners, and sitteth in the seat of the scornful. But delighteth in the law of the Lord, and exerciseth himself in his law, both day and night. Such a man is like a tree planted by the water side, that bringeth forth his fruit in due season. His leaves shall not fall off, and look whatsoever he doeth, it shall prosper. As for the ungodly, it is not with them: but they are like the dust, which the wind scattereth away from the ground. Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous. For the Lord alloweth the way of the righteous, but the way of the ungodly shall perish.

[Chpt 2] Why do the heathen grudge? Why do the people imagine a vain things? The kings of the earth stand up, and the rulers are come together, against the Lord, and against his anointed. Let us break their bonds asunder, and cast away their yoke from us. Nevertheless he that dwelleth in heaven, shall laugh them to scorn: yee even the Lord himself shall have them in *derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

Yet have I set my King upon my holy hill of Sion.

As for me, I will preach the law, whereof the Lord hath said unto me: Thou art my son, this day have I begotten thee. Desire of me, and I shall give thee the Heathen for thine inheritance, Yee the uttermost parts of the world for thy possession. Thou shalt rule them with a rod of iron, and break them in pieces like an earthen vessel.

Be wise now therefore, O ye kings, be warned, ye judges of the earth.

Serve the Lord with fear, and rejoyce before him with reverence.

Kiss the Son, lest the Lord be angry, and so ye perish from the right way.

For his wrath shall be kindled shortly: blessed are all they that put their trust in him.

**derision = ridicule, contempt, mockery. RN*

[Chpt 3] Why are they so many, O' Lord, that trouble me? a great multitude are they, that rise against me. Yee many one there be that say of my soul: There is no help for him in God. *Selah.

But thou, O' Lord, art my defender, my worship, and the lifter up of my head.

I call upon the Lord with my voice, and he heareth me out of his holy hill.
Selah.

The Psalmes of David
From the Hebrew David means “beloved”

I laid me down and slept, but I rose up again, for the Lord sustained me.
 I am not afraid for thousands of the people, that compass me round about.
 Up Lord, and help me, O' my God: for thou smitest all mine enemies upon the
 cheek bones, and breakest the teeth of the ungodly. Help belongeth unto the
 Lord, therefore let thy blessing be upon thy people.

**Selah: this word marks open expression, of an extreme desire within the heart. RN*

[Chpt 4] To the Chaunter in Neginoth

Hear me when I call, O' God of my righteousness: thou that comfortest me in
 my trouble: have mercy upon me, and harken unto my prayer. O ye sons of men,
 how long will ye blaspheme my honor? why have ye such pleasure in vanity,
 and seek after lies? Selah.

Know this, that the Lord dealeth marvelously with his saint: and when I call
 upon the Lord, he heareth me. Be angry, but sin not: come with your own hearts
 upon your beds, and remember yourselves. Selah.

Offer the sacrifice of righteousness, and put your trust in the Lord.

There be many that say: Who will do us any good? Lord, lift up upon us the
 light of thy countenance.

Thou rejoicest mine heart, though their increase be great both in corn and
 wine.

Therefore will I lay me down in peace, and take my rest: for thou, Lord only
 settest me in a sure dwelling.

[Chpt 5] To the Chaunter in Nehiloth

Hear my words (O' Lord) consider my calling. O' mark the voice of my
 petition, my King and my God, for unto thee will I make my prayer. Hear my
 voice by times (O' Lord) for early in the morning I will get me unto thee, and
 that with diligence.

For thou art not the God that hath pleasure in wickedness, there may no
 ungodly person dwell with thee. Such as be cruel may not stand in thy sight,
 thou art an enemy of all wicked doers. Thou destroyest the liars: the Lord
 abhors the blood thirsty and deceitful.

But as for me, I will come into thy house, even upon the multitude of thy
 mercy: and in thy fear will I worship toward thy holy temple.

Lead me (O Lord) in thy righteousness because of mine enemies, and make

From the Hebrew David means “beloved”

thy way plain before me. For there is no faithfulness in their mouths: they disassemble in their hearts: their throat is an open sepulcher: with their tongues they deceive. Punish them (O' God) that they perish in their own imaginations: cast them out because of the multitude of their ungodliness, for they rebel against thee.

Again, let all them that put their trust in thee, rejoice: let them ever be giving of thanks, because thou defendest them: that they which love thy name, may be joyful in thee.

For thou Lord givest thy blessing unto the righteous: and with thy favorable kindness thou defendest him, as with a shield.

[Chpt 6] To the Chaunter in Neginoth upon Sheminith

O' Lord, rebuke me not in thine anger: O' chasten me not in thy heavy displeasure.

Have mercy upon me (O' Lord) for I am weak: O' Lord heal me, for all my bones are vexed. My soul is also in great trouble, but Lord, how long? Turn thee (O' Lord) and deliver my soul: Oh save me for thy mercies' sake.

For in death no man remembereth thee: Oh who will give thee thanks in the hell?

I am weary of groaning: every night wash I my bed, and water my couch with my tears. My countenance is changed for the very inward grief, I consume away, I have so many enemies. Away from me all ye wicked doers, for the Lord hath heard the voice of my weeping.

The Lord hath heard my humble petition, the Lord hath received my prayer.

All mine enemies shall be confounded and sore vexed: yee they shall be turned back and put to shame, and that right soon.

[Chpt 7] Lord my God, in thee do I trust: save me from all them that persecute me, and deliver me. Lest he *hantche up my soul like a lion, and tear it in pieces, while there is none to help.

O' Lord my God, if I have done any such thing, if there be any unrighteousness in my hands: If I have rewarded evil unto them that dealt friendly with me, or hurt them that without any cause are mine enemies: Then let mine enemy persecute my soul, and take me: yee, let him tread my life down in the earth, and lay mine honor in the dust. Selah.

Stand up (O' Lord) in thy wrath, lift up thyself over the furious indignation of mine enemies: arise up (for me) in the vengeance that thou hast promised.

That the congregation of the people may come about thee, for their sakes

The Psalmes of David
From the Hebrew David means “beloved”

therefore lift up thyself again.

The Lord is judge over the people: avenge me then (O' Lord) according to my righteousness and innocence.

Oh let the wickedness of the ungodly come to an end: but maintain the just, thou righteous God, that triest the very hearts and reins.

My help cometh of God, which preserveth them that are true of heart.

God is a righteous judge, and God is ever threatening.

If men will not turn, he hath wet his sword: he hath bent his bow and made it ready. He hath prepared him the weapons of death, and ordained his arrows to destroy.

Behold, he travaileth with mischief, he hath conceived unhappiness, and brought forth a lie. He hath graven and digged up a pit, but he shall fall himself into the pit that he made. For his unhappiness shall fall upon his own head, and his wickedness shall fall upon his own *pate.

As for me, I will give thanks unto the Lord for his righteousness sake, and will praise the name of the Lord most highest.

**hantche = as food: thigh, as Abraham had hand put to his thigh (Gen 24), Jacob wrestled with God (Gen 34)*

**pate = ones own thinking, that is to say; these will believe totally in their own thinking. intellect RN*

[Chpt 8] To the Chaunter upon Githith, a Psalm of David.

O' Lord our governor: how excellent is thy glory above the heavens. Out of the mouth of the very babes and sucklings, thou hast ordained praise, because of thine enemies, that thou mightest destroy the enemy and the avenger. For I consider thy heavens, even the work of thy fingers: the moon and the stars which thou hast made.

Oh what is a man, that thou art so mindful of him? either the son of man that thou visitest him? After thou haddest for a season made him lower than the angels, thou crownest him with honor and glory. Thou hast set him above the works of thy hands: and thou hast put all things in subjection under his feet. All sheep and oxen, yee and the beasts of the field. The fowl of the air, and the fish of the sea, and whatsoever walketh through the ways of the sea.

O Lord our governor, how wonderful is thy name in all the world?

[Chpt 9] To the Chaunter upon Almuth, Laben, a Psalm of David.

The Psalmes of David From the Hebrew David means “beloved”

I will give thanks unto thee, O' Lord with my whole heart, I will speak of all thy marvelous works. I will be glad, and rejoice in thee, yee my songs will I make of thy name, O' thou most highest. Because thou hast driven mine enemies aback, they were *disconfided, and perished at thy presence. For thou hast maintained my right and my cause: thou sittest in the throne that art the true judge. Thou hast rebuked the heathen, and destroyest the ungodly, thou puttest out their name for ever and ever. The enemies swords are come to an end, thou hast over thrown their cities, their memorial is perished with them.

But the Lord endureth for ever, he hath prepared his seat unto judgment.

He governeth the world with righteousness, and ministereth true judgment unto the people. The Lord is a defense for the poor, a defense in time of trouble. Therefore they that know thy name, put their trust in thee: for thou (Lord) never failest them that seek thee.

O' praise the Lord, which dwelleth in Sion, show the people his doings.

And why? he maketh inquisition for their blood, and remembereth them: he forgetteth not the complaint of the poor.

Have mercy upon me, (O' Lord) consider the trouble that I am in among mine enemies, thou that liftest me up from the gates of death.

That I may show forth all thy praises within the ports of the daughter of Sion, and rejoice in thy saving health.

As of the Heathen, they are sunk down in the pit that they made: in the same net which they spread out privately, is their own feet taken.

Thus the Lord is known to execute true judgment, when the ungodly is trapped in the works of his own hands. Selah.

The wicked must be turned unto hell, and all the Heathen that forget God.

But the poor shall not all way be out of remembrance, the patient abiding of such as be in trouble shall not perish for ever.

Up Lord, let no man have the upper hand, let the Heathen be condemned before thee. O' Lord set a school master over them, that the Heathen may know themselves to be but men. Selah.

**disconfided = frustrated and destroyed.*

Higgaion: this word found in KJV and other "bibles of man" means "meditate" with music, imagination, whispering and creativity RN

[Chpt 10] Why art thou gone so far off, O' Lord? whilt thou hide thyself in time of trouble? While the ungodly hath the over hand, the poor must suffer persecution: O that they are taken in the imagination which they go about. For the ungodly maketh boast of his own hearts desire, the covetous blessth himself, and blasphemeth the Lord.

The ungodly is so proud and full of indignation, that he careth not: neither is God before his eyes. His ways are always filthy, thy judgments are far out of his sight, he defyeth all his enemies. For he sayeth in his heart: Tush, I shall never be cast down, there shall no harm happen to me.

His mouth is full of cursing, fraud and deceit: under his tongue is travail and sorrow.

He sitteth lurking in the gardens, that he may *prively murder the innocent, his eyes are set upon the poor. He lieth waiting secretly, as it were a lion in his den. He lurketh that he may ravish the poor, yee to ravish the poor when he hath gotten him into his net. Then smiteth he, then oppresseth he and cast down the poor with his authority. For he sayeth in his heart: Tush, God hath forgotten, he hath turned away his face, so that he will never see it.

Arise, O' Lord God, lift up thine hand and forget not the poor. Wherefore should the wicked blasphemeth God and say in his heart: tush, he careth not for it: This thou seest, for thou considerest the misery and sorrow. The poor giveth himself over in to thy hand, and committeth him unto thee, for thou art the helper of the friendless.

Break thou the arm off the ungodly and malicious, search out the wickedness which he hath done, that he may perish.

The Lord is king for ever, the Heathen shall perish out of his land.

Lord, thou hearest the desirous longing of the poor: their heart is sure, that thine ear hearkeneth there. Help the fatherless and the poor unto their right, that the ungodly be no more exalted upon the earth.

**prively = secretly conceiving, to deceive.*

[Chpt 11] To the Chaunter in Neginoth

In the Lord put I my trust: how will ye then say to my soul: that she should flee as a bird upon your hill?

For, lo, the ungodly have bend their bow, and made ready their arrows in the quiver, that they may privily shoot at them, which are true of heart. The very foundations have they cast down, what can the righteous then do with all?

The Psalmes of David
From the Hebrew David means “beloved”

But the Lord is in his holy temple, the Lords seat is in heaven: he considereth with his eyes, his eyelids behold the children of men. The Lord seeth both the righteous and ungodly, but who so delighteth in wickedness, him his soul abhorreth. Upon the ungodly he shall rain snares, fire, brimstone, storm and tempest: this reward shall they have to drink.

For the Lord is righteous, and he loveth righteousness: his countenance beholdeth the thing that is just.

[Chpt 12] To the Chaunter upon *Shenunith

Help Lord, for there is not one saint more: very few faithful are there among the children of men. Every man telleth lies to his neighbor, they do but flatter with their lips and with and disassemble in their heart. O' that the Lord would root out all deceitful lips, and the tongue that speaketh proud things. Which said: our tongue should we prevail: we are they that ought to speak, who is lord over us?

Now for the troubles sake of the oppressed, and because of the company of the poor, I will up (sayeth the Lord) I will help them, and set them at rest.

The words of the Lord are pure words: even as the silver, which from the earth is tried and purified seven times in fire.

Keep them therefore (O' Lord) and preserve us from this generation for ever. And why? when vanity and idleness getteth the our hand among the children of men, all are full of the ungodly.

*From the Hebrew: * my father is a lamp "doubtful"*

[Chpt 13] To the chaunter, a Psalm of David

How long wilt thou forget me, O' Lord? for ever? how long wilt thou hide thy face from me? How long shall I seek counsel in my soul? how long shall I be so vexed in my heart? how long shall mine enemy triumph over me?

Consider, and hear me, O' Lord my God: lighten mine eyes, that I sleep not in death. Lest mine enemy say: I have prevailed against him: or if I be cast down, they that trouble me will rejoice at it.

But my trust is in thy mercy, my heart is joyful in thy saving health.

I will sing of the Lord, that dealeth so lovingly with me.

(Yee I will praise the name of the Lord the most highest.)

[Chpt 14] To the chaunter, a Psalm of David

The Psalmes of David
From the Hebrew David means "beloved"

The foolish bodies say in their hearts: Tush, there is no God.

They are corrupt, and become abominable in their doings, there is not one that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that would understand and seek after God.

But they are all gone out of the way, they are all together become unprofitable: there is none that doeth good, no not one. How can they have understanding, that work mischief, eating up my people, as it were bread, and call not upon the Lord.

Therefore shall they be brought in great fear, for God standeth by the generation of the righteous. As for you, ye have made a mock at the counsel of the poor, because he putteth his trust in the Lord.

Oh that the saving health were given unto Israel out of Zion.

Oh that the Lord would deliver his people out of captivity.

Even the should Jacob shall rejoyce, and Israel should be right glad.

[Chpt 15] Lord, who shall dwell in thy tabernacle? who shall rest upon thy holy hill?

Even he that leadeth an uncorrupt life: that doeth the thing which is right, and that speaketh the truth from his heart. He that useth no deceit in his tongue: he that doeth evil to his neighbor, and slandereth not his neighbors. He that sitteth not by the ungodly, but maketh much of them that fear the Lord: he that sweareth unto his neighbor, and disappoint him not. He giveth not his money upon usury, and taketh no reward against the innocent. Who so doth these things, shall never be moved.

[Chpt 16] *Michtam of David

Preserve me,(O' God) for in that I do trust.

I have said unto the Lord: thou art my God, my goods are nothing unto thee. All my delight is upon the saints that are in the earth, and upon such like.

But they that run after another, shall have great trouble. Their drink offerings of blood will I not offer, neither make mention of their name in my lips.

The Lord him self is my good and my portion, thou maintainest mine inheritance. The lot is fallen unto me in fair ground, yee I have a goodly heritage. I will thank the Lord for giving me warning: my reins also have chastened me in the night season.

Afore hand saw I God always before me, for he is on my right hand, that I should not be moved.

Therefore did my heart rejoyce, and my tongue was glad, my flesh also shall rest in hope. For why? thou shalt not leave my soul in hell, neither shalt thou

The Psalmes of David
From the Hebrew David means “beloved”

suffer thy saint to see corruption. Thou hast showed me the ways of life: thou shalt make me full of joy with thy countenance. At thy right hand there are pleasure and joy for evermore.

**Michtam = to be stained, be defiled, be deeply stained. RN*

[Chpt 17] Hear the right (O' Lord) consider my complaint: harken to my prayer, that goeth not out of a *feigned mouth. Let my sentence come forth from thy presence: and look upon the thing that is equal.

Thou hast proved and visited mine heart in the night season: thou has tried me in the fire: and hast found no wickedness in me: for I utterly purposed that my mouth should not offend. Because the words of thy lips, I have kept me from the works of men: in the way of the murderer.

Oh order thou my goings in thy paths: that my footsteps slip not. For unto thee I cry: hear me O' God: incline thine ears unto me: and harken unto my words. Show thy marvelous lovingkindness, thou that savest them that put their trust in thee, from such as resist thy right hand. Keep me as the apple of an eye, defend me under the shadow of thy wings. From the ungodly that trouble me, from my enemies which compass my soul round about. Which maintain their own wealthiness with oppression, and their mouth they speaketh proud things. They lay waiting in our way on every side, turning their eyes down to the ground. Like as a lion that is greedy of his prey, and as it were a lions whelp lurking in his den.

Up Lord, disappoint him and cast him down: deliver my soul with thy sword from the ungodly. From the men of thy hand (O' Lord) from the men of the world, which have their portion in this life: whose bellies thou fillest with thy treasure. They have children at their desire, and leave the rest of their substance for their babes.

But as for me, I will behold thy presence in righteousness: and when thy glory appeareth, I shall be satisfied.

**feigned (obliged/imagined)*

[Chpt 18] I will love thee, (O' Lord) my strength. The Lord is my *succor, my refuge, my Savior: my God, my helper, in whom I will trust: my buckler, the horn of my health, and my protection.

I will praise the Lord, and call upon him, so shall I be save from mine enemies.

The Psalmes of David
From the Hebrew David means "beloved"

The sorrows of death compassed me, and the brooks of ungodliness made me afraid. The pains of hell came about me, the snares of death took hold upon me.

Yet in my trouble I called upon the Lord, and complained unto my God. So he heard my voice out of his holy temple, and my complaint came before him, yee even into his ears.

Then the earth trembled and quaked, the very foundations of the hills shook and were removed, because he was wroth.

There went a smoke out of his nostrils, and a consuming fire out of his mouth, so that coals were kindled at it. He bowed the heavens, and came down, and it was dark was under his feet. He rode upon the Cherub, and did fly: he came flying with the wings of the wind. He made darkness his pavilion round about him, with dark waters and thick clouds to cover him. At the brightness of his presence the clouds removed, with hail stones and coals of fire. The Lord also thundered out of the heaven, and the height gave his thunder with hail stones and coals of fire. He sent out his arrows and scattered them, he cast sore lightnings, and destroyed them. The springs of waters were seen, and the foundations of the round world were discovered at thy chiding (O' Lord) at the blasting and breath of thy displeasures.

He sent from the height to fetch me, and took me out of great waters. He delivered me from my strong enemies, and from my foes which were too mighty for me. They prevented me in the time of my trouble, but the Lord was my defense. He brought me forth also into liberty: and delivered me, because he had a favor unto me.

The Lord shall reward me after my righteous dealing, and according to the cleanness of my hands shall he recompensed me. For I have kept the ways of the Lord: and have not behaved myself wickedly against my God. I have an eye unto all his laws, and cast not out his commandments from me.

Uncorrupt will I be before him, and will I *eschue my own wickedness.

Therefore shall the Lord reward me after my righteous dealing, and according to the cleanness of my hands in his eyesight. With the holy thou shalt be holy, and with the innocent thou shalt be innocent. With the clean thou shalt be clean, and with the *froward thou shalt be froward. For thou shalt save the poor oppressed, and bring down the high looks of the proud.

Thou lightest my candle, O' Lord my God: thou makest my darkness to be light.

For in thee I can discomfort an host of men: yee in my God I can leap over the wall.

From the Hebrew David means “beloved”

The way of God is a perfect way: the words of the Lord are tried in fire: he is a shield of defense, for all them that trust in him. For who is God, but the Lord? Or, who hath any strength, but our God?

It is God that girdeth me with strength, and made my way uncorrupt. He hath made my feet like hertes feet, and set me up on high. He teacheth my hands to fight, and maketh mine arms to break even a bow of steel. Thou hast given me the defense of thy health, thy right hand upholdeth me, and thy loving correction maketh me great. Thou hast made room enough under me for to go, that my foot steps should not slide.

I will follow upon mine enemies, and take them: I will not turn till they be discomforted.

I will smite them, they shall not be able to stand, but fall under my feet.

Thou hast girded me with strength unto the battle, thou hast thrown them all down under me, that rose up against me. Thou hast made mine enemies to turn their backs upon me, thou hast destroyed them that hate me.

They cried, but there was none to help them: yee even unto the Lord, but he heard them not. I will beat them small as the dust clay in the wind, I will cast them out as clay in the streets.

Thou shalt deliver me from the strivings of the people, thou shalt make me the head of the Heathen. As soon as they hear of me, they shall obey me, but the strange children disassemble with me. The strange children are waxen old, and go halting out of their paths.

The Lord liveth: and blessed be my helper, praise be the God of my health. Even the God which seeth that I be avenged, and subdueth the people unto me. It is he that delivereth me from my cruel enemies: thou shalt lift me up from them that rise against me, thou shalt rid me from the wicked man.

For this cause I will give thanks unto thee (O' Lord) among the gentiles, and sing praises unto thy name. Great prosperity giveth he unto his king, and showeth loving kindness unto David his anointed, yee and to his seed for evermore.

**succor, (strength / security) *eschue: avoid, shun, escape. *froward = stubbornly contrary, abstinent RN*

[Chpt 19] To the Chaunter in Neginoth

The very heavens declare the glory of God, and the very firmament showeth his handiwork. One day telleth another, and one night certifieth another. There is

The Psalmes of David
From the Hebrew David means “beloved”

neither speech nor language, but their voices are heard among them. Their sound is gone out into all lands, and their words in to the ends of the world. In them hath he set a tabernacle for the Sun, which cometh forth as a bridegroom out of his chamber, and rejoiceth as a giant to run his course. It goeth forth from the one end of the heaven, and runneth about unto the same end again, and there may no man hide himself from the heat thereof.

The law of the Lord is a perfect law it quickeneth the soul. The testimony of the Lord is true, and giveth wisdom even unto babes. The statutes of the Lord are right, and rejoice the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever: the judgments of the Lord are true and righteous altogether. More pleasant are they than gold, yee, then much fine gold: sweeter then honey and the honeycomb.

These thy servant keepeth, and for keeping of them there is great reward.

Who can tell, how often he offendeth? O' cleanse thou me from my secret faults. Keep thy servant also from presumptuous sins, lest they get dominion over me: so shall I be undefiled and innocent from the great offense.

Yee the words of my mouth and the meditation of my heart shall be acceptable unto thee, O' Lord, my helper and my redeemer.

[Chpt 20] To the Chaunter in Neginoth

The Lord hear thee in the time of trouble, the name of the God of Jacob defend thee. Send thee help from the Sanctuary, and strengthen thee out of Zion. Remember all thy offerings, and accept thy burnt sacrifice. Selah.

Grant thee thy hearts desire, and fulfil all thy mind. We will rejoice in thy health, and triumph in the name of the Lord our God: the Lord performeth all thy petitions.

Now know I, that the Lord helpeth his anointed, and will hear him from his holy heaven: mighty is the helps of his right hand.

Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God. They are brought down and fallen, but we are risen and stand upright.

Save, Lord, and help us, O' king, when we call upon thee.

[Chpt 21] To the Chaunter in Neginoth

Lord, how joyful is the king in thy strength? O' how exceedingly glad is he of thy saving health? Thou hast given him his hearts desire, and hast not put him

The Psalmes of David
From the Hebrew David means “beloved”

from the request of his lips. Selah.

For thou hast prevented him with liberal blessings, and set a crown of gold on his head. He asked life of thee, and thou gavest him a long life, even for ever and ever. His honor is great in thy saving health, glory and great worship shalt thou lay upon him.

For thou shalt give him everlasting *felicite, and make him glad with the joy of thy countenance. And why? because the king putteth his trust in the Lord, and in the mercy of the most highest he shall not miscarry.

Let all thine enemies feel thy hand: let thy right hand find out those that hate thee.

Thou shalt make them like a fire oven in the time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them. Their fruit shalt thou root out of the earth, and their seed from among the children of men. For they intended mischief against thee, and imagined such devises, as they were not able to perform. Therefore shalt thou put them to flight, and with thy strings thou shalt make ready thine arrows against the faces of them.

Be thou exalted, Lord, in thine own strength, so will we sing and praise thy power.

**felicite = felicity: great happiness, good fortune*

[Chpt 22] To the Chaunter upon Aieleth of the dawning, a Psalm of David.

My God, my God: why hast thou forsaken me? the words of my complaint are far from my health. O' my God, I cry in the daytime, but thou hearest not: and in the night season also I take no rest.

Yet dwellest thou in the sanctuary, O' thou worship of Israel.

Our fathers hoped in thee, they trusted in thee, and thou didst deliver them. They called upon thee, and were helped: they put their trust in thee, and were not confounded.

But as for me, I am a worm and no man: a very scorn of men and the out cast of the people. All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads. He trusted in God, let him deliver him: let him help him, if he will have him.

But thou art he that took me out of my mothers womb: thou wast my hope, when I hanged upon my mothers breasts. I have been left unto thee ever since I was born, thou art my God, even from my mothers womb.

From the Hebrew David means "beloved"

O' go not far from me then, for trouble is hard at hand, and here is none to help me. Great bulls are come about me, fat oxen close me in on every side. They gape upon me with their mouths, as it were a rampaging and roaring lion.

I am poured out like water, all my bones are out of joint: my heart in the midst of my body is even like melting wax. My strength is dried up like a potsherd, and my tongue cleaveth to my gums, and thou hast brought me into the dust of death.

For dogs are come about me, the counsel of the wicked hath layed siege against me. They pierced my hands and my feet, I might have told all my bones: as for them, they stood staring and looking upon me. They have parted my garments among them, and cast lots upon my vesture.

But be not thou far from me, O' Lord: thou art my succor, haste thee to help me. Deliver my soul from the sword, my dearling from the power of the dog. Save me from the lions mouth, and hear me from among the horns of the unicorns.

I will declare thy name unto my brethren, in the midst of the congregation will I praise thee. O' praise the Lord ye that fear him: Magnify him all ye seed of Jacob, and let all the seed of Israel fear him.

For he hath not despised nor abhorred the miserable estate of the poor: he hath not hid his face from me, but when I called unto him, he heard me.

I will praise thee in the great congregation, and perform my vows in the sight of all that fear thee. The poor shall eat and be satisfied: they seek after the Lord shall praise him: our heart shall live for ever.

All the ends of the world shall remember themselves, and be turned unto the Lord: and all the generations of the Heathen shall worship before him.

For the kingdom is the Lords, and he shall be the governor of the Heathen.

All such as be fat upon earth, shall eat also and worship All they that lay in the dust, and live so hardly, shall fall down before him.

The seed shall serve him, and preach of the Lord forever. They shall come, and declare his righteousness: unto a people that shall be born, whom the Lord hath made.

[Chpt 23] The Lord is my shepherd, I can want nothing.. * He feedeth me in a green pasture, and leadeth me to a fresh water. He quickeneth my soul, and bringeth me forth in the way of righteousness for his names sake. Though I should walk now in the valley of the shadow of death, yet I fear no evil, for thou art with me: thy staff and thy sheep hook comfort me. Thou preparest a table before me against mine enemies: thou anointest my head with oil, and fillest my

The Psalmes of David
From the Hebrew David means “beloved”

cup full.

Oh let thy loving kindness and mercy follow me all the days of my life, that I may dwell in the house of the Lord forever.

**(Note two periods exactly as recorded.. RN)*

[Chpt 24] The earth is the Lords, and all that therein is: the compass of the world, and all that dwell therein. For he hath founded it upon the seas, and builded it upon the floods.

Who shall go up in to the hill of the Lord? Or, who shall remain in his holy place? Even he that hath innocent hands, and a clean heart: which lifteth not up his mind unto vanity, and swear not to deceive. He shall receive the blessing from the Lord, and mercy from God his savior.

This is the generation of them that seek him, of them that seek thy face, O' Jacob. Selah,

Open your gates (O ye princes) let the everlasting doors be open, that the King of glory may come in. Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

Open your gates (O ye princes) let the everlasting doors be open, that the King of glory may come in. Who is this King of glory? It is the Lord of hosts, he is the King of glory. Selah.

[Chpt 25] Unto thee, (O' Lord) I lift up my soul.

My God, I trust in thee: Oh let me not be confounded, lest mine enemies triumph over me. For all they that hope in thee shall not be ashamed: but such as be scornful dispisers without a cause, they shall be put to confusion.

Show me thy ways, O' Lord, and teach me thy paths. Lead me in thy truth, and learn me, for thou art the God of my health, and in thee is my hope all the day long.

Call to remembrance, O' Lord, thy tender mercies and thy lovingkindnesses, which have been ever of old. Oh remember not the sins and offenses of my youth, but according to thy mercy think upon me, O' Lord, for thy goodness.

O' how friendly and righteous is the Lord, therefore will he teach sinners in the way. He leadeth the simple a right, and such as be meek them learneth he his ways.

All the ways of the Lord are mercy and faithfulness, unto such as keep his testament and covenant.

For thy names sake, O' Lord, be merciful unto my sin, for it is great.

Whatsoever he be that feareth the Lord? he shall show him the way that he

The Psalmes of David
From the Hebrew David means “beloved”

hath chosen. His soul shall dwell at ease, and his seed shall possess the land.

The secret of the Lord is among them that fear him, and he showeth them his covenant. Mine eyes are ever looking unto the Lord, for he shall pluck my feet out of the net.

Turn thee unto me and have mercy upon me, for I am desolate and in misery. The sorrows of my heart, are great, O bring me out of my troubles. Look upon mine adversity and misery, and forgive all my sins. Consider how mine enemies are many, and bare a malicious hate against me. O' keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee. Let innocency and righteous dealing wait upon me, for my hope is in thee.

Deliver Israel, O' God, out of all his trouble.

[Chpt 26] Be thou my judge, O' Lord, for I walk innocently: my trust is in the Lord, therefore shall I not fall.

Examine me, O' Lord, and prove me: try out my reins and my heart.

For thy lovingkindness is before mine eyes, and I walk in thy truth.

I sit not among vain persons, and have no fellowship with the deceitful.

I hate the congregation of the wicked, and will not sit among the ungodly.

I wash my hands with innocency, O' Lord, and so go I to thine altar.

That I may show the voice of thy praise and tell of all thy wondrous works.

Lord, I loved the habitation of thy house, and the place where thy honor dwelleth.

O' destroy not my soul with the sinners, nor my life with the bloodthirsty.

In whose hands is wickedness, and their right hand is full of gifts.

But as for me, I will walk innocently: O' deliver me, and be merciful unto me.

My foot standeth right: I will praise thee (O' Lord) in the congregations.

[Chpt 27] The Lord is my light and my health: whom then should I fear? The Lord is the strength of my life, for whom then should I be afraid?

Therefore when the wicked, even mine enemies and my foes, came upon me, to eat up my flesh, they stumbled and fell. Though an host of men were layed against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in him.

One thing have I desired of the Lord, which I will require: namely, that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit his temple. For in the time of trouble he hath hid me in his tabernacle, yee in the secret place of his dwelling hath he kept and set me up upon a rock of stone.

And now hath he lift up mine head above mine enemies, that compass me

The Psalmes of David From the Hebrew David means “beloved”

round about.

Therefore will I offer in his dwelling, the oblation of thanksgiving: I will sing and speak praises unto the Lord. Harken unto my voice, O' Lord, when I cry unto thee: have mercy upon me, and hear me. My heart speaketh unto thee, my face seeketh thee, yee Lord, thy face will I seek.

O' hide not thy face from me, cast not thy servant off in displeasure.

Thou art my succor {security} leave me not, neither forsake me, but the Lord hath taken me up. For my father and my mother have forsaken me, but the Lord hath taken me up. Show me thy way, O' Lord, and lead me in the right path, because of mine enemies. Deliver me not into the wiles of mine adversaries, for there are false witnesses risen up against me, and they imagine mischief.

Nevertheless I believe to see the goodness of the Lord in the land of the living. O' tarry thou the Lords leisure, be strong, let thine heart be of good comfort, and wait thou still for the Lord.

[Chpt 28] Unto thee will I cry, O' my strong defense: think no scorn of me, lest, if thou make thee as though thou heardest not, I be come like them, that go down into the pit. Hear the voice of my humble petition, when I cry unto thee, and hold up my hands toward thy holy * temple.

O' pluck me not away among the ungodly and wicked doers, which speak friendly to their neighbors, but imagine in their hearts. Reward them according to their deeds and wickedness of their inventions. Recompense them after the works of their hands, pay them that they have deserved. For they regard not the works of the Lord, nor the operation of his hands: therefore he shall break them down, and not build them up.

Praise be the Lord, for he hath heard the voice of my humble petition.

The Lord is my strength and my shield: my heart hoped in him, and I am helped: therefore my heart dances for joy, and I will sing praises unto him. The Lord is the strength of his people, he is the defender and Savior of his anointed.

O' help thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

**temple: KJV and "other bibles of men" = oracle; of the Greek "Oracles" soothsayers...proving again their source was not the Hebrew ...but the Greek.*

[Chpt 29] A Psalm of David.

Ascribe unto the Lord, O ye mighty, ascribe unto the Lord worship and

The Psalmes of David
From the Hebrew David means "beloved"

strength. Give the Lord the honor of his name, bow yourselves to the majesty of the Lord.

It is the Lord that commandeth the waters: It is the glorious God that maketh the thunder: it is the Lord that ruleth the sea. The voice of the Lord is mighty in operation, the voice of the Lord is a glorious voice. The voice of the Lord breaketh the cedar trees: yea the Lord breaketh the Cedars of Lebanon. He maketh them to skip like a calf: Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire: the voice of the Lord shaketh the wilderness, the Lord shaketh the wilderness of Cades. The voice of the Lord moveth the hinds and discovereth the thick bushes: in his temple shall every man speak of his honor. The Lord stilleth the water flood, and the Lord remaineth King for ever.

The Lord shall give power unto his people, the Lord shall give his people the blessing of peace.

[Chpt 30] A psalme and song of the dedication of the house, of David.

I will magnify thee, O' Lord, for thou hast set me up, and not *suffered my foes to triumph over me.

O' Lord my God, I cried unto thee, and thou hast healed me. Thou Lord hast brought my soul out of hell: thou hast kept my life, where as they go down to the pit.

Sing unto the Lord, (O' ye saints of his) give thanks unto him for a remembrance of his holiness. For his wrath endureth but the twinkling of an eye, and his pleasure is in life: heaviness may well endure for a night, but joy cometh in the morning.

As for me, when I was in prosperity I said: Tush, I shall never fall more.

And why? thou Lord, of thy goodness hadest made my hill so strong.

But as soon as thou turned thy face from me, I was brought in fear.

The cried I unto thee, O' Lord, yee unto the Lord I made my prayer.

What profit is there in my blood, if I go down to corruption?

May the dust give thanks unto thee? Or shall it declare thy faithfulness?

Hear, O' Lord, and have mercy upon me: Lord, be thou my helper.

And so thou hast turned my heaviness into joy: thou hast put off my sackcloth, and girded me with gladness; That mine honor might sing praises unto thee without ceasing: O' Lord my God, I will give thanks unto thee for ever.

**in this text; suffer = "allow" as it is in many cases throughout the word of God. RN*

From the Hebrew David means “beloved”

[Chpt 31] In thee, O' Lord, is my trust: let me never be put to confusion, but deliver me in thy righteousness.

Bow down thine ear to me, make hast to deliver me: be thou my strong rock, and a house of defense, that thou mayest save me. For thou art my stronghold and my castle: O' be thou my guide, and lead me for thy names sake. Draw me out of the net that they have laid *privily for me, for thou art my strength.

Into thine hand I *comend my spirit: for thou hast delivered O' Lord thou God of truth.

I hate them that hold of vanities, and my trust is in the Lord.

I will be glad and rejoyce in thy mercy: for thou hast considered my trouble, thou hast known my soul in adversity. Thou hast not delivered me over in to the hands of the enemy, but thou hast set my feet in a large room.

Have mercy upon me, O' Lord, for I am in trouble mine eye is consumed for very heaviness, yee my soul and my body.

My life is waxen old with heaviness, and my years with mourning. My strength faileth me because of mine adversity, and my bones are corrupt. I am become a very reproof among all mine enemies, my neighbors and they of mine own acquaintance are afraid of me: they that see me in the street, convey themselves from me. I am clean forgotten and out of mind, as a dead man: I am become like a broken vessel.

For I have heard the blasphemy of the multitude: every man abhorreth me: they have gathered a counsel together against me: and are purposed to take away my life.

But my hope is in the Lord, and I say: thou art my God. My time is in thy hand: deliver me from the hand of mine enemies, and from them that persecute me. Show thy servant the light of thy countenance, help me for thy mercies sake.

Let me not be confounded, O' Lord, for I call upon thee: let the ungodly rather be put into confusion, and brought unto the hell. Let the lying lips be put to silence, which cruelly, disdainfully, and despitefully, speak against the righteous.

O how great and manifold is thy good, which thou hast hid for them that fear thee?

O what things bringest thou to pass for them, that put their trust in thee, even before the sons of men? Thou hidest them privily by thine own presence from the proud men, thou keepest them secretly in thy tabernacle, from the strife of tongues.

From the Hebrew David means "beloved"

Thanks be to the Lord, for he hath showed me marvelous great kindness in a strong city. For when the sudden fear came upon me, I said: I am cast out of thy sight.

Nevertheless, thou heardest mine humble prayer, when I cried unto thee.

O' love the Lord, (all ye his saints) for the Lord preserveth the faithful, and plenteous rewardeth he the proud doer. Be strong therefore and take a good heart unto you, all ye that put your trust in the Lord.

**privily = privately or secretly conspire.*

**comend = commend: To commit to the care of another; entrust.*

[Chpt 32] An Instruction of David.

Blessed are they, whose unrighteousness is forgiven, and whose sins are covered.

Blessed is the man, unto whom the Lord **imputeth* no sin, in whose spirit there is no **guile*.

For while I held my tongue, my bones consumed away through my daily complaining. And because thy hand was so heavy on me both day and night, my moisture was like the drought in Summer. Selah.

Therefore I confessed my sin unto thee, and hid not mine unrighteousness. I said: I will knowledge my offense, and accuse myself unto the Lord, and so thou forgavest me the wickedness of my sin. Selah.

For this shall every saint make his prayer unto thee in due season, therefore shall not the great water floods come nigh him. Thou art my defense in the trouble that has come about me, O' compass thou me about also with the joy of deliverance. Selah.

I will enform thee, and show thee the way wherein thou shalt go: **I* will fasten mine eyes upon thee. Be not ye now like horses and mules, which have no understanding.

Whose mouths thou must hold with bit and bridle, if they will not obey thee. Great plagues shall the ungodly have, but who so putteth his trust in the Lord, mercy shall compass him on every side.

Be glad, O' ye righteous, and rejoice in the Lord, be joyful all ye that are true of heart.

**imputeth = as belonging to or resulting from *guile = shrewd deceptions, sneaky,*

The Psalmes of David From the Hebrew David means “beloved”

beguiling fraud.

** I will fasten my eyes upon thee, that is I will see to thee by my provision, and be thy helper and comforter. MN*

[Chpt 33] Rejoice in the Lord, O ye righteous, for it becometh well the trust to be thankful. Praise the Lord with harp: sing songs unto him with the *lute and an instrument of ten strings. Sing him a new song, yee sing *lustfully unto him, and with good courage.

For the word of the Lord is true, and all his works are faithful.

He loveth mercy and judgment, the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, and all the Hosts of them by the breath of his mouth. He gathereth the waters together as it were in a bottle, and layeth up the deep in secret.

Let all the earth fear the Lord, and let all them that dwell in the world, stand in awe of him. For look what he sayeth, it is done: and look what he commanded, it standeth fast.

The Lord bringeth the counsel of the Heathen to nought, and turneth devices of the people.

But the counsel of the Lord endureth, and the thoughts of his heart from generation to generation. Blessed are the people that hold the Lord for their God, and blessed are the folk whom he hath chosen to be his heritage.

The Lord looketh down from heaven, and beholdeth all the children of men: from his strong seat he considereth all them that dwell in the world. He only hath fashioned all the hearts of them, and knoweth all their works.

A king is not helped by his own great host, neither is a giant saved through the might of his own strength.

An horse is but a vain thing to save a man, it is not the power of his strength that can deliver him. Behold, the eye of the Lord looketh unto them that fear him, and put their trust in his mercy.

That he may deliver their souls from death, and to feed them in the deare time.

Let our soul patiently abide the Lord, for he is our help and our shield.

So shall our heart rejoice in him, because we have hoped in his holy name.

Let thy merciful kindness, O' Lord, be upon us, like as we put our trust in thee.

**lute = a stringed instrument with a body shaped like a pear cut in half and a bent neck similar to a modern guitar. Oddly, "lute" is also an ancient sealant, used to keep water from leaking out of vessels. *lustfully = full of heartfelt desire, not to be confused with modern*

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corruption of the word, involving lechery, carnality, or sensual wantonness. RN

[Chpt 34] I will always give thanks unto the Lord, his praise shall ever be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O praise the Lord with me, and let us magnify his name together. I sought the Lord, and he heard me, yee he delivered me out of all my fear.

They that have a eye unto him, shall be lightened, and their faces shall not be ashamed. This poor man cried unto the Lord, and he heard him, yee and delivered him out of all his troubles. The Angel of the Lord pitcheth his tent round about him that fear him, and delivereth them.

O taste and see how friendly the Lord is, blessed is the man that trusteth in him.

O fear the Lord, ye that be his saints: for they that fear him, lack nothing. The rich shall want and suffer hunger, but they which seek the Lord, shall want no manner of thing, that is good.

Come hither, O ye children, hearken unto me, I will teach you the fear of the Lord.

Who so listeth to live, and would faine see good days.

Let him refrain his tongue from evil, and his lips that they speak no guile.

Let him eschue evil, and do good: Let him seek peace and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. But the face of the Lord beholdeth them that do evil, to destroy the remembrance of them out of the earth. When the righteous cry, the Lord heareth them, and delivereth them out of all their troubles. The Lord is nigh unto them that are contrite in heart, and will help such as be of an humble spirit. Great are the troubles of the righteous, but the Lord delivereth them out of all. He keepeth all their bones, so that not one of them is broken. But misfortune shall slay the ungodly, and they that hate the righteous shall be guilty.

The Lord delivereth the souls of his servants, and all they that put their trust in him, shall not offend.

[Chpt 35] Strive thou with them, O' Lord, that strive with me, fight thou against them that fight against me. Lay hand upon the shield and spear, and stand up to help me. Draw out thy sword, and stop the way against them that persecute me, say unto my soul: I am thy help. Let them be confounded and put to shame, that seek after my soul: let them be turned back and brought to confusion, that imagine mischief for me. Let them be as the dust before the

From the Hebrew David means “beloved”

wind, and the angel of the Lord scattering them. Let their way be dark and slippery, and the angel of the Lord to persecute them. For they have prively layed their net to destroy me without cause, yee and made a pit for my soul, which I never deserved.

Let a sudden destruction come upon him unawares, and the net that he hath layed *prively, catch himself, that he may fall into his own mischief.

But let my soul be joyful in the Lord, and rejoyce in his help. All my bones shall say: Lord, who is like unto thee? which deliverest the poor from those that are too strong for him, yee, the poor and the needy from his robbers.

False witnesses are risen up, and lay to my charge things that I know not. They reward me evil for good, to the great discomfort of my soul.

Nevertheless, when they were sick, I put on a sackcloth: I humbled my soul with fasting, and my prayer returned into mine own bosom. I behaved myself as though it had been my friend or my brother, I went heavily, as one that mourneth for his mother.

But in mine adversity they rejoiced, and gathered them together: Yee, the very lame come together against me unawares, making *mowes at me, and cease not. With the greedy and scornful hypocritics, they gnashed upon me with their teeth.

Lord, when wilt thou look upon this?

O' restore my soul from the wicked rumor of them, my darling from the lions. So will I give thee thanks in the great congregation, and praise thee among much people.

O' let them not triumph over me, that are mine enemies for naught: O' let them not wink with their eyes, that hate me without a cause. And why? their coming is not for peace, but they imagine false words against the outcasts of the land.

They gape upon me with their mouths, saying: there, there: we see it with our eyes.

This thou seest, O' Lord: hold not thy tongue then, go not far from me, O' Lord.

Awake Lord, and stand up: avenge thou my cause, my God, my Lord.

Judge me, O' Lord my God, according to thy righteousness, that they triumph not over me. Let them not say in their hearts: there, there so would we have it: O' let them not say: we have overcome him. Let them be put to confusion and shame, that rejoyce at my trouble: let them be clothed with rebuke and dishonor, that boost themselves against me.

Let them also be glad and rejoyce, that favor my righteous dealing: yee let

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them say always: blessed be the Lord, which hath pleasure in the prosperity of his servant. And as for my tongue, it shall be talking of thy righteousness and of thy praise, all the day long.

**prively, (by privilege, privately, in secret) *mowes = moues (moos) mouth: a grimace indicating displeasure, German\French. RN*

[Chpt 36] To the Chaunter, of David the servant of the Lord

My heart showeth me the wickedness of the ungodly, that there is no fear of God before his eyes. For he disassembleth before his face, so long till his abominable sin be found out. The words of his mouth are unrighteousness and deceit, he will not be learned to do good. He imagineth mischief upon his bed, he will come in no good way, nor refuse the thing that is evil.

Thy mercy, O' Lord, reacheth unto the heaven, and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains, and thy judgment like the great deep.

Thou Lord preservest both men and beasts.

How precious is thy mercy, O' God, that the children of men may put their trust under the shadow of thy wings. They shall be satisfied with the plenteousness of thy house, and thou shall give them drink of the river of thy pleasures. For by thee is the well of life, and in thy light, shall we see light.

O' spread forth thy lovingkindness unto them that know thee, and thy righteousness unto them that are true of heart.

O' let not the foot of pride overtake me, O' let not the hand of the ungodly cast me down.

As for the wicked doers, they fall, they are cast down, and are not be able to stand.

[Chpt 37] Fret not thyself at the ungodly, be not envious against the evil doers. For they shall soon be cut down like the grass, and be withered even as the green herb.

Put thou thy trust in the Lord, and be doing good: so shalt thou dwell in the land, and verily it shalt feed thee. Delight thou in the Lord, and he shall give thee thy hearts desire. Commit thy way unto the Lord, set thy hope in him, and he shall bring it to pass.

He shall make thy righteousness as clear as the light, and thy just dealing as

From the Hebrew David means “beloved”

the noonday. Hold still in the Lord, and abide patiently upon him: but grieve not thyself at one that hath prosperity, and liveth in abomination. Leave off from wrath, let go displeasure, let not thy jealousy move thee also to do evil.

For wicked doers shall be rooted out, but they that patiently abide the Lord, shall inherit the land.

Suffer yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away..

But the meek spirited shall possess the earth, and have pleasure in much rest.

The ungodly layeth wait for the just, and gnasheth upon him with his teeth.

But the Lord laugheth him to scorn, for he seeth that his day is coming.

The ungodly drawn out the sword and bend their bow, to cast down the simple and poor, and to slay such as go the right way.

Nevertheless, their sword shall go through their own heart, and their bow shall be broken.

A small thing that the righteous hath, is better than the great riches of the ungodly.

For the arms of the ungodly shall be broken, but the Lord upholdeth the righteous.

The Lord knoweth the days of the godly, and their inheritance endureth for ever.

They shall not be confounded in perilous times, and in the days of *deth they shall have enough.

As for the ungodly, they shall perish: and when the enemies of the Lord are in their *floures, they shall consume, yee even as the smoke shall they consume away. The ungodly borroweth, and payeth not again, but the righteous is merciful and liberal.

Such as be blessed of him, shall possess the land: and they that he curseth, shall be rooted out. The Lord ordereth a good mans going, and hath pleasure in his way. Though he fall, he shall not be hurt, for the Lord upholdeth him with his hand.

I have been young, and now am old: yet saw I never the righteous forsaken, nor his seed to seek their bread. The righteous is ever merciful, and lendeth gently, therefore shall his seed be blessed.

Flee from evil, and do the thing that is good, so shalt thou dwell forever. For the Lord loveth the thing that is right, he forsaketh not his saints, but they shall be preserved for evermore: as for the seed of the ungodly, it shall be rooted out. Yee, the righteous shall possess the land, and dwell therein for ever. The mouth

From the Hebrew David means "beloved"

of the righteous is exercised in wisdom, and his tongue talketh of judgment.

The law of his God is in his heart, therefore shall not his footsteps slide.

The ungodly seeth the righteous, and goeth about to slay him.

But the Lord will not leave him in his hands, nor condemn him when he is judged.

Hope thou in the Lord, and keep his way. And he shall so promote thee, that thou shalt have the land by inheritance, and see, when the ungodly shall perish.

I myself have seen the ungodly in great power, and flourishing like a green bay tree: but when I went by, lo, he was gone: I sought him, but he could no where be found.

Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last.

As for the transgressors, they shall perish together, and the ungodly shall be rooted out at the last.

The help of the righteous cometh of the Lord, he is their strength in the time of trouble. The Lord shall stand by them, and save them: he shall deliver them from the ungodly, and help them, because they put their trust in him.

**derth (famine) *floures as flour's or flowers, that is when the unGodly will be in their "glory",*

[Chpt 38] To the Chaunter, to bring to remembrance

Put me not to rebuke (O' Lord) in thy anger: Oh chasten me not in thy heavy displeasure. For thine arrows stick fast in me, and thy hand presseth me sore. There is no whole part in my body, because of thy displeasure: there is no rest in my bones, by reason of my sins. For mine wickednesses are gone over mine head, and are like a sore burden, too heavy for me to bear. My wounds stink and are corrupt, through my foolishness. I am brought into so great trouble and misery, that I go mourning all the day long. For my loins are clean dried up, and there is no whole part in my body. I am feeble and sore smitten, I roar for the very disquietness of my heart.

Lord, thou knowest all my desire, and my groaning is not hid from thee. My heart panteth, my strength hath faileth me, and the light of mine eyes is gone from me. My lovers and friends stand looking upon my trouble, and my kinsmen are gone afar off. They that sought after my life, and to do me evil, speak of lies and imagine deceit all the day long.

As for me, I was like a deaf man and heard not: as one that were dumb, not

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opening his mouth.

I am become as a man that heareth not: and that can make no resistance with his mouth.

For in thee, O' Lord, is my trust, thou shalt hear me, O' Lord my God.

My desire is, that mine enemies triumph not over me: for if my foot slip, they rejoice greatly against me. I am ready to suffer trouble, and my heaviness is ever in my sight. For I confess my wickedness, and my sin grieveth me.

But mine enemies live, and are mighty: and they that hate me without cause, are many in number. They that reward me evil for good, speak evil of me, because I follow the thing that is good.

Forsake me not (O' Lord my God) O' go not far from me.

Hasten thee to help me, O' Lord my *succoure.

**succor = assistance in time of distress; security. RN*

[Chpt 39] To the Chaunter for *Jduthun, a Psalm of David.

I said: I will keep my ways that I offended not in my tongue. And so I shut my mouth, while the ungodly layed wait for me. I held my tongue, I was dumb, I kept silence, yee even from good words, but it was pain and grief to me. My heart was hot within me, I was thus musing, the fire kindled: so that I spake with my tongue, Lord, let me know mine end, and the number of my days: that I may be certified what I want.

Behold, thou hast made my days a span long, and my life as if it were nothing before thee.

O' how vain are all men living? Selah

Yee every man walketh as it were a shadow, and disquieteth himself in vain: he heapeth up riches, and can not tell to whom he gathereth them.

And now Lord wherein shall I comfort me? my hope is in thee. Deliver me from all mine offenses, and make me not a scorn unto the foolish. I kept silence, and opened not my mouth, for thou hast done it.

Turn thy plagues away from me, for I am consumed through the fear of thy hand.

When thou punishest man for sin, thou chastenest him: so that his beauty consumeth away, like as it were a moth.

O' how vain are all men. Selah.

Hear my prayer O' Lord, and consider my calling: show not thyself as though

The Psalmes of David
From the Hebrew David means “beloved”

thou sawest not my tears. For I am a stranger and pilgrim with thee, as all my forefathers were.

Oh spare me a little that I may refresh myself, before I go hence, and be no more seen.

**Jduthun is the Hebrew name meaning "praising".*

[Chpt 40] To the chaunter , a Psalme of David.

I waited patiently for the Lord, which inclined himself unto me: and heard my calling. He brought me out of the horrible pit, out of the mire and clay: he set my feet upon the rock, and ordered my goings. He hath put a new song in my mouth, even a thanksgiving unto our God. Many men seeing this, shall fear the Lord, and put their trust in him. Blessed is the man that setteth his hope in the Lord, and turneth not to the proud, and to such as go about with lies.

O' Lord my God, great are thy wondrous works which thou hast done: and in thy thoughts toward us there may none likened unto thee. I would declare them, and speak of them: but they are so many, that they can not be told.

Sacrifice and offering thou wouldest not have, but a body hast thou obtained me: burnt offering and sacrifice for sin thou hast not allowed.

Then said I: Lo, I come. In the beginning of the book it is written of me, that I should fulfill thy will O' my God, and that I am content to do: yee, thy law is within my heart. I will preach of thy righteousness in the great congregation: Lo, I will not refrain my lips, O' Lord, and that thou knowest. I do not hide thy righteousness in my heart, my talking is of thy truth and saving health: I kept not thy loving mercy and faithfulness back from the great congregation.

Turn not thy mercy from me, O' Lord, but let thy lovingkindness and truth always preserve me. For innumerable troubles are come about me: my sins have taken such hold upon me, that I am not able to look up: yee they are more in number than the hairs of my head, and my heart hath failed me.

O' Lord, let it be thy pleasure to deliver me, make haste (O' Lord) to help me.

Let them be ashamed and confounded, that seek after my soul, to destroy it: let them fall backward and be put to confusion, that wish me evil. Let them soon be brought to shame, that cry over me: there, there.

But let all those that seek thee, be joyful and be glad in thee: and let all such as delight in thy saving health, say always: The Lord be praised.

As for me, I am poor and in misery, but the Lord careth for me.

Thou art my helper and redeemer, make no long tarrying, O' my God.

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From the Hebrew David means “beloved”

[Chpt 41] To the chaunter, a Psalme of David.

Blessed is he, that considereth the poor: the Lord shall deliver him in time of trouble. The Lord shall preserve him, and keep him alive: he shall make him to prosper upon the earth, and shall not deliver him into the will of his enemies. The Lord shall refresh him, when he lieth sick upon his bed, yee thou makest his bed in all his sickness.

I said: Lord be merciful unto me, heal my soul, for I have sinned against thee.

Mine enemies speak evil upon me: when shall he die, and his name perish? Though he came in to see, yet meant he falsehood in his heart, heaping mischief upon himself. All they that hate me, run together against me, and imagine evil against me. They have given a wicked sentence upon me: when he lieth, he shall rise up no more.

Yee, even mine own familiar friend, whom I trusted, which did eat my bread, hath lifted up his heel against me.

But be thou merciful unto me(O' Lord) raise thou me up, and I shall reward them.

By this I know that thou favourest me, that my enemy shall not triumph over me. Thou hast upholden me because of my innocency, and set me before thy face for ever.

Blessed be the Lord God of Israel, from hence forth and forever more, Amen, Amen.

[Chpt 42] To the Chaunter, a *monition of the sons of *Korah

Like as the hert panteth after the water brooks, so longeth my soul after thee, O' God. My soul is a thirst for God, yee even for the living God: when shall I come, and behold the face of God? My tears are my meat day and night, while it is daily said unto me: Where is now thy God?

Now when I think there upon, I pour out my heart by myself: for I would *faine go hence with the multitude, and pass over with them unto the house of God, in the voice of praise and thanksgiving, among such as keep holy day.

Why art thou so full of heaviness (O' my soul) and why art thou unquiet within me?

O' put thy trust in God, for I will yet give him thanks, for the help of his countenance. My God, my soul is vexed within me: therefore I remember the land of Jordan, and the little hill of Hermonim. One deep calleth another with the voice of thy whistles, all thy waves and water floods are gone over me. The

The Psalmes of David
From the Hebrew David means “beloved”

Lord hath promised his lovingkindness daily, therefore I will praise him in the night season, and make my prayer unto the God of my life.

I will say unto God my stoney rock, Why hast thou forgotten me? why go I thus heavily, while the enemy oppresseth me? While my bones are broken, and while mine enemies cast me in the teeth, daily saying unto me: Where is now thy God?

Why art thou so heavy (O' my soul)? and why art thou so disquieted within me?

O' put thy trust in God, for I will yet thank him for the help of his countenance, and because he is my God.

**monition: Advice to take forewarning of something imminent*

**Korah = baldness, something lost. *faine = obliged /or willingly RN*

[Chpt 43] Give sentence upon me (O' God) and defend my cause against the ungodly people: Oh deliver me from the deceitful, and wicked man.

For thou (O' God) art my strength: why hast thou shot me from thee? Why go I then so heavily, while the enemy oppresseth me?

Oh send out thy light and thy truth, that may lead me and bring me unto thy holy hill, and to thy dwelling. That I may go in to the altar of God, even unto the God which is my joy and pleasure, and upon the harp to give thanks unto thee, O' God, my God.

Why art thou so heavy (O' my soul)? and why art thou so disquieted within me? O' put thy trust in God, for I will yet give him thanks for the help of his countenance, and because he is my God.

[Chpt 44] To the Chaunter, an instruction of the sons of *Korah

We have heard with our ears, (O' God) our fathers have told us, what hast done in their time of old. How thou hast driven out the Heathen with thy hand, and planted them in: how thou hast destroyed the nations and cast them out. For they got not the land in possession through their own sword, neither was it their own arm that helped them.

But thy right hand, thine arm and the light of thy countenance, because thou hadst a favor unto them. Thou art the King and my God, thou sendest help unto Jacob. Through thee, will we over throw our enemies: and in thy name will we tread them under, that rise up against us. For I will not trust in my bow, it is not my sword that shall help me.

From the Hebrew David means “beloved”

But it is thou that savest us from our enemies, and puttest them to confusion that hated us. We will always make our boast of God, and praise thy name for ever. Selah.

But now thou foresakest us, and puttest us to confusion, and goest not forth with our Hosts. Thou makest us to turn our backs upon our enemies, so that they which hate us, spoil our goods. Thou lettest us be eaten up like sheep, and scatterest us among the Heathen. Thou sellest thy people for nought, and takest no money for them. Thou makest us to be rebuked of our neighbors, to be laughed to scorn and had in *derision, of them that are round about us. Thou hast made us a very byword among the Heathen, and that the people shake their heads at us. My confusion is daily before me, and the shame of my face covereth me. For the voice of the slanderer and blasphemer, for the enemy and avenger.

All this is come upon us, and yet have we not forgotten thee, nor behaved our selves unfaithfully in thy covenant. Our heart is not turned back, neither our steps gone out of thy way. For thou hast smitten us in the place of dragons, and covered us with the shadow of death.

If we had forgotten the name of our God, and hold up our hands to any strange God. Should not God find it out? for he knoweth the very secrets of the heart. But for thy sake are we killed all the day long, and are counted as sheep appointed to be slain.

Up Lord, why sleepest thou, Awake, and cast us not off for ever. Wherefore hidest thou thy face? wilt thou clean forget our misery and oppression? For our soul is brought low even unto the dust, and our belly cleaveth unto the ground.

Arise O' Lord, help us, and deliver us for thy mercies sake.

**Korah = baldness, something lost. *derision = contemptuous ridicule, a laughing stock RN*

[Chpt 45] To the Chaunter , upon Sosanim, an instruction of the children of Korah, a song of love.

My heart is *inditing a good matter, I speak of that, which I have made of the king: My tongue is the pen of a ready writer.

Thou art the fairest among the children of men, full of grace is thy lips, therefore God blesseth thee for ever.

Gird thy with thy sword upon thy thigh, (O' thou mighty) with worship and renown. Good luck have thou with thine honor, ride on with the truth, meekness

The Psalmes of David
From the Hebrew David means "beloved"

and righteousness: and thy right hand shall teach thee wonderful things. Thine arrows are sharp, the people shall be subdued unto thee, even in the middle among the kings enemies.

Thy seat (O' God) endureth for ever: the scepter of thy kingdom is a right scepter. Thou hast loved righteousness, and hated iniquity: wherefore God (which is thy God) hath anointed thee with the oil of gladness above thy fellows. All thy garments are like myrrh, Aloes and Cassia, when thou comest out of thine ivory palaces in thy beautiful glory. Kings daughters go in thy goodly array, and upon thy right hand standeth the queen in a vesture of the most fine gold.

Hearken (O daughter) consider, and incline thine ear: forget thine own people, and thy fathers house.

So shall the king have pleasure in thy beauty, for he is thy Lord, and thou shalt worship him. And the daughters of Tyre shall be there with gifts, the rich among the people shall make their supplication before thee. The kings daughter is all glorious within, her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework, and maidens after her: such as be next her shall be brought unto thee.

With joy and gladness shall they be brought, and go into the kings palace.

Instead of thy fathers thou hast gotten children, whom thou shalt make princes in all lands.

I will remember thy name from one generation to another: therefore shall the people give thanks unto thee, world without end.

**inditing = to write, or speak for recording RN*

[Chpt 46] To the Chaunter, a song of the children of Korah upon almuth.

In our troubles and adversity, we have found, that God is our refuge, our strength and help. Therefore will we not fear, though the earth fell, and though the hills were carried into the midst of the sea. Though the waters of the sea raged and were never so troublous, and though the mountains shook at the tempest of the same. Selah.

For there is a flood, which with his righteousness rejoiceth the city of God, the holy dwelling of the most highest. God is in the midst of her, therefore she shall not be removed: God helpeth her, and that right early.

The Heathen are mad, the kingdoms make much ado: but when he showeth his

From the Hebrew David means “beloved”

voice, the earth melteth away. The Lord of Hosts is with us, the God of Jacob is our defense. Selah.

O' come hither, and behold the works of the Lord, what destructions he hath brought upon the earth. He hath made wars to cease in all the world: he hath broken the bow, he hath *knapped the spear in sunder, and burnt the chariots in the fire.

Be still then and confess that I am God: I will be exalted among the Heathen, I will be exalted in the earth. The Lord of hosts is with us, the God of Jacob is our defense. Selah.

**knapped = To break or chip stone RN*

[Chpt 47] To the Chaunter, a song of the children of Korah

O' clap your hands together (all ye people) O sing unto God with the voice of thanksgiving. For the Lord the most highest is to be feared, and is the great king upon all the earth.

He shall subdue the people under us, and the Heathen under our feet.

He chooseth us for an heritage, the beauty of Jacob whom he loved. Selah.

God is gone up with a merry noise, and the Lord with the sound of the trumpet.

Sing praises, sing praises unto God: O' sing praises, sing praises unto our King.

For God is the king of all the earth, O' sing praises unto him with understanding.

God is king of the Heathen, God sitteth in his holy seat.

The princes of the people are gathered together unto the God of Abraham: for God is far higher exalted, then the mighty lords of the earth.

[Chpt 48] To the Chaunter, a song of the children of Korah

Great is the Lord, and highly to be praised in the city of our God, even upon his holy hill. The hill of Sion is like a fair plant, whereof all the land rejoiceth: upon the north side of the city of the great king.

God is well known in her palaces, that he is the defense of the same.

For lo, kings are gathered, and gone by together.

They marveled, to see such things: they were astounded, and suddenly cast down.

The Psalmes of David
From the Hebrew David means "beloved"

Fear there came upon them, and sorrow as of a woman in travail.
 Thou shalt break the ships of the sea, through the east wind.
 Like as we have heard, so see we in the city of the Lord of Hosts,
 in the city of our God. God upholdeth the same forever. Selah.

We wait for thy lovingkindness (O' God) in the midst of thy temple.
 O' God, according to thy name, so is thy praise unto the worlds end: thy right
 hand is full of righteousness. Oh let the mount Sion rejoyce, and the daughters of
 Judah be glad, because of judgments.

Walk about Sion, go round about her, and tell her towers.
 Mark well her walls, set up her houses, that it may be told them that come
 later.

For this God is our God for ever and ever, and he shall always be our guide.
 [Chpt 49] To the Chaunter, a song of the children of Korah

Hear this, all ye people: ponder it well, all ye that dwell upon the earth.
 High and low, rich and poor, one with another.

My mouth shall speak of wisdom, and my heart shall *muse of understanding.
 I will incline mine ear to the parable, and show my dark speech upon the harp.

Wherefore should I fear the evil days, when the wickedness of my heels
 compass me round about? They that put their trust in their good, and boast
 themselves in the multitude of their riches.

No man may deliver his brother, nor make agreement unto him for God.
 For it costeth more to redeem their souls, so that he must let that alone for
 ever.

For it shall be seen, that such wise men shall die and perish together, as well
 as the ignorant and foolish, and leave their goods for others. Look what is in
 their houses, it continueth still: their dwelling places endure from one
 generation to another, and are called after their own names upon the earth.
 Nevertheless man abideth not in such honor, but is compared unto the brute
 beasts, and becometh like unto them. This way of theirs is very foolishness, and
 yet their posterity praise it with their mouth. Selah.

They lie in hell like sheep, death shall gnaw upon them, and the righteous
 shall have dominion of them in the morning by times, their strength shall
 consume, and hell shall be their dwelling. But God shall deliver my soul from
 the power of hell, when he receiveth me. Selah.

Be not thou afraid, when one is made rich, and the glory of his house is

The Psalmes of David
From the Hebrew David means “beloved”

increased.

For he shall carry nothing away with him when he dieth, neither shall his pomp follow him. While he liveth, he is counted an happy man: and so long as he is in prosperity, men speak good of him. But when he followeth his fathers generation, he shall never see light any more.

When a man is in honor and hath no understanding, he is compared unto the brute beasts, and becometh like unto them.

**muse = to be absorbed into ones thoughts innertaining them RN*

[Chpt 50] The Psalm of *Asaph

The Lord even the mighty God hath spoken, and called the world from the rising of the *son unto the going down of the same. Out of Sion appeareth the glorious beauty of God. Our God shall come, and not keep silence: there goeth before him a consuming fire, and a mighty tempest round about him.

He shall call the heavens from above, and the earth, that he may judge his people.

Gather my saints together unto me, those that set more by the covenant then by sacrifice. And the heavens shall declare his righteousness, for God is judge himself. Selah.

Hear, O my people: let me speak, let me testify among you, O Israel: I am God, even thy God.

I reprove thee not because of thy sacrifice, thy burntofferings are always before me.

I will take no bullocks out of thy house, nor he goats out of thy folds.

For all the beasts of the field are mine, and thousands of cattle upon the hills.

I know all the fowls upon the mountains, and the wild beasts of the field are in my sight. If I be hungry, I will not tell thee: for the whole world is mine, and all that therein is.

Thinkest thou, that I will eat the flesh of oxen, or drink the blood of goats?

Offer unto God praise and thanksgiving, and pay thy *vows unto the most highest.

And call upon me in the time of trouble, so will I hear thee,
 and thou shalt thank me.

But unto the ungodly saith God: Why doest preach my laws, and takest my

From the Hebrew David means "beloved"

covenant in thy mouth? Where as thou hatest to be reformed, and cast my words behind thee. If thou seest a thief, thou runnest with him, and art partaker with the *advouters.

Thou lettest thy mouth speak wickedness, and thy tongue paineth deceit. Thou sittest and speakest against thy brother, yee and scandalize thine own mothers son.

This thou doest, while I hold my tongue: and thinkest me to be even such one as thyself: but I will reprove thee, and set myself against thee.

O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

Whoso offereth me thanks and praise, he honoreth me: and this is the way, whereby I will show him the saving health of God.

**Asaph = "gatherer" acaph; to gather, receive, remove, gather in by 'abiyr {aw-beer}'strong, mighty one - used only to describe God. RN*

** Note exactly the Middle English; this word "sonne" is son, the MEnglish word for sun is "sunne". pay thy *vows * that is after the will of God MN*

**advouterer: prefix "a" meaning not or without, devout: devotion; not devoted plain hearted to God; see James 2 for adultery*

[Chpt 51] To the chaunter, a Psalme of David, when the Prophet *Nathan came unto him, after he was gone in to *Bethsabe.

Have mercy upon me (O' God) after thy goodness, and according unto thy great mercies, do away with my offenses. Wash me well from my wickedness, and cleanse me from my sin. For I knowlege my faults, and my sin is ever before me. Against thee only, against thee have I sinned, and done evil in thy sight: that thou mightest be justified in thy sayings, and shouldest over come when thou art judged.

Behold, I was born in wickedness, and in sin did my mother conceive me. But lo, thou hast a pleasure in the truth, and hast showed me secret wisdom. O purge me with *Isope, and I shall be clean: wash thou me, and I shall be whiter than snow. Oh let me of joy and gladness, that the bones which thou hast broken, may rejoice. Turn my face from my sins, and put out all my misdeeds. Make me a clean heart, O' God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. O' give me the comfort of thy help again, and establish me with thy free spirit.

Then shall I teach thy ways unto the wicked, that sinners may be converted unto thee. Deliver me from bloodguiltiness O' God, thou that art the God of my

From the Hebrew David means "beloved"

health, that my tongue may praise thy righteousness. Open my lips, O' Lord, that my mouth shall show thy praise. For if thou haddest pleasure in sacrifice, I would give it thee: but thou delightest not in burntofferings.

The sacrifice of God is a troubled spirit, a broken and a contrite heart, O' God, shalt thou not despise. O' be favorable and gracious unto Sion, that the walls of Jerusalem may be builded. For then shalt thou be pleased with the sacrifice of righteousness, with burnt offerings and oblations: then shall they lay bullocks upon thine altar.

**Nathan = "giver" *Bath-sheba = "daughter of an oath" mother of Solomon*

**Isop is exactly the way it appears in the text, a marginal note refers to Hyssop, which is an herb used by the ancient Hebrews for purification.*

[Chpt 52] To the chaunter, an exhortation of David when *Doeg the *Edomite came to *Saul, and showed him, saying: David is come to the house of *Abimelech.

Why boastest thou thyself, thy Tyrant, thou that canest do in mischief.

Where as the goodness of God endureth yet daily. Thy tongue imagineth wickedness, and with lies it cutteth like a sharp razor. Thou lovest ungraciousness more than good, to talk of lies more than righteousness. Selah.

Thou lovest to speak all words that may do hurt, O thou false tongue.

Therefore shall God clean destroy thee, smite thee in pieces, pluck thee out of thy dwelling, and root thee out of the land of the living. Selah.

The righteous shall see this, and fear, and laugh him to scorn. Lo, this is the man, that took not God for his strength, but trusted unto the multitude of his riches, and was mighty in his wickedness.

As for me, I am like a green olive tree in the house of God, my trust is in the tender mercy of God for ever and ever. I will always thanks unto thee for that thou hast done: and will hope in thy name, for thy saints like it well.

Doeg = fearing, Edomite = the lost thing, Saul = desired, David is come to the house of Abimelech = my brother is king (worldly king)RN

[Chpt 53] To the chaunter upon *Mahalath, an instruction of David.

The foolish bodies say in their hearts: Tush, there is no God.

Corrupt are they, and become abominable in their wickednesses, there is not one that doeth good. God looked down from heaven upon the children of men,

The Psalmes of David
From the Hebrew David means "beloved"

to see if there were any that would understand, or seek after God. But they were all gone out of the way, they are all unprofitable: there is none that doeth good, no not one. How can they have understanding, that are the workers of wickedness, eating up my people as if it were bread, and call not upon God. They are afraid, where no fear is: for God breaketh the bones of them that besiege thee: thou puttest them to confusion, for God despised them.

Oh that the saving health were given unto Israel out of Sion: Oh that the Lord would deliver his people out of captivity.

Then should Jacob rejoice, and Israel should be right glad.

**names of the wives: of Rehoboam and of Esau and Rehoboam =
 "a people has enlarged"*

[Chpt 54] To the chaunter in Neginoth, an instruction of David when the *Zephites came and said unto Saul: David is hid among us.

Help me (O' God) for thy names sake, and deliver me in thy strength. Hear my prayer, (O' God) consider the words of my mouth. For strangers are risen up against me, and the mighty (which have not God before their eyes) seek after my soul. Selah.

But lo, God is my helper: it is he that upholdeth my soul.

He shall reward evil unto mine enemies: and in thy truth shall thou destroy them.

A free will offering will I give thee, and praise thy name, O Lord, because it is so comfortable. For thou hast delivered me out of all my trouble, so that mine eye seeth his desire upon mine enemies.

**Zephites: from the Hebrew, smelters battlement, and the root meaning to liquify, presumably with heat.*

[Chpt 55] To the chaunter in Neginoth, an instruction of David.

Hear to my prayer, O' God, and hide not thyself from my petition.

Take heed unto me, and hear me, how piteously I mourn and complain.

The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me. My heart is heavy within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me.

And I said: O' that I had wings like a dove, that I might flee somewhere, and

The Psalmes of David
From the Hebrew David means “beloved”

be at rest.

Lo, then would I get me away far off, and remain in the wilderness. Selah.

I would make hast to escape, from the stormy wind and tempest.

Destroy their tongues (O' Lord) and divide them, for I have seen unrighteousness and strife in the city. This goeth day and night about the walls, mischief and vice are in the midst of it. Wickedness is therein, deceit and guile go not out of her streets.

If it were mine enemy that reviled me, I could bare it: or if one that *ought me evil will did threaten me, I would hide myself from him. But it is thou a my companion, my guide and mine own familiar friend. We had sweet and secret communication together, in the house of God.

Let death come hastily upon them, and let them go down quick into hell, for wickedness is among them in their dwellings.

As for me, I will call unto God, and the Lord shall help me.

In the evening, and morning and at noon day will I mourn and complain: and he shall hear my voice. It is he that delivereth my soul in peace, from them that lay wait for me: for they are many against me. Yee even God that endureth forever, shall hear me, and bring them down, Selah.

For they will not turn: and why? they fear not God.

Yee they lay hands upon such as be at peace with him, and so they break his covenant. Their words are softer than butter, and yet they have battle in their mind: their words are smoother than oil, and yet be they very swords.

O' cast thy burden, or care, upon the Lord, he shall nourish thee, and not leave the righteous in unquietness.

But as for them, thou (O' God) shalt cast down into the pit of destruction.

The bloodthirsty and deceitful shall not live out half their days. Nevertheless my trust is in thee.

**ought = thought it necessary RN*

[Chpt 56] To the chaunter, upon the domme stock downe: which flyeth far off, Michtam of David, *when the Philistines took him in Geth.

Be merciful unto me (O' God) for men will tread me down: they are daily fighting and troubling me. Mine enemies tread me daily under their feet, for they be many, that proudly fight against me.

Nevertheless, when I am afraid, I put my trust in thee.

The Psalmes of David
From the Hebrew David means "beloved"

I will comfort myself in Gods word, yee I will hope in God, and not fear:
 What can the *flesh do unto me.

They vex me daily in my words: all that they imagine, is to do me evil. They hold all together, and keep themselves close: they mark my steps, how they may catch my soul. But in vain, for it shall escape them: and why? thou (O' God) in thy displeasure shall cast down such people.

Thou tellest my flittings, thou putttest my tears in thy bottle, and number them.

Whensoever I call upon thee, mine enemies are put to flight: whereby I know that thou art my God.

In Gods word will I rejoyce, in the Lords word will I comfort me.

Yee in God do I trust, and am not afraid: what can man do unto me?

Unto thee (O' God) will I pay my vows, unto thee will I give thanks and praise.

For thou hast delivered my soul from death, and my feet from falling, that I may walk before God in the light of the living.

**Achis = " I will terrify " and / or "only a man"*

**flesh doth often signify as much as man. MN*

[Chpt 57] To the Chaunter, destroy not Michtam of David,
 when he fled from Saul into the cave.

Be merciful unto me, O' God, be merciful unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge, until wickedness be overpast.

I call unto God the most highest, even to the God that shall help me up again. He shall send from heaven, and save me from the reproof of him that would swallow me up. Selah.

This shall God send, for his mercy and faithfulness sake.

My lay with my soul among the cruel lions: even among the children of men, whose teeth are spears and arrows, and their tongue a sharp sword.

Set up thyself, O' God, above the heavens, and thy glory above all the earth.

They have laid a net for my feet, and pressed down my soul: they have digged a pit before me, and are fallen into it themselves. Selah.

My heart is ready, O' God, my heart is ready to sing and give praise.

Awake, O' my glory, awake lute and harp, I myself will awake right early.

From the Hebrew David means "beloved"

I will give thanks unto thee, O' Lord, among the people, I will sing praises unto thee among the Heathen. For the greatness of thy mercy reacheth unto the heavens, and thy faithfulness unto the clouds.

Set up thyself, O' God, above the heavens, and thy glory be above all the earth.

[Chpt 58] To the Chaunter, destroy not Michtam of David

If your minds be upon righteousness in deed, then judge the thing that is right, O' ye sons of men.

But ye imagine mischief in your hearts, and your hands deal with wickedness. The ungodly are *froward, even from their mothers womb: as soon as they be born, they go and stray and speak lies. They are as furious as the serpent, even like the deaf adder that stoppeth her ears. That she should not hear the voice of the charmer, charm he never so wisely.

Break their teeth (O' God) in their mouths, smite the *chaft bones of the lions whelps in sonder, O' Lord. That they may fall away, like water that runneth a pace: and that when they shoot their arrows, they may be broken. Let them consume away like a snail, and like the untimely fruit of a woman, and let them not see the *sunne.

Or ever your thorns be sharp, that wrath shall take them quick, like a stormy wind.

The righteous shall rejoyce when he seeth the vengeance, and shall wash his feet in the blood of the ungodly.

So that a men shall say, verily there is a reward for the righteous: doubtless, there is a God that judgeth in the earth.

**froward = stubbornly contrary, disobedient, obstinate.*

**chaft =is exactly as it appears in the original text, no spelling root or modern English alternative was found, could be; cheek or chest. *Here is the middle English word for "sun": as it appears exactly. note in other cases the word son : sonne, RN*

[Chpt 59] To the Chaunter, destroy not Michtam of David, when Saul sent to watch the house, to the intent to kill him.

Deliver me from mine enemies (O' my God) and defend me from them that rise up against me.

O' deliver me from the wicked doers, and save me from the bloodthirsty men.

From the Hebrew David means "beloved"

For lo, they lie in waiting for my soul: the mighty men are gathered together against me, without any offense or fault of me, O' Lord. They run, and prepare themselves, without my fault: Arise, come thou help me, and behold.

Stand up O' Lord God of Hosts, thou God of Israel to visit all Heathen: be not merciful unto them that offend of malicious wickedness. Selah.

Let them go to and fro, and run about the city, howling like dogs. Behold, they speak (against me) with their mouth, swords are under their lips, for who reproveth them?

But thou (O' Lord) shalt have them in *derision, thou shalt laugh the Heathen to scorn.

My strength do I ascribe unto thee, for thou (O' God) art my defender.

God showeth me his goodness plentifully, God letteth me see my desire upon mine enemies. Slay them not, lest my people forget it: but scatter them abroad by thy power, and put them down, O' Lord my defense. For the sin of their mouth, for the words of their lips, and because of their pride, let them be taken: and why? their preaching is of cursing and lies. Consume them in thy wrath, consume them that they may perish, and know that it is God, which ruleth in Jacob and in all the world. Selah.

And at evening let them return; and let them make a noise like a dog, and go round about the city.

Let them go to and fro, and run about the city, howling like dogs. Let them run here and there for meat, and grudge when they have not enough.

As for me, I will sing of thy power, and praise thy mercy by times in the morning: for thou art my defense and refuge in the time of my trouble. Unto thee (O' my strength) will I sing, for thou (O' God) art my defense, and my merciful God.

**derision = ridicule, contempt, mockery. RN*

[Chpt 60] To the chaunter, upon the rose of witness, Michtam of David, for to teach: when he fought against Syria of Mesopotamia, and Syria of Zoba: and when Joab turned back, and slew twelve thousand Edomites, in the valley of Salt.

O' God, thou hast cast us out and scattered us abroad, thou that hast been so sore displeased at us, comfort us again. Thou that hast removed the land and divided it, heal the sores thereof, for it shaketh. Thou hast showed thy people heavy things, thou hast given us a *drink of wine that we stumble with all.

From the Hebrew David means “beloved”

Yet hast thou given a token, for such as fear thee, that they may be cast up in the truth. Selah.

That thy beloved might be delivered, help them with thy right hand, and hear me.

God hath spoken in his Sanctuary (which thing rejoiceth me) I will divide Sichein, and mete out the valley of Suchoth. Gilead is mine, and Manasses is mine, Ephraim is the strength of mine head, Judah is my Captain. Moab is my washpot, over Edom will I stretch out my shoe, Philistea, shall be glad of me.

Who will lead me into the strong city? Who will bring me into Edom? Shall not thou do it, O' God, thou that hast cast us out: thou God, *that wentest not out with our hosts?

O' be thou our help in trouble, for vain is the help of man.

Through God we shall do great acts, for it is he that shall tread down our enemies.

**This drink of wine signifieth the anger of the Lord, or the sufferance of some plague, or cup of wrath as found in Revelation 14 MN*

**When God stops giving victory to the armies. RN*

[Chpt 61] Hear my crying (O' God) give heed unto my prayer.

From the ends of the earth will I call unto thee, when my heart is in trouble: Oh set me up upon an high rock. For thou art my hope, a strong tower for me against my enemy. I will abide in thy tabernacle for ever, that I may be safe under the covering of thy wings. Selah.

For thou, O' Lord, hast heard my desires, thou hast given an heritage unto those that fear thy name. Thou shalt grant the King a long life, that his years may endure throughout all generations. That he may dwell before God for ever: Oh let thy loving mercy and faithfulness preserve him.

So will I all ways sing praises unto thy name, that I may daily perform my vows.

[Chpt 62] My soul waiteth only upon God, for of him cometh my help.

He only is my strength, my salvation, my defense, so that I shall not greatly fall.

How long will ye imagine mischief against every man? ye shall be slain all of the sort of you: yee as a tottering wall shall ye be, and like a broken hedge. Their devise is only to put him out, their delight is in lies: they give good words with their mouth, but curse with their heart. Selah.

Nevertheless, my soul abideth only upon God, for he is my God.

The Psalmes of David
From the Hebrew David means "beloved"

He only is my strength, my salvation, my defense: so that I shall not fall.
 In God is my health, my glory, my might and in God is my trust.

O' put your trust in him always, (ye people) pour out your hearts before him,
 for God is our hope. Selah.

As for men they are but vain, men are deceitful: upon the weights they are
 altogether lighter than vanity it self. O' trust not in wrong or robbery, give not
 yourselves unto vanity: if riches increase, set not your heart upon them.

God spake once a word, twice have I heard the same, that power belongeth
 unto God.

That thou Lord art merciful, and that thou rewardest every man according to
 his works.

[Chpt 63] A Psalm of David, when he was in the wilderness of Juda.

O God, thou art my God, early will I seek thee, my flesh longeth after thee in
 a barren and dry land, where no water is.

Thus do I look for thee in thy Sanctuary, that I might behold thy power and
 glory.

For thy lovingkindness is better than life, my lips shall praise thee.

For as long as I live I will magnify thee and lift up my hands in thy name.

My soul is satisfied even as it were with merry and fatness, when my mouth
 praiseth thee with joyful lips.

In my bed I will remember thee, and when I wake my talking shall be of thee.

For thou hast been my helper, and under the shadow of thy wings will I
 rejoice.

My soul hangeth upon thee, thy right hand upholdeth me.

They seek after my soul, but in vain, for they shall go under the earth.

They shall fall into the sword, and be a portion for foxes.

But the King shall rejoice in God: all they that swear by him, shall be
 commended, for the mouth of liars shall be stopped.

[Chpt 64] To the chaunter, a Psalm of David.

Hear my voice, O' God, in my complaint, preserve my life from fear of the
 enemy.

Hide me from the gathering together of the froward, from the heap of wicked
 doers. Which wet their tongues like a sword, and shoot with venomous words
 like as with arrows. That they may privy hurt the innocent, and suddenly hit
 him without any fear. They have devised mischief, and communed among

From the Hebrew David means “beloved”

themselves, how they may lay snares: tush (they say) Who shall see them? They imagine wickedness, and keep it secret among themselves, every man in the deep of his heart.

But God shall suddenly shoot with an arrow, that they shall be wounded.

Yee their own tongues shall make them fall, in so much that who so seeth them, shall laugh them to scorn. And all men that see it, shall say: this hath God done, for they shall perceive that it is his work.

The righteous shall rejoice in the Lord, and put his trust in him: and all they that are true of heart.

[Chpt 65] Thou, O' God, art praised in Sion, and unto thee is the vow performed.

Thou hearest the prayer, therefore cometh all flesh unto thee.

Our misdeeds prevail against us, Oh be thou merciful unto our sins.

Blessed is the man whom thou chooseth and receiveth unto thee, that he may dwell in thy court: he shall be satisfied with the pleasures of thy house, even of thy holy temple.

Hear us, according to thy wonderful righteousness, O' God our salvation: thou that art the hope of all the ends of the earth, and of the broad sea. Which in his strength setteth fast the mountains, and is girded about with power: Which stilleth the raging of the sea, the roaring of his waves, and the woodness of the people.

They that dwell in the uttermost parts are afraid of at thy tokens, thou makest both the morning and evening stars to praise thee.

Thou visitest the earth, and waterest it, and makest it very plenteous. The river of God is full of waters, thou preparest man his corn, and thus thou providest for the earth. Thou waterest her furrows, thou breakest the hard clots thereof, thou makest it soft with drops of rain, and blessest the increase of it. Thou crownest the year with thy good, and thy footsteps drop fatness. The dwellings of the wilderness are fat also, that they drop down withal: and the little hills are pleasant on every side.

The folds are full of sheep, the valleys stand so thick with corn that they laugh and sing.

[Chpt 66] To the chaunter, a Psalme of David.

O' be joyful in God, all ye lands, sing praises unto the honor of his name, make his praise to be glorious.

Say unto God: How wonderful are thy works? through the greatness of thy

The Psalmes of David
From the Hebrew David means "beloved"

power shall thine enemies be confounded. O' that all the world would worship thee, sing of thee, and praise thy name. Selah.

O' come hither and behold the works of God, which is so wonderful in his doings among the children of men. He turned the sea into dry land, so that they went through the water on foot: therefore will we rejoice in him.

He ruleth with his power for ever, his eyes behold the people: the *renegades shall not be able to exalt themselves. Selah.

O' magnify our God, ye people, make the voice of his praise to be heard.

Which holdeth our soul in life, and suffereth not our feet to slip.

For thou, O' God, hast proved us, thou hast tried us like as silver is tried.

Thou hast brought us into captivity, and layed trouble upon our loins.

Thou hast *suffered men to ride over our heads, we went through the fire and water, but thou hast brought us out, and refreshed us.

Therefore I will go into thy house with burnt offerings, to pay the my vows, which I promised with my lips, and spake with my mouth, when I was in trouble. I will offer unto thee fat burnt sacrifices with the smoke of rams, I will offer bullocks with goats. Selah.

Come and harken, all ye that fear God, I will tell you, what he hath done for my soul.

I called unto him with my mouth, and gave him praises with my tongue.

If I incline unto wickedness in my heart, the Lord will not hear me.

Therefore God hath heard me, and considered the voice of my prayer.

Praised be God, which hath not cast out my prayer, nor turned his mercy from me.

**renegades = Hebrew carar (saw-ra') those that contradict: the truth, love, and will of God. (loving contradiction) This term "exalted" is then understood that these renegades" though exalted of the world, can not exalt themselves before God. RN*

**suffered (allowed)*

[Chpt 67] To the chaunter, in Neginoth, a Psalme and song.

God be merciful unto us, bless us, and show the light of his countenance upon us. Selah.

That we may know thy way upon earth, thy saving health among all Heathen.

Let the people praise thee, O' God, yee let all people praise thee. O' let the people rejoice and be glad, that thou judgest the people righteously, and governest the nations upon earth.

Let the people praise thee, O' God, let all the people praise thee.

The Psalmes of David
From the Hebrew David means “beloved”

God, even our own God, give us his blessings, that the earth shall bring forth her increase.

God bless us, and let all the ends of the world fear him.

[Chpt 68] To the chaunter, a Psalm and song of David.

Let God arise, so shall his enemies be scattered, and they that hate him, shall flee before him.

Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so shall the ungodly perish at the presence of God.

But the righteous shall be glad and rejoice before God, they shall be merry and joyful. O sing unto God, sing praises to his name: magnify him that rideth above the heavens (whose name is the Lord) and rejoice before him.

He is a father of the fatherless, he is a defender of widows: even God in his holy habitation. He is the God that maketh men to be of one mind in a house, and bringeth the prisoners out of captivity in due season, but letteth the renegades continue in scarceness.

O' God, when thou wentest forth before the people, when thou wentest through the wilderness. Selah:

The earth shook, and the heavens dropped at the presence of God in Sinai, at the presence of God, which is the God of Israel. Thou, O' God sendest a *gracious rain, upon thine inheritance, and refresheth it, when it is dry.

That thy beasts may dwell therein, which thou of thy goodness hast prepared for the poor.

The Lord shall give the word, with great hosts of Evangelists.

Kings with their armies shall flee, and they of the household shall divide the spoil.

If so be that ye lay among the *pales, the doves feathers shall be covered with silver, and her wings the color of gold.

When the Almighty setteth kings upon the earth, it shall be clear even in the darkness.

The hill of Basan is Gods hill, the hill of Basan is a plenteous hill.

Why hope ye so, ye great hills?

It pleaseth God to dwell upon this hill, yee the Lord will abide in it for ever.

The chariots of God are many thousand times a thousand, the Lord is among them in holy Sinai. Thou art gone up on high, thou hast led captivity captive, and received gifts, for men: yee even for thine enemies, that they might dwell with the Lord God.

The Psalmes of David
From the Hebrew David means "beloved"

Praised by the Lord daily even the God which helpeth us, and poured his benefits upon us. Selah.

The that is our Savior, even God the Lord by whom we escape death. The God that smiteth the enemies upon the heads and upon the hearty scalps: such as go still in their wickednesses.

The Lord hath said: some will I bring away from Basan, some will I bring again from the deep of the sea.

That thy foot may be dipped in the blood of thine enemies, and that thy dogs may lick it up.

It is well seen, O' God, how thou goest, how thou my God and my King goest in the Sanctuary. This is to say; it is well known how God works, even in the hearts of men. RN

The singers go before, and then the minstrels among the maidens with tumbrels.

O' give thanks unto God the Lord in the *congregation, for the wells of Israel.

There is little *Benjamin, the Princes of Judah, the Princes of Zabulon, and the Princes of Nephtali bear rule among them.

Thy God hath committed strength unto thee, stablish the thing, O' God, that thou hast wrought *in us.

For thy temples sake at Jerusalem shall Kings bring presents unto thee.

Reprove the beasts among the reeds, the heap of bulls with the calves: those that drive for money.

Oh scatter the people that delight in battle.

The Princes shall come out of Egypt, the *Moriens land shall stretch out her hands unto God.

Sing unto God, O' ye kingdoms of the earth: O' sing praises unto the Lord. Selah.

Which setteth in the heavens over all from the beginning: Lo, he shall send out his voice, yee and that a mighty voice.

Ascribe ye the power unto God, his glory is in Israel, and his might in the clouds.

God is wonderful in his Sanctuary, he is the God of Israel, he will give strength and power unto his people. Blessed be God.

**By this gracious rain is signified the word and the gospel which is the law of the spirit and of life. MN *pales = pots, vessels.*

**Note this word "congregation" is singular, as there is but one congregation. And is not many congregations of many compromises RN *Benjamin = "son of the right hand" Judah = "praised" Zebulun = "exalted" Naphtali = "wrestling" RN *Discern and see this "in " us*

The Psalmes of David
From the Hebrew David means "beloved"

*rather than "for" us. RN *Moriah = "chosen by Jehovah"*

[Chpt 69] To the chaunter upon *Sosanim of David.

Help me, O' God, for the waters are come in unto my soul.

I sink fast in the deep mire, where no ground is, I am come into deep waters, and the floods will drowned me. I am weary of crying, my throat is dry, my sight faileth me, for waiting so long upon my God.

They that hate me without a cause, are more than the hairs of my head, they that are mine enemies would destroy me guiltless and mightily: I am *fain to pay the things that I never took.

God thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O' Lord God of Hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O' God of Israel. And why? for thy sake do I suffer reproof, shame covereth my face.

I am become a stranger unto my brethren, and an alien unto my mothers children.

For the zeal of thine house hath even eaten me, and the rebukes of them that rebuke thee, are fallen upon me. I wept and chastened myself with fasting, and that was turned to my reproof. I put on a sackcloth, and therefore they jested upon me. They that sit in the gate, speak against me, and the drunkards made songs upon me.

But Lord I made my prayer unto thee in an acceptable time. Hear me, O' God, with thy great mercy and sure help.

Take me out of the mire, that I sink not: Oh let me be deliver from them that hate me, and out of the deep waters.

Lest the waterflood drowned me, that the deep swallow me not up, and that the pit shut not her mouth upon me.

Hear me, O' Lord, for thy lovingkindness is comfortable: turn thee unto me according to thy great mercy.

Hide not thy face from thy servant, for I am in trouble: O' hast thee to help me. Draw nigh unto my soul, and save it: Oh deliver me because of mine enemies.

Thou knowest my reproof, and my shame and my dishonor: mine adversaries are all in thy sight. The rebuke breaketh my heart, and maketh me heavy: I look

From the Hebrew David means "beloved"

for some to have pity upon me, but there is no man: and for some to comfort me, but I find none.

They gave me gall to eat, and when I was thirsty they gave me vinegar to drink.

Let their *table be made a snare to take themselves withal, an occasion to fall and a reward unto them. Let their table be made a snare. Let their eyes be blinded, that they see not: and ever bow down their backs. Pour out thine indignation upon them, and let thy wrathful displeasure take hold of them. Let their habitation be void, and no man to dwell in their tents. For they persecute him whom thou hast smitten, and beside thy wounds they have given him more.

Let them fall from one wickedness to another, and not come into thy righteousness.

*Let them be wiped out of the book of the living, and not be written among the righteous.

As for me, I am poor and in heaviness, let thy help defend me, O' God.

That I may praise the name of God with a song, and magnify it with thanksgiving.

This shall please the Lord better than an a bullock, that hath horns and hoofs.

O' consider this and be glad (ye that be in adversity) seek after God and your soul shall live.

For the Lord heareth the poor, and despiseth not his prisoners.

Let heaven and earth praise him, the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah, that men may dwell there, and have them in possession.

The seed of his servants shall inherit it, and they that love his name shall dwell therein.

**Sosanin from the Hebrew ; lily; a longing desire of. *fain = obliged/ willing. RN*

**table: That is, let their opinion and doctrine be the cause of their stiffness and destruction: as was come to the Jews. MN*

**Note the names are already written in the book, he that overcometh shall not have his name to be put out of the book of life. Revelation 3, 1st paragraph. RN*

[Chpt 70] To the chaunter, of David to bring to remembrance.

Haste thee, O' God, to deliver me, and to help me, O' Lord.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that wish my evil.

Let them soon be brought to shame, that cry over me, there, there.

From the Hebrew David means “beloved”

But let all those that seek thee, be joyful and glad in thee: and let all such as delight in thy saving health, say always: the Lord be praised.

As for me, I am poor and in misery, haste thee God for to help me.

Thou art my help, my redeemer, and my God: Oh make no long tarrying.

[Chpt 71] In thee, O' Lord, is my trust, let me never be put to confusion, but rid me, and deliver me through thy righteousness: incline thine ear unto me, and help me. Be thou my stronghold,(whereunto I may always flee) thou that hast promised to help me: for thou art my house of defense and my castle.

Deliver me, O' my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

For thou, O' Lord God, art the thing that I long for, thou art my hope even from my youth. I have leaned upon thee ever since I was born, thou art he that took me out of my mothers womb, therefore is my praise always of thee.

I am become a wonder unto the multitude, but my sure trust is in thee.

Oh let my mouth be filled with thy praise and honor all the day long.

Cast me not away in mine old age, forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, take him, for there is none to help him.

Go not far from me, O' God: my God, haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonor, that seek to do me evil.

As for me, I will patiently abide always, and will ever increase thy praise. My mouth shall speak of thy righteousness and saving health all the day long, for I know no end thereof. Let me go in (O' Lord God) and I will make mention of thy power and righteousness only.

Thou, O' God, hast learned me from my youth up until now, therefore will I tell of thy wondrous works. Forsake me not, in mine old age, when I am grey headed: until I have showed thy arm unto childrens children, and thy power to all that are yet for to come.

O what great troubles and adversities hast thou showed me? and yet didest thou turn and refresh me: yee and broughtest me from the deep of the earth again. Thou hast brought me to great honor, and comforted me on every side.

Therefore will I praise thee and thy faithfulness, O' God, playing on the lute, unto thee will I sing upon the harp, O thou holy one of Israel. My lips would fain sing praises unto thee: and so would my soul whom thou hast delivered.

The Psalmes of David
From the Hebrew David means “beloved”

My tongue talketh of thy righteousness all the day long, for they are confounded and brought unto shame, that sought to do me evil.

[Chpt 72] Give the king thy judgments, O' God, and thy righteousness unto the kings son.

That he may govern thy people according to right, and defend the poor.

That *mountains may bring peace, and the little hills righteousness unto the people.

He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer.

Thou shalt be feared as long as the sun and moon endureth, from one generation to another.

He shall come down like rain in to a fleece of wool, and like the drops that water the earth.

In his time shall righteousness flourish, yee and abundance of peace, so long as the moon endureth.

His dominion shall be from the one sea to the other, and from the flood unto the worlds end.

They that dwell in the wilderness shall kneel before him, and his enemies shall *lick the dust.

The Kings of the isles shall bring presents, the Kings of Araby and Saba shall offer gifts.

All Kings shall worship him, all Heathen shall do him service.

For he shall deliver the poor when he crieth, and the needy that hath no help.

He shall be favorable to the simple and poor, he shall preserve the souls of such as be in adversity. He shall deliver their souls from extortion and wrong, and dear shall be their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth high upon the hills, his fruit shall shake like Libanus, and shall green in the city, like grass upon the earth.

His name shall endure forever, his name shall remain under the sun among the posterities, which shall be blessed through him, and all the Heathen shall praise him.

Blessed is the Lord God, even the God of Israel, which only doeth wondrous things.

And blessed be the name of his majesty forever, and all the lands be filled with his glory. Amen, Amen.

The Psalmes of David From the Hebrew David means “beloved”

Here end the prayers of David the son of Jesse.

**By the mountains are understood the great men and rulers that receive the word of peace and by the little hills, their subjects. Psalms 114, 118 and Luke 3 MN*

**that is humbled even to the kissing of the ground. MN*

[Chpt 73] O' How loving is God unto Israel, to such as are of a clean heart? Nevertheless my feet were almost gone, my treadings had well nigh slipped. And why? I was grieved at the wicked, to see the ungodly in such prosperity. For they are in no peril of death, but stand fast like a palace.

They come in no misfortune like other folk, neither are they plagued like other men. And this is the cause that they be so puffed up in pride, and overwhelmed with cruelty and unrighteousness. Their eyes swell for fatness, they do even what they list.

Corrupt are they, and speak blasphemies maliciously, proud and presumptuous are their words. They stretch forth their mouth unto the heaven, and their tongue goeth through the world.

Therefore fall the people unto them, and there out suck they no small advantage.

Tush (they say) How should God perceive it? is there knowledge in the most highest? Lo, these are the ungodly, these prosper in the world, these have riches in possession.

Should I then cleanse my heart in vain, (thought I) and *wash my hands in innocency?

Wherefore should I be then punished daily, and be chastened every morning?

Yee I had almost said even as they do: but lo, then should I have condemned the generation of thy children.

Then I thought I to understand this, but it was too hard for me.

Until I went into the Sanctuary of God, and considered the end of these men.

Namely how thou hast set them in a slippery place, that thou mayest cast them down *headlyings and to destroy them.

O how suddenly do they consume, perish and come to an end.

Yee even like as a dream when one awaketh, so makest thou their *image to vanish out of the city.

Thus my heart was grieved, and it even went through my reins.

So foolish was I and ignorant, and as it were a beast before thee.

Nevertheless I am always by thee, thou hast holdest me by my right hand.

The Psalmes of David
From the Hebrew David means “beloved”

Thou leadest me with thy counsel, and afterward receivest me unto glory.

O what is there prepared for me in heaven? there is no thing upon earth, that I desire in comparison of thee. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish: thou destroyest all them that *commit fornication against thee.

But it is good for me, to hold fast by God, and to speak of all thy works.

To wash his hands in innocency isto show his life to be pure and without reproof, as said in Psalms 26 MN. Is this headlines or head lyings? RN

**image to vanish out of the city. * that is their esteem or glory. MN*

**They commit fornication against him, that put their trust in any other than him alone. MN*

[Chpt 74] An instruction of *Asaph

O' God, wherefore doest thou cast us so clean away? Why is thy *wrath so hot against the sheep of thy pasture?

O' think upon thy congregation, whom thou hast purchased of old from the beginning: the staff of thine inheritance, whom thou hast redeemed, even this hill of Zion wherein thou dwellest.

Tread upon them with thy feet, and cast them down to the ground, for the enemy hath destroyed all together in the Sanctuary.

Thine adversaries roar in thy houses, and set up their banners for tokens.

Men may see the axes glisten above, like as those that hewn in wood.

They cut down all the ceiling work of the Sanctuary, they have defiled the dwelling place of thy name, even unto the ground. They have set fire upon the Sanctuary, and have defiled the dwelling place of thy name, even to the ground.

Yee they say in their hearts: Let us spoil them all together, thus they have burned up all the houses of God in the land.

We see our tokens no more, there is not one Prophet more, no not one that understandeth anymore.

O' God, how long shall the adversary do this dishonor? How long shall the enemy blaspheme thy name? for ever?

Why withdrawest thou thy hand? Why pluckest thou not thy right hand out of thy bosom, to consume thy enemies.

But God is my King of old, the help that is done upon the earth, he doeth it himself.

The Psalmes of David
From the Hebrew David means “beloved”

Thou dividest the sea through thy power, thou breakest the heads of the dragons in the waters.

Thou smitest the heads of Leviathan in pieces, and gavest him to be meat for the people in the wilderness.

Thou diggest up wells and brooks, thou driest up mighty rivers.

The day is thine, the night is thine: thou hast prepared the light and the sun.

Thou hast set all the borders of the earth, thou hast made both summer and winter.

Remember this, O' Lord, how the enemy rebuketh, and how the foolish people blaspheme thy name.

O' deliver not the soul of thy turtledove unto the beasts, and forget not the congregation of the poor for ever.

Look upon the covenant, for the dark houses of the earth are full of wickedness.

O let not the simple go away ashamed: for the poor and needy give praises unto thy name.

Arise, O' God, and maintain thine own cause, remember how the foolish man blasphemed thee daily.

Forget not the voice of thine enemies, for the presumption of them that hate thee, increaseth ever more and more.

**Asaph = "gatherer" Heb root = (only God as gatherer)RN*

**The wrath of God is some time taken for the vengeance wherewith he punisheth sinners, as in the Psalm 18. But here it is signifieth the punishment wherewith he chastises his (people)
 Psalm 9 MN*

[Chpt 75] To the chaunter, destroy not, a Psalm and song of Asaph.

Unto thee, O' God, will we give thanks, yee unto thee will we give thanks, and seeing thy name is so nye, we will tell of thy wondrous works.

When I may get a convenient time, I shall judge according unto right.

The earth is weak and all that is therein, but I bear up her pillars. Selah.

I said unto the mad people, deal not so madly and to the ungodly *set not up your horns.

Set not up your horns on high, and speak not with a stiff neck.

For promotion cometh neither from the East, ner from the West, ner from the *wilderness. And why? God is the judge: he putteth down one, and setteth up another.

For in the hand of the Lord there is a *cup of strong wine, and he poureth out

The Psalmes of David
From the Hebrew David means "beloved"

of the same.

As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob, and praise him forever.

All the *horns of the ungodly will I break, and the horns of the righteous shall be exalted.

**wilderness: see Rev "wilderness" wher the two womans are. RN*

**To set up the horns here is by pride to show their power. MN*

**cup in the scripture signifieth affliction and all that is offered us by the will of God. MN*

[Chpt 76] To the chaunter, in Neginoth, a Psalm of Asaph.

In Judah is God known, his name is great in Israel.

At Salem is his tabernacle, and his dwelling in Sion. There breaketh he the arrows of the bow, the shield, the sword, and the whole battle. Selah.

Thou art of more honor and might than the hills of robbers.

The proud shall be robbed and sleep their sleep, and the mighty shall be able to do nothing with their hands. When thou rebukest them, O' God of Jacob, both the chariots and horsemen shall fall on sleep.

Thou art fearful, for who may abide in thy sight, when thou art angry? When thou lettest thy judgment be heard from heaven, the earth trembled and is still.

Yee when God ariseth to give judgment, and to help all them that be in adversity on earth. Selah.

When thou punisheth one man, he must know that thou art ready to punish other more.

Look what yee promise unto the Lord your God, see that yee keep it, all yee that be round about him: bring presents unto him that ought to be feared. Which taketh away the breath of Princes, and is wonderful among the Kings of the earth.

[Chpt 77] To the chaunter, for *Iduthun a Psalm of Asaph.

I cried unto God with my voice, yee unto God cried I with my voice, and he heard me.

In the time of my trouble I sought the Lord, I held up mine hands to him in the night season, for my soul refused all other comfort. When I was in heaviness, I thought upon God: when my heart was vexed, then did I speak. Selah.

Thou heldest mine eyes waking, I was so feeble, that I could not speak.

From the Hebrew David means “beloved”

Then remember I the times of old, and the years that were past.

I called to remembrance my song in the night, I communed with mine own heart, and sought out my spirit.

Will the Lord cast out forever?

Will he be no more entreated?

Is his mercy clean gone?

Is his promise come utterly to an end for evermore?

Hath The Lord forgotten to be gracious?

Or, hath he shut up his loving kindness in displeasure? Selah.

At the last, I came to this point, that I thought: O why art thou so foolish? the right hand of the most high can change all. Therefore will I remember the works of the Lord, and call to mind thy wonders of old time.

I will speak of all thy works, and my talk shall be of thy doings.

Thy way, O' God, is holy: who is so great and mighty as God?

Thou art the God that doth wonders, thou hast declared thy power among the people. Thou with thine own arm hast delivered thy people, even the sons of Jacob and Joseph. Selah.

The waters saw thee, O' God, the waters saw thee, and were afraid, the depths were moved. The thick clouds poured out water, the clouds thundered, and thine arrows went abroad. Thy thunder was heard round about, the lightnings shone upon the ground, the earth was moved and shook with all. Thy way is in the sea, and thy paths in the great waters, yet could no man know thy footsteps.

Thou ledest thy people like a flock of sheep, by the hand of Moses and Aaron.

**Iduthun: song and instruments at the coming of the Ark of appointment; 2 Chron Chp5.*

[Chpt 78] An instruction of *Asaph.

Hear my law, O' my people, incline your ears to the words of my mouth.

I will open my mouth in parables, and speak of things of old.

Which we have heard and known, and such as our fathers have told us.

That we should not hide them from the children of the generations to come: but to show the honor of the Lord, his might and wonderful works that he hath done. He made a covenant with Jacob, and gave Israel a law, which he commanded our forefathers to teach their children. That their posterity might know it, and the children which were yet unborn.

To the intent that when they came up, they might show their children the same.

The Psalmes of David
From the Hebrew David means “beloved”

That they also might put their trust in God, and not to forget what he had done, but keep his commandments.

And not be as their forefathers, a *froward and *overthwart generation, a generation that set not their heart a right, and whose spirit was not true toward God. Like as the children of Ephraim, which being harnessed and carrying bows, turned themselves back in the time of battle.

They kept not the covenant of God, and would not walk in his law.

They forgot what he had done, and the wonderful works that he had showed for them.

Marvelous things did he in the sight of our fathers in the land of Egypt, even in the field of *Zoan. He divided the sea, and let them go through it, and made the waters to stand like a wall. In the daytime he led them with a cloud, and all the night through with a light of fire. He clave the hard rocks in the wilderness, and gave them drink thereof, as it had been out of the great depth.

He brought waters out of the stony rock, so that they gushed out like the rivers. Yet for all this they sinned against him, and provoked the most highest in the wilderness.

They tempted God in their hearts, and required meat for their lust.

For they spake against God, and said: yee, yee God shall prepare a table in the wilderness, shall he? Lo, he smote the stony rock, that the watery streams gushed out, and the streams flowed withal: but how can he give bread and provide flesh for his people?

When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and heavy displeasure against Israel.

Because they believed not in God, and put not their trust in his help.

So he commanded the clouds above, and opened the doors of heaven.

He rained down manna upon them for to eat, and give them bread from heaven.

Then ate they angels food, for he sent them meat enough.

He caused the East wind to blow under heaven, and through his power he brought in the south wind. He made flesh to rain upon them as thick as dust, and feathered fowls like as the sand of the sea: He let it fall among their tents round about their habitations.

So they ate, and were filled, for he gave them their own desire.

And they were not disappointed of their lust.

But while their meat was yet in their mouths: the heavy wrath of God came upon them, slew the wealthiest of them, and smote down the chosen men of

The Psalmes of David
From the Hebrew David means “beloved”

Israel.

For all this they sinned yet more, and believed not his wondrous works.

Therefore their days were consumed in vanity, and suddenly their years were gone.

When he slew them, they sought him, and turned them early unto God.

They thought then that God was their *succoure, and that the high God was their redeemer.

Nevertheless they did but flatter him with their mouths, and disassembled with him in their tongues. For their heart was not whole with him, neither continued they in his covenant.

But he was so merciful, that he forgave their misdeeds, and destroyed them not.

Yee, Yee, many a time turned he his wrath away, and would not *suffer his whole displeasure to arise. For he considered that they were but flesh: even a wind that passeth away, and cometh not again.

How many a time have they provoked him in the desert?

They turned back, and tempted God, and moved the holy one in Israel.

They thought not of his hand, in the day when he delivered them from the hand of the enemy. How he had wrought his miracles in Egypt, and his wonders in the land of Zoan. How he turned their waters to blood, so that they might not drink of the rivers.

He sent lice among them, to eat them up, and frogs to destroy them.

He gave their fruits unto the caterpillar, and their labor unto the grasshopper.

How he beat down their vineyards with hail stones, and their mulberry trees with the frost. How he smote their cattle with hail stones, and their flocks with hot thunderbolts.

How he sent upon them the fury of his wrath, anger and displeasure: with trouble and falling in of evil angels. When he made a way to his fearful indignation, and spared not their souls from death, yee and gave their cattle over to the pestilence.

When he smote all the firstborn in Egypt, the most principal and mightiest in the dwellings of *Ham.

But as for his own people, he led them forth like sheep, and carried them in the wilderness like a flock. He brought them out safely, that they should not fear, and overwhelmed their enemies with the sea. He carried them unto the borders of his Sanctuary: even in to this hill, which he purchased with his right hand.

From the Hebrew David means "beloved"

He did cast out the Heathen before them, caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

For all this they tempted and displeased the most high God, and kept not his covenant. But turned their backs, and fell away like their forefathers, starting aside like a broken bow. And so they grieved him with their high places, and provoked him with images.

When God heard this, he was wroth, and took sore displeasure with Israel.

So that he forsook the Tabernacle in Silo, even his habitation wherein he dwelt among men. He deliver their power into captivity, and their glory into the enemys hand.

He gave his people over to the sword, for he was wroth with his heritage.

The fire consumed their young men, and their maidens were not given to marriage.

Their priests were slain with the sword, and there were no widows to make lamentation.

So the Lord awakened as one out of sleep, and like a giant refreshed with wine.

He smote his enemies in the hinder parts, and put them to a perpetual shame.

He refused the Tabernacle of Joseph, and chose not the tribe of Ephraim.

Nevertheless, he chose the tribe of Judah, even the hill of Sion which he loved. And there he builded his temple on high, and layed the foundation of it like the ground, that it might perpetually endure.

He chose David also his servant, and took him away from the sheepfolds.

As he was following the ewes great with young, he took him, that he might feed Jacob his people, and Israel his inheritance.

So he fed them with a faithful and true heart, and ruled them with all the diligence of his power.

**Asaph = "gatherer" Heb root = (only God as gatherer)RN*

**froward = stubbornly contrary. *overthwart = eager to oppose, (that is; eager to oppose the loving will of God) * Zoan = "place of departure" RN*

**succoure = security; assistance in time of distress RN *suffer (allow)*

**Ham for Egypt: because Mizraim of whom the Egyptians came was the son of Ham. MN*

[Chpt 79] A Psalme of *Asaph.

O' God, the Heathen are come into thine heritage: the holy temple have they defiled, and made Jerusalem an heap of stones.

The dead bodies of thy servants have they given unto the fowls of the air to be

The Psalmes of David
From the Hebrew David means “beloved”

devoured, and the flesh of thy saints unto the beasts of the land. Their blood have they shed like water on every side of Jerusalem, and there was no man to bury them.

We are become an open shame to our enemies, a very scorn and *derision unto them that are round about us.

Lord, how long wilt thou be angry? shall thy jealousy burn like fire for ever?

Pour out thy indignation upon the Heathen that know thee not, and upon the Kingdoms that call not upon thy name. *For they have devoured Jacob, and laid waste his dwelling place.

O *remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery.

Help us, O' God our savior, for the glory of thy name: O' deliver us, and forgive us our sins for thy names sake.

Wherefore shall the Heathen say: Where is now their God?

O' let the vengeance of thy servants blood that is shed, be openly showed upon the Heathen in our sight.

O' let the sorrowful sighing of the prisoners come before thee, and according unto the power of thy arm, preserve those that are appointed to die.

And for the blasphemy wherewith our neighbors have blasphemed thee, reward them, O' Lord, seven fold into their bosom.

So we that be the people and sheep of thy pasture, shall give thee thanks forever, and will always be showing forth thy praise more and more.

**Asaph = "gatherer" Heb root = (only God as gatherer)RN*

**derision = ridicule, contempt, mockery. RN*

**For they have devoured Jacob, and laid waste his dwelling place. *Jerem 10 MN*

**God remembereth not our sins when he forgives them, and punisheth them not as they have deserved as he sayeth in Ezek 18 and Esa 64 MN*

[Chpt 80] To the chaunter, upon *Sosanim, a Psalm of *Asaph.

Hear O' thou shepherd of Israel, thou that leadest Jacob like a flock of sheep: show thyself, thou that sittest between the Cherubims.

Before Ephraim, Benjamin, and Manasses: stir up thy power, and come help us.

Turn us again, O' God, show the light of thy countenance, and we shall be

The Psalmes of David
From the Hebrew David means "beloved"

whole.

O' Lord God of Hosts, how long wilt thou be angry over the prayer of thy people?

Thou hast fed them with the bread of tears, yee thou hast given them plenteous tears to drink. Thou hast made us a very strife unto our neighbors, and our enemies laugh us to scorn.

Turn us again, Thou God of Hosts, show the light of thy countenance, and we shall be whole.

Thou hast brought a vine yard out of Egypt, thou didest cast out the Heathen, and plant it. Thou madest room for it, and caused it to take root, so that it filled the land.

The hills were covered with the shadow of it, and so were the strong Cedar trees with the bows thereof. She stretched out her branches unto the sea, and her bows unto the water. Why hast thou then broken down her hedge, that all they which go by, pluck off her grapes? The wild boar out of the wood hath rooted it up, and the beasts of the field hath devour it.

Turn thee again, thou God of Hosts, look down from heaven, behold and visit this vine yard. Maintain it, that thy right hand hath planted, and *son whom thou madest so much of for thyself.

For why? it is burned with fire, and layeth waste: O let them perish at the rebuke of thy wrath. Let thy hand be upon the man of thy right hand, and upon the man whom thou madest so much of for thine own self.

And so will not we go back from thee: Oh let us live, and we shall call upon thy name. Turn us again, O' Lord God of Hosts, show the light of thy countenance, and we shall be whole.

**Sosanim from the Hebrew ; lily; a longing desire of Song 2 and Hosea 14*

Asaph = "gatherer" Heb root = (only God as gatherer)RN

*This is *son, from the original word sonne, middle English differentiated between son and sun; by spelling son; sonne, and sun as sunne. RN*

[Chpt 81] To the chaunter upon *Githith, of Asaph.

Sing merrily unto God which is our strength, make a cheerful noise unto the God of Jacob.

Take the Psalmes, bring hither the taboret, the merry harp and lute.

Blow up the trumpets in the new moon, upon our solemne feast day.

For this is the use in Israel, and a law of the God of Jacob.

This he ordained in Joseph for a testimony, when came out of Egypt, and had

From the Hebrew David means "beloved"

heard a strange language. When he eased his shoulder from the burden: his hands were delivered from the pots.

When thou calledst upon me in trouble, I helped thee, and heard thee, what time as the storm fell upon thee, * I proved thee also at the water of strife. Selah.

Hear, O' my people, for I assure thee, O' Israel, if thou wilt hearken unto me: There shall no strange gods be in thee, neither shalt thou worship any other god.

I am the Lord thy God, which brought thee out of the land of Egypt, open thy mouth wide, and I will fill it.

But my people would not hear my voice, and Israel would not obey me. So I gave them up unto their own hearts lust, and let them follow their own imaginations.

O' that my people would obey me, for if Israel would walk in my ways: I should soon put down their enemies, and turn my hand against their adversaries.

The haters of the Lord should *misse Israel, but their time should have endured for ever.

He should feed them with the finest wheat and flour, and satisfy them with honey out of the stony rock.

**Githith meaning upon "the wine press" also wine press of God in Apocalypse, from the 8th Psalme RN*

** I proved thee also at the water of strife. Selah. Numbers 25, Exod 20. MN*

**misse = serve, celebrate upon RN*

[Chpt 82] A Psalme of Asaph

God standeth in the congregation of the *Gods, and is a Judge among the Judges.

How long will ye give wrong judgement, and accept the persons of the ungodly? Selah.

Deliver the poor and fatherless, see that such as be in need and necessity have right.

Deliver the out cast and poor, and save him from the hand of the ungodly.

Nevertheless, they will not be learned and understand, but walk still in *darkness: therefore must all the foundations of the land be moved.

I have said: ye are Gods, yee are all the children of the most highest.

But ye shall die like men, and fall like one of the tyrants.

The Psalmes of David
From the Hebrew David means “beloved”

Arise, O' God, and judge thou the earth,
 for all the Heathen are thine by inheritance.

**Gods: Kings Princes and rulers are in the scripture called gods as in Exodus 22, MN Also see Exodus 5; And the Lord said unto Moses: I have made thee Pharos God, RN...*

** darkness for ignorance. MN*

[Chpt 83] Hold not thy tongue, O' God, keep not still silence, refrain not thyself O' God.

For lo, thine enemies make a murmuring, and they that hate thee, lift up their head.

They imagine craftily against thy people, and take counsel against thy secret ones.

Come (say they) let us root them out from among the people, that the name of Israel may be put out of remembrance. For they have cast their heads together with one consent, and are confederate against thee.

The tabernacles of the Edomites, and Ishmaelites, the Moabites, and the Hagarenes. Gebal, Ammon, and Amalech: the Philistines with them that dwell at Tyre. Assur also is joined unto them, and help the children of Loth. Selah.

But do unto them as unto the Madianites, unto Sisera, and unto Jabin by the brook of Kison. Which perished at Endor, and became as the dung of the earth.

Make their Princes like Oreb and Zeb. Yee, make all their Princes as Zebae and Salmana. Which say: we will have the houses of God in possession.

O' my God, make them like unto a wheel, and as the stubble before the wind.

Like as a fire that burneth up the wood, and as the flame that consumeth the mountains. Persecute them even so with thy tempest, and make them afraid with thy storm.

Make their faces ashamed, O' Lord, that they may seek thy name.

Let them be confounded and vexed ever more and more: let them be put to shame and perish. That they may know that thou art alone, that thy name is the Lord, and that thou only art the most high over all the earth.

[Chpt 84] Upon Githith, a Psalm of the sons of Corah.

O' how amiable are thy dwellings, thou Lord of hosts?

My soul hath a desire and longing, for the court of the Lord, my heart and my flesh rejoice in the living God. For the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thine altars, O' Lord of

The Psalmes of David
From the Hebrew David means “beloved”

Hosts, my King, and my God.

O' how blessed are they that dwell in thy house, they are always praising thee.
 Selah.

Blessed is the man whose strength is in thee, in whose heart are thy ways.

Which going through the vail of mystery use it for a well, and the pools are filled with water. They go from strength to strength, and so the God of Gods appeareth unto them in Sion.

O' Lord God of Hosts, hear my prayer: harken O' God of Jacob.

Behold, O' God our defense, look upon the face of thine anointed.

For one day in thy court is better than a thousand.

I had rather be a doorkeeper in the house of my God, then to dwell in the tents of the ungodly.

For the Lord God is a light and defense, the Lord will give grace and worship, and no good thing will he withhold from them that live a godly life.

O' Lord of Hosts, blessed is the man that putteth his trust in thee.

[Chpt 85] To the chaunter, a Psalm of the sons of Corah.

Lord, thou barest a love unto thy land, didest bring again the captivity of Jacob.

Thou didest forgive the offense of thy people, and cover all their sins. Selah.

Thou tookest away all thy displeasure, and turnest thyself from thy wrathful displeasure.

Turn us then, O' God our Savior, and let thine anger cease from us.

Wilt thou be displeased with us for ever? Wilt thou stretch out thy wrath from one generation to another? Wilt thou not turn again and quicken us, that thy people may rejoice in thee?

I will harken what the Lord God say, for he shall speak peace unto his people, and to his saints, that they turn not themselves unto foolishness.

For his salvation is nigh them that fear him, so that glory shall dwell in our land.

Mercy and truth are met together, righteousness and peace kiss each other.

Truth shall rise out of the earth, and righteousness shall look down from heaven.

And why? the Lord shall show loving kindness, and our land shall give her increase.

Righteousness shall go before him, and prepare a way for his coming.

From the Hebrew David means "beloved"

[Chpt 86] A prayer of David

Bow down thine ear, O' Lord, and hear me, for I am comfortless and poor.
O keep my soul, for I am holy: my God, help thy servant that putteth his trust
in thee. Be merciful unto me, O' Lord, for I call daily upon thee.

Comfort the soul of thy servant, for unto thee, O' Lord, do I lift up my soul.
For thou Lord, art good and gracious, and of great mercy unto all that call
upon thee. Give ear, O Lord unto my prayer, and ponder my humble desire. In
the time of my trouble I call upon thee, for thou hearest me.

Among the Gods there is none like unto thee O Lord, there is not one that can
do as thou doest. All nations whom thou hast made, shall come and worship
before thee, O' Lord, and shall glorify thy name.

For thou art great, thou doest wondrous things, thou art God alone.
Lead me in thy way, O' Lord, that I may walk in thy truth: O' let my heart in
the fearing of thy name.

I thank thee, O' Lord my God, and I will praise thy name for ever.
For great is thy mercy toward me, thou hast delivered my soul from the
*neither most hell.

O' God the proud are risen against me, and the congregation of the mighty
seeketh after my soul, and set not thee before their eyes.

But thou, O' Lord God, art full of compassion and mercy, longsuffering, great
in goodness and truth.

O' turn thee then unto me, have mercy upon me: give thy strength unto thy
servant, and help the son of thine handmaid.

Show some token upon me for good, that they which hate me, may see it, and
be ashamed: because thou, Lord, hast helped me, and comforted me.

**neither most hell. That is out of extreme jeopardies. MN*

[Chpt 87] A Psalme and song of the sons of Corah.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion
more than all the dwellings of Jacob.

Very excellent things are spoken of thee, thou city of God. Selah.
I will think upon Rahab and Babylon, so that they shall know me. Yee the
Philistines also, and they of Tyre, with the *Morians. Lo there was he born.

And of Sion it shall be reported, that he was born in her, even the most highest
which builded her.

The Psalmes of David
From the Hebrew David means "beloved"

The Lord shall cause it to be preached and written among the people, that he was born there. Selah.

Therefore the dwelling of all singers and dancers is in thee.

**Moriah = "chosen by Jehovah" from the Hebrew RN.*

[Chpt 88] A Psalme and song of the sons of Corah, to the chaunter upon *Mahelath, for the affliction, and instruction of *Heman the EzrahYTE.

O' Lord God my Savior, I cry day and night before thee, Oh let my prayer enter into thy presence, incline thine ear unto my calling.

For my soul is full of trouble, and my life draweth nigh unto hell.

I am counted as one of them that go down into the pit, I am even as a man that hath no strength.

Free among the dead, like unto them that lie in the grave, which be out of remembrance, and are cut away from thy hand.

Thou hast laid me in the lowest pit, in the darkness and in the deep.

Thy indignation lieth hard upon me, and thou vexeth me with all thy floods. Selah.

Thou hast put away mine acquaintance far from me, and made me to be abhorred of them: I am so fast in prison, that I can not get forth.

My sight faileth for very trouble: Lord, I call daily upon thee, and stretch out my hands unto thee. Doest thou show wonders among the dead? Can the Physicians raise them up again, that they may praise thee? Selah.

May thy lovingkindness be shown in the grave? or thy faithfulness in destruction? May thy wondrous works be known in the dark? or thy righteousness in the land where all things are forgotten?

Unto thee I cry, O' Lord, and early cometh my prayer before thee.

Lord, why putteth thou away my soul? Wherefore hidest thou thy face from me?

My strength is gone for very sorrow and misery, with fearfulness do I bear thy burdens. Thy wrathful displeasure goeth over me; the fear of thee oppresseth me. They came round about me daily like water, and compass me together on every side. My lovers and friends hast thou put away from me, and turned away mine acquaintance.

**Mahelath = *names of the wives: of Rehoboam and of Esau and Rehoboam = "a people has enlarged" Esau = "hairy" (sold birth right) *Heman = "faithful", the EzrahYTE =Ezraite = "a native (as arising out of the soil)" cherished and loved, help, God is my father. RN*

The Psalmes of David
From the Hebrew David means “beloved”

[Chpt 89] An instruction of *Ethan the Ezrahite.

My song shall be alway of the lovingkindness of the Lord, with my mouth will I ever be showing my faithfulness from one generation to another. Eternal life
 RN

For I have said: Mercy shall be set up for ever, thy faithfulness shalt thou stablish in the heavens for ever. I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I stablish forever, and set up thy throne from one generations to another. Selah.

O' Lord the very heavens shall praise thy wonderous works, yee and thy faithfulness in the congregation of the saints.

For who is he among the clouds, that is like unto the Lord?

Yee what is he among the gods, that is like unto the Lord?

God is greatly to be feared in the council of the saints, and to be had in reverence of all them that are about him. O' Lord God of Hosts, who is like unto thee in power? thy truth is round about thee.

Thou rulest the pride of the sea, thou fillest the waves thereof, when they arise.

Thou breakest the proud, like one that is wounded, thou scatterest thine enemies abroad with thy mighty arm.

The heavens are thine, the earth is thine: thou hast layed the foundation of the round world and all that therein is. Thou hast made the north and the south, Tabor and Hermon shall rejoice in thy name.

Thou hast a mighty arm, strong is thy hand, and high is thy right hand.

Righteousness and equity is the habitation of thy seat, mercy and truth go before thy face. Blessed is the people, O' Lord, that can rejoice in thee, and walketh in the light of thy countenance. Their delight is in thy name all the day long, and through thy righteousness they shall be exalted.

For thou art the glory of their strength, and through thy favour shalt thou lift up our horns. The Lord is our defence, and the holy one of Israel is our King.

Thou spakest sometime in visions unto thy saints, and saidst: I have laid help upon one that is mighty, I have exalted one out chosen of the people.

I have found David my servant, with my *holy oil have I anointed him.

My hand shall hold him fast, and mine arm shall strengthen him.

The enemy shall not overcome him, and the *son of wickedness shall not hurt him.

I smite down his foes before his face, and plague them that hate him.

From the Hebrew David means “beloved”

My truth also my mercy shall be with him, and in my name shall his horn be exalted. I will set his hand in the sea, and his right hand in the floods.

He shall call me: Thou art my father, my God, and the strength of my salvation.

And I will make him my first born, higher than the kings of the earth.

My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed will I make to endure for ever, yee and his throne as the days of heaven.

But if his children forsake my law, and walk not in my judgements.

If they break my ordinances, statutes, and keep not my commandments.

*I visit their offenses with the rod, and their sins with scourges.

Nevertheless, my loving kindness will I not utterly take from him, nor suffer my truth to fail. My covenant will I not break, nor disannull the thing that is gone out of my lips. I have sworn once by my holiness, that I will not fail David.

His seed shall endure forever, and his seat also like as the sun before me.

He shall standfast for evermore as the moon, and as the faithful witness in heaven. Selah.

But now thou foresakest and abhorrest thine annointed, and art displeased with him. Thou hast turned back the covenant of thy servant, and cast his crown to the ground. Thou hast over thrown all his hedges, and broken down his strongholds.

All they that go by, spoil him, he is become a rebuke to his neighbors.

Thou settest up the right hand of his enemies, and makest all his adversaries to rejoice. Thou hast taken away the strength of his sword, and givest him not strength in the battle. Thou hast put out his glory, and cast his Throne down to the ground.

The days of his youth hast thou shortened, and covered him with dishonor. Selah.

Lord, how long wilt thou hide thyself? for ever? shall thy wrath burn like fire?

O' remember how short my time is, hast thou made all men for naught? What man is he that liveth, and shall not see death? May a man deliver his soul own soul from hell? Selah.

Lord, where are thy old loving kindnesses, which thou sworeest unto David in thy truth?

Remember Lord the rebuke that the multitude of the people do unto thy servants, and how I have borne it in my bosom. Wherewith thine enemies blaspheme thee, and slander the footsteps of thine anointed.

The Psalmes of David
From the Hebrew David means "beloved"

Thanks be to the Lord for evermore: Amen: Amen.

**Ethan = Hebrew: enduring destruction. RN note *son of wickedness shall not hurt him.*

**By the holy oil is understand the holy ghost, the grace mercy and word of God: by the which the soul is refreshed and delivered from pain to spiritual joy. Psal 14, John 3, 1 John 2. MN *I visit their offenses; *That is will punish. MN*

[Chpt 90] A prayer of *Moses the man of God

Lord, thou art our refuge from one generations to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting and world without end.

Thou turnest man to destruction, Again, thou sayest: come again ye children of men. For a thousand years in thy sight are but as yesterday that has past, and like as it were a night watch.

As soon as thou scatterest them, they are even as asleep, and fade away suddenly like the grass. In the morning it is green groweth up, but in the evening it is cut down and withereth.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou settest our misdeeds before thee, and our secret sins in the light of thy countenance. For when thou art angry, all our days are gone, we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten: and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow: so soon passeth it away and we are gone.

But who regardeth the power of thy wrath, thy fearful and terrible displeasure.

O' teach us to number our days, that we may apply our hearts unto wisdom.

Turn thee again (O' Lord) at the last, and be gracious unto thy servants.

O' satisfy us with thy mercy, and that soon: so shall we rejoyce and be glad all the days of our life. Comfort us again, now after the time that thou hast plagued us, and for the years wherein we have suffered adversity.

Show thy servants thy work, and their children thy glory.

And the glorious majesty of the Lord our God be upon us: O' prosper thou the work of our hands upon us. O' prosper thou our handy work.

From the Hebrew; Moses = "drawn" (of water)

[Chpt 91] Who so dwelleth under the defense of the most highest, and abideth under the shadow of the Almighty.

He shall say unto the Lord: O' my hope, and my stronghold, my God, in whom

From the Hebrew David means “beloved”

I will I trust. For he shall deliver thee from the snare of the hunter, and from the noisome pestilence. He shall cover thee under his wings, that thou mayest be safe under his feathers: his faithfulness and his truth shall be thy shield and buckler.

So that thou shalt not need to be afraid for any bugs by night, ner for the arrow that flieth by day. For the pestilence that creepeth in the darkness, ner the sickness that destroyeth in the noonday.

A thousand shall fall beside thee, and ten thousand at thy right hand, but it shall not come nye thee.

Yee with thine eyes shalt thou behold, and see the reward of the ungodly.

For thou Lord art my hope, thou hast set thine house of defense very high.

There shall no evil happen unto thee, neither shall any plague come nye thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee in their hands, that thou hurt not thy foot against a stone.

Thou shalt go upon the Lion and Adder, the young Lion and the Dragon shalt thou tread under thy feet.

Because he hath set his love upon me, I shall deliver him: I shall defend him, for he hath known my name. When he calleth upon me, I shall hear him: Yee I am with him in his trouble, whereout I will deliver him, and bring him to honor.

With long life will I satisfy him, and show him my salvation.

[Chpt 92] A Psalm of the song for the sabbath day.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O' most highest. To tell of thy lovingkindness early in the morning, and of thy truth in the night season. Upon an instrument of ten strings, upon the lute and with a song upon the harp. For thou Lord hast made me glad through thy works, and I will rejoyce over the works of thy hands. O' Lord, how glorious are thy works, thy thoughts are very deep.

An *unwise man will not know this, and a fool will not understand it.

That the ungodly are green as grass, and that all the works of wickedness do flourish to be destroyed for ever.

But thou Lord O' most highest, abidest world without end.

For, lo, thine enemies, O' Lord, lo, thine enemies shall perish, and all the workers of wickedness shall be scattered abroad. But my horn shall be exalted like the horn of an unicorn, and shall be anointed with fresh oil. Mine eye shall also see *his lust of mine enemies, and mine ear shall hear *his desire of the

The Psalmes of David
From the Hebrew David means "beloved"

wicked that rise up against me.

The righteous shall flourish like the palm tree, and grow like a Cedar of Lebanon.

Such as be planted in the house of the Lord, be fruitful, plenteous and green. That they may show, how true the Lord my strength is, and there is no unrighteousness in him.

**An unwise man is he that is unfaithful, an hypocrite, or one that mistrusteth God. Prov 12, Isa 32. MN*

*(*my; kjv and other bibles of man use "my" here instead of "his" his being the Lord's lust of enemies and desire of the wicked against the choosen)*

[Chpt 93] The Lord is King, he hath put on glorious apparel, the Lord hath put on his apparel, and girded himself with strength: he hath made the round world so sure, that it cannot be moved. From the time forth hath thy seat been prepared, thou art from everlasting.

The floods arise (O' Lord) the floods lift up their noise, the floods lift up their waves. The waves of the sea are mighty, and rage horribly: but yet the Lord that dwelleth on high, is mightier.

Thy testimonies, O' Lord, are very sure, holiness becometh thine house for ever.

[Chpt 94] O' Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, show thyself. Arise thou judge of the world, and reward to the proud after their deserving. How long shall the ungodly, how long shall the ungodly triumph? How long shall all the wicked doers speak so disdainfully, and make such proud boasting?

They smite down thy people, O' Lord, and trouble thine heritage.

They murder the widow and the stranger, and put the *fatherless to death.

And yet they say: Tush, the Lord seeth not, the God of Jacob regardeth it not.

Take heed, ye unwise among the people: O ye fools, when will ye understand?

He that planted the ear, shall he not hear? he that made the eye, shall he not see?

He that *nurtureth the Heathen, and teacheth a man knowledge, shall not he punish?

The Lord knoweth the thoughts of men, that they are but vain.

Blessed is the man, whom thou learnest, (O' Lord) and teachest him in thy law.

From the Hebrew David means “beloved”

That thou mayest givest him patience in time of adversity, until the pit be digged up for the ungodly. For the Lord will not fail his people, neither will he forsake his inheritance.

And why? judgment shall be turned again unto righteousness, and all such as be true of heart shall follow it. Who will rise up with me against the wicked?

*who taketh my part against the evil doers?

If the Lord had not helped me, my soul had almost been put to silence.

When I said: My foot hath slipped, thy mercy (O' Lord) held me up. In the multitude of the sorrows that I had in my heart, thy comforts have refreshed my soul.

Wilt thou have anything to do with that fool of wickedness, which imagineth mischief in the law? They gather them together against the soul of the righteous, and condemn the innocent blood.

But the Lord is my refuge, my God is the strength of my confidence.

He shall recompense them their wickedness, and destroy them in their own malice: yee the Lord our God shall destroy them.

**Fatherless in the scripture are those that are destitute of all things and that have no man to lean unto, or any to care for them. Psalm 109. MN*

**nurtureth (kjv and other bibles of man use :chastiseth) also see: *who taketh my part against the evil doers? kjv and other bibles of man = "for me" against the evildoers. RN*

[Chpt 95] O' Come let us praise the Lord, let us heartily rejoice in the strength of our salvation. Let us come before his presence with thanksgiving, and show ourself glad in him with psalmes.

For the Lord is a great God, and a great King above all gods.

In his hand are all the corners of the earth, and the strength of the hills is his also.

The sea is his, for he made it, and his hands prepared the dry land.

O' come, let us worship and bowdown ourselves: Let us kneel before the Lord our maker. For he is our God: and we are the people of his pasture, and the sheep of his hands.

Today if ye will hear his voice, harden not your hearts, as when ye provoked in the time of temptation in the wilderness. Where your fathers tempted me, proved me, and saw my works.

Forty years long was I grieved with that generation, and said: they ever error in their hearts, they verily have not known my ways.

Therefore I said unto them in my wrath, that they should not enter into my

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rest.

[Chpt 96] O' sing unto the Lord a new song, sing unto the Lord all the whole earth. Sing unto the Lord, and praise his name, be telling of his salvation from day to day.

Declare his honor among the Heathen, and his wonders among all people. For the Lord is great, and *can not worthily be praised: he is more to be feared then all gods. As for all the gods of the Heathen, they be put Idols, but it is the Lord that made the heavens.

Thanksgiving and worship are before him, power and honor are in his Sanctuary.

Ascribe unto the Lord (O ye kindreds of the Heathen) ascribe unto the Lord worship and strength. Ascribe unto the Lord the honor of his name, *bring presents, and come into his courts.

O' worship the Lord in the *beauty of holiness, let the whole earth stand in awe of him.

Tell it among the Heathen, that the Lord is King: and it is he that maketh the round world so fast, that it can not be moved, and how he shall judge the people righteously.

Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, yee and all that therin is. Let the field be joyful, and all that is in it, let all the trees of the wood leap for joy.

Before the Lord, for he cometh: for he cometh to judge the earth: yee with righteousness shall he judge the world, and the people with his truth.

**kvy and other bibles of man: *KJ = greatly to be praised, and KJ = *bring an offering. See this plainly if our father is all spiritual, what presents could we offer except those things pleasing to his heart and spirit. Also, come into the judgement of God, not men. RN. See Psalms 86, where holiness is trusting in the Lord, RN*

[Chpt 97] The Lord is King, the earth may be glad thereof: yee the multitude of the Isles may be glad thereof. Clouds and darkness are round about him, righteousness and judgment are the habitation of his seat.

There goeth a fire before him, to burn up his enemies on every side.

His lightnings give shine unto the world, the earth seeth it and are afraid.

The hills melt like wax at the presence of the Lord of the whole earth.

The very heavens declare his righteousness, and all the people see his glory.

Confounded be all they that worship images, and delight in their Idols:

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worship him all ye gods.

Sion heareth of it and rejoiceth: yee and the daughters of Judah are glad because of thy judgments, O' Lord. For thou Lord art the most highest over all the earth, thou art exalted far above all gods.

O' ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints, he shall deliver them from the hand of the ungodly. There is sprung up a light for the righteous, and a joyful gladness for such as be true hearted.

Rejoice therefore in the Lord, ye righteous: and give thanks for a remembrance of his holiness.

[Chpt 98] O' sing unto the Lord a new song, for he hath done marvelous things.

With his own right hand and his holy arm hath he gotten the victory.

The Lord hath declared his saving health, and his righteousness hath he openly showed in the sight of the Heathen.

He hath remembered his mercy and his truth toward the house of Israel: so that all the ends of the world see the saving health of our God.

Show yourselves joyful unto the Lord all ye lands, sing, rejoice, and give thanks.

Praise the Lord upon the harp, sing to the harp with a psalme of thanksgiving.

With trumpets also and *shawmes: O' show yourselves joyful before the Lord the King.

Let the sea make a noise and all therein is, yee the whole world, and all that dwell therein. Let the floods clap their hands, and let all the hills be joyful together:

Before the Lord, for he is come to judge the earth.

Yee with righteousness shall he judge the world, and the people with equity.

**shawmes (cornet):*

[Chpt 99] The Lord is King, be the people never so impatient: he sitteth upon the Cherubims, be the earth never so unquiet. The Lord is great in Sion, and high above all people.

O let men give thanks unto thy great and wonderful name, for it is holy.

The kings power loveth judgment, thou preparest equity, thou executest judgment and righteousness in Jacob.

O' magnify the Lord our God, fall down before his footstool, for he is holy.

Moses and Aaron among his priests, and Samuel among such as call upon his

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name: these called upon the Lord, and he heard them. He spake unto them out of the cloudy pillar, for they kept his testimonies, and the law that he gave them. Thou heardest them (O' Lord our God) thou forgavest them O' God, and punished their own inventions.

O' magnify the Lord our God, and worship him upon his holy hill, for the Lord our God is holy.

[Chpt 100] A psalme of Praise.

O' be joyful in God (all ye lands). And serve the Lord with gladness, come before his presence with joy.

Be ye sure, that the Lord he is God: It is he that hath made us, and not we ourselves: we are but his people, and the sheep of his pasture.

O' go your way into his gates then with thanksgiving, and into his courts with praise, be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

[Chpt 101] A Psalme of David

My song shall be of mercy and judgment, yee unto thee (O' Lord) will I sing.

Oh let me have understanding in the ways of Godliness, until the time that thou come unto me: and so shall I walk in my house with an innocent heart.

I will take no wicked thing in hand, I hate the sin of unfaithfulness, it shall not cleave unto me. A froward heart shall depart from me, I will not know a wicked person.

Who so privily slandereth his neighbor, him will I destroy: who so hath a proud look and a high stomach, I may not away with him.

Mine eyes shall look for such as be faithful in the land, that they may dwell with me: and who so leadeth a godly life, shall be my servant.

There shall no deceitful person dwell in my house, he that telleth lies shall not tarry in my sight.

I shall soon destroy all the ungodly of the land, that all the wicked doers may be rooted out of the city of the Lord.

[Chpt 102] A prayer of the afflicted, when he was in woe, and poured out his complain before the Lord.

Hear my *prayer, O' Lord, and let my crying come unto thee.

Hide not thy face from me in the time of my trouble incline thine ears unto me when I call, O' hear me and that right soon. For my days are consumed away

From the Hebrew David means “beloved”

like smoke, and my bones are burnt as it were a fire brand.

My heart is smitten down and withered like grass, so that I forget to eat my bread.

For the voice of my groaning, my bone will scarce cleave to my flesh.

I am become like a Pelican in the wilderness, and like an hole in a broken wall.

I wake, and am even as a sparrow alone upon the house top.

Mine enemies revile me all the day long, they laugh me to scorn, and are sworn together against me.

I eat ashes with my bread, and mingle my drink with weeping, And that because of thine indignation and wrath, for thou hast taken me up, and cast me away.

My days are gone like a shadow, and I am withered like grass.

But thou, O' Lord, endurest for ever, and thy remembrance throughout all generations. Arise therefore and have mercy upon Sion, for it is time to have mercy upon her, yee, the time is come.

And why? thy servants have a love to her *stones, and pitieth them to see her in the dust.

The Heathen shall fear thy name, O' Lord, and all the kings of the earth thy majesty.

For the lord shall build up Sion, and shall appear in his glory.

*He turneth him to the prayer of the poor destitute, and despiseth not their desire.

This shall be written for those that come after, that the people which shall be born, may praise the Lord.

For he looketh down from his Sanctuary, out of the heaven doth the Lord behold the earth. That he may hear the mournings of such as be in captivity, and deliver the children of death.

That they may preach the name of the Lord in Zion, and his worship at Jerusalem.

When the people are gathered together, and the kingdoms also to serve the Lord.

He hath brought down my strength in my journey, and shortened my days.

Yet will I say: O' my God, take me not away in the midst of my age: as for thy years, they endure throughout all generations.

Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the works of thy hands. They shall perish, but thou shalt endure: they all shall wax old as does a garment, and as a vesture shalt thou change

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them, and they shall be changed.

But thou art the same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall prosper in thy sight.

**True prayer is an earnest affectionate communication of the heart with God, and a diligent consideration of the things that want in us concerning the seeking of his glory and the doing of his will: with a burning and fervent desire of the spirit, that requireth him to repay and amend that which is wanteneth in us. Psa 5, Prov 15, Every Godly wish is also a good prayer. MN *Stones here signify the men upon whom the congregation of God is edified and builded as in 1 Peter 2. And ye as living stones are made a spiritual house. MN *God is counted to look and to turn him to whatsoever he approveth and alloweth, and to whatsoever he is pleased with. Jerem 5, Thou O'Lord lookest only on faith and truth. MN*

[Chpt 103] Praise the Lord, O' my soul, and all that is within me praise his holy name.

Praise the Lord, O' my soul, and forget not all his benefits.

Which forgiveth all thy sins, and healeth all thy infirmities. Which saveth thy life from destruction, and crowneth thee with mercy, and lovingkindness. Which satisfieth thy desire with good things, making thee young and lusty as an Eagle.

The Lord executeth righteousness and judgment, for all them that suffer wrong.

He showed his ways unto Moses, and his works unto the children of Israel.

The Lord is full of compassion and mercy, *longsuffering, and of great goodness.

He will not always be chiding, neither will he keep his anger forever. He hath not dealt with us after our sins, nor rewarded us according to our wickedness.

For look how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look how wide the east is from the west, so far hath he set our sins from us. Yee like as a father pitieth his own children, even so is the Lord merciful unto them that fear him.

For he knoweth whereof we be made, he remembereth that we are but dust.

That a man in his time is but as grass, and flourisheth as a flower of the field.

For as soon as the wind goeth over it, it is gone, and the place thereof knoweth it no more. But the merciful goodness of the Lord endureth for ever and ever, upon them that fear him, and his righteousness upon their childrens children.

Such as keep his covenant, and think upon his commandments to do them.

The Lord hath preserved his seat in heavens, and his kingdom ruleth over all.

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O' praise the Lord ye angels of his, ye that be mighty in strength, fulfilling his commandment that men may hear the voice of his words.

O' praise the Lord all ye his Hosts, ye servants of his, that do his pleasure.

O' speak good of the Lord all ye works of his, in every place of his dominion: praise thou the Lord, O' my soul.

**The Lord is longsuffering which is more than patience: for he not only suffereth but also discerneth vengeance, defying the amendment of the sinner, loving better to pardon and forgive than to punish. MN*

[Chpt 104] Praise the Lord O' my soul: O' Lord my God, thou art become exceedingly glorious, thou art clothed with majesty and honor. Thou deckest thyself with light, as it were a garment, thou spreadest out the heavens like a curtain. Thou boltest it above with waters, thou makest the clouds thy chariot, and goest upon the wings of the wind.

Thou makest thine angels spirits, and thy ministers flames of fire.

Thou hast laid the earth upon her foundation, that it never moveth at any time.

Thou coveredst it with the deep like as with a garment, so that the waters stand above the hills.

But at thy rebuke they flee, at the voice of thy thunder they are afraid.

(Then are the hills seen aloft, and the valleys beneath in their place which thou hast appointed for them) Thou hast set them their bounds, which they may not pass, that they turn not again to cover the earth. Thou causet the wells to spring up among the valleys, and the waters to run among the hills.

That all the beasts of the field may have drink, and the wild asses may quench their thirst.

Above upon the hills have the fowls of the air their habitation, and sing among the branches. Thou waterest the hills from above, the earth is filled with the fruits of thy works.

Thou bringest forth grass for the cattle, and green herbs for the service of men.

Thou bringest food out of the earth: wine to make glad the heart of man, oil to make him a cheerful countenance and bread to strengthen mans heart.

The trees of the Lord are full of sap, even the trees of Lebanus which he hath planted. There make the birds their nests, and the fair hills are the dwelling place for the stork. The high hills are a refuge for the wild goats, and so are the stony rocks for the conies.

Thou hast appointed the Moon for certain seasons, the Sun knoweth his going down. Thou makest the darkness, that it may be night, wherein all the beasts of

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the forest do move.

Yee the young lions which roar after their prey, and seek their meat at God.

But when the sun ariseth, they get them away together, and lay down in their dens.

Then goeth forth man to his work, and to till his land until the evening.

O' Lord, how manifold are thy works, right wisely hast thou made them all: yee the earth is full of thy riches.

So is this great wide sea also, wherein are things creeping and innumerable, both small and great beasts.

There go the ships over, and there is that Leviathan, whom thou hast made, to take his pastime therein.

They wait all upon thee, that thou mayest give them meat in due season.

When thou givest it them, they gather it: when thou openest thine hand, they are filled with good.

But when thou hidest thy face, they are sorrowful: if thou takest away their breath, they die, and turned again to their dust. Again, when thou lettest thy breath go forth, they are made, and so thou renewest the face of the earth.

The glorious majesty of the Lord endureth for ever, and the Lord rejoiceth in his works. The earth trembleth at the look of him, he doth but touch the hills and they smoke.

I will sing unto the Lord as long as I live, I will praise my God while I have my being.

O' that my words might please him, for my joy is in the Lord.

As for the sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: but praise thou the Lord, O' my soul.

Praise thee everlasting.

[Chpt 105] O' give thanks unto the Lord, and call upon his name: tell the people what things he hath done. O' let your songs be of him: praise him, and let your talking be of all his wondrous works. Give his holy name a good report, let their hearts rejoice that seek the Lord. Seek the Lord, and his strength, seek his face evermore.

Remember the marvelous works that he hath done, his wonders and the judgments of his mouth. O' ye seed of Abraham his servant, ye children of Jacob his chosen.

He is the Lord our God, whose punishments are throughout all the world.

He is always mindful of his covenant, and promise that he made to a thousand generations. Yee the covenant he made with Abraham, and the oath that he

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sware unto Isaac.

And appointed the same unto Jacob for a law, and to Israel for an everlasting testament. Saying: Unto thee will I give the land of Canaan, the lot of your heritage.

When there was yet but a few them, and the strangers therein.

What time as they went from one nation to another, from one kingdom to another.

He suffered no man to hurt them, but reproved even kings for their sakes.

Touch not mine anointed, and do my prophets no harm.

Moreover he called for a *dath upon the land, and destroyed all the provision of bread.

But he had sent a man before them, even Joseph which was sold to be a bond servant. They hurt his feet in the stocks *the iron pierced his heart.

Until the time that his word came, and until the word of the Lord had tried him.

Then sent the king and caused him to be delivered, the prince of the people had let him go.

He made him Lord of his house, and ruler of all his substance. That he might enforme his princes after his will, and teach his Senators wisdom.

Israel also came into Egypt, and Jacob was a stranger in the land of Ham.

But he increased his people exceedingly, and made them stronger than their enemies. Whose heart turned, so that they hated his people, and dealt untruly with his servants.

Then sent he Moses his servant, and Aaron whom he had chosen.

These did his tokens among them, and wonders in the land of Ham.

He sent darkness and it was dark, for they were not obedient unto his word.

He turned their waters into blood, and slew their fish.

Their land brought forth frogs, yee even in their kings chambers.

He spake the word, and there came all manner of flies and lice in all their quarters.

He gave them hail stones for rain, and flames of fire in their land.

He smote their vineyards and fig trees, and destroyed the trees that were in their coasts.

He spake the word, and there were grasshoppers and caterpillars innumerable. These ate up all the grass in their land, and devoured the fruits of their ground.

He smote also all the first born in their land, even the chief of all their substance.

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He brought them forth with silver and gold, there was not one feeble person among their tribes. Egypt was glad when they departed: for the fear of them fell upon them.

He spread a cloud for a covering, and fire to give light in the night.

The people asked, and he brought quails, and satisfied them with the bread of heaven. He opened the rock of stone, and the waters flowed out: so that rivers ran in the wilderness: For why? He remembered his holy promise which he had made to Abraham his servant. Thus he brought forth his people with joy, and his chosen with gladness.

And he gave them the lands of the Heathen, where they took the labors of the people in possession.

That they might keep his statutes, and observe his laws.

Praise thee everlasting.

**darth (famine) By the iron piercing his heart is signified his great griefs, sorrows, and carefulness of mind, MN (strong thoughts) (RN)*

[Chpt 106] Praise the everlasting.

O' give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Who can express the noble acts of the Lord, or showeth forth all his praise? Blessed are they that always keep judgment, and do righteousness.

Remember us, O' Lord, according to the favor that thou bearest unto thy people: O' visit us with thy saving health.

That we may see the pleasure of thy chosen, that we might rejoice in the gladness of thy people, and give thanks with *thine inheritance.

We have sinned with our fathers, we have done amiss, we have dealt wickedly. Our fathers regarded not thy wonders in Egypt, they kept not thy great goodness in remembrance: but were disobedient at the sea, even at the *reed sea. Nevertheless, he helped them for his names sake, that he might make his power to be known. He rebuked the reed sea, and it was dried up: so he led them through the deep as in a wilderness.

Thus he saved them from the hand of the hater, and delivered them from the hand of the enemy. As for those that troubled them the waters overwhelmed them, there was not one of them left.

Then believed they in his word, and sang praise unto him.

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But within a while they forgot his works, and would not abide his counsel.
A lust came upon them in the wilderness, so that they tempted God in the desert.

Yet he gave them their desire, and sent them enough at their wiles.

They angered Moses in the tents, and Aaron the sanctity of the Lord. So that the earth opened and swallowed up *Dathan, and covered the congregation of *Abiram.

The fire was kindled in their company, the flame burned up the wicked.

They made a calf in *Horeb, and worshipped the molten image.

Thus they turned their glory into the similitude of a calf, that eateth hay.

They forgot God their Savior, which had done so great things in Egypt.

Wondrous works in the land of Ham, and fearful things in the reed sea.

So he said he would have destroyed them, had not Moses his chosen stood before him in *that gap: to turn away his wrathful indignation, lest he should destroy them.

Yee, they thought scorn of the pleasant land, and gave no credence to his word.

But murmured in their tents, and hearkened not unto the voice of the Lord.

Then lift he up his own hand against them, to overthrow them in the wilderness.

To cast out their seed among the nations, and to scatter them in the lands.

They joined themselves unto *Baal Peor, and ate the offering of the dead.

Thus they provoked him unto anger with their own *inventions, and the plague was great upon them. Then stood up *Phinehas, and executed justice, and so the plague ceased.

And that was counted unto him for righteousness, among all the posterities for evermore.

They angered him also at the waters of strife, so that Moses was punished for their sakes.

Because they provoked his spirit, and he told them plainly with his lips.

Neither destroyed they the Heathen, as the Lord commanded them.

But were mingled among the Heathen, and learned their works.

In so much that they worshipped their images, which turned to their own decay.

Yee, they offered their sons and their daughters unto devils.

And shed the innocent blood of their sons and of their daughters, whom they offered unto the images of Canaan, so that the land was defiled with blood.

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Thus were they stained with their own works, and went a-whoring with their own inventions.

Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance.

And he gave them over into the hand of the Heathen, and they that hated them, were lords over them.

Their enemies oppressed them, and had them in subjection. Many a time did he deliver them, but they provoked him with their own inventions, and were brought down for their wickedness.

Nevertheless when he saw their iniquity, he heard their complaint.

He thought upon his covenant, and pitied them, according unto the multitude of his mercies. Yee he made all those that had led them away captive, to pity them.

Deliver us, O' Lord our God, and gather us from among the Heathen: that we may give thanks unto thy holy name, and to make our boast of thy praise.

Blessed be the Lord God of Israel from everlasting and world without end, and let all the people say: Amen, Amen.

Praise the everlasting.

**The Lords inheritance are the Christians whose hearts the holy ghost possesses: which go nearth them by the virtue of the word, after his will and pleasure. MN*

**KJv and other bibles of man: = Red sea, the Hebrew for reed means: greening, uncovered, measured, reed sea God knows cleaned, separated, saved from burning. RN Dathan = "belonging to a fountain"(that is a false fountain) Abiram = "my father is exalted" or "(the) Exalted One is (my) father"..*Horeb = "desert" another name for Mount Sinai from which God gave the law to Moses and the Israelites. to be waste, lay waste, make desolate, be desolate, be in ruins. RN *Here you have the true sense of "standing in the gap" as found Ezek 22 RN *Baal-peor = "lord of the gap" again this is an "earthly Lord"who with spiritual lies and deception would have folks believe that he and his company do stand in the gap between men and God. RN *Phinehas = "mouth of brass" RN*

[Chpt 107] O' give thanks unto the Lord, for he is gracious and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed, and deliver from the hand of the enemy. And gathered them out of the lands, from the East, from the West, from the North and from the South.

They went astray in the wilderness in an untrodden way, and found no city to dwell in. Hungry and thirsty, their soul fained in them. So they cried unto the Lord in their trouble, and he delivered them from their distress. He led them

From the Hebrew David means “beloved”

forth by the right way, that they might go to the city where they dwell.

O' that men would praise the goodness of the Lord, and the wonders that he doth for the children of men. For he satisfieth the empty soul, and filleth the hungry soul with good.

Such as sat in darkness and in the shadow of death, being fast bound in misery and iron. Because they were not obedient to the commandments of God, but lightly regarded the counsel of the most highest. Their heart was vexed with labor, they fell down, and there was none to help them.

So they cried unto the Lord in their trouble, and he delivered them out of their distress. For he hath broken the gates of brass, and smitten the bars of Iron in sunder.

Foolish men were plagued for their offense, and because of their wickedness.

Their soul abhorreth all manner of meat, they were even hard at deaths door.

So they cried unto the Lord in their trouble, and he delivered them out of their distress. He sent his word and healed them, and saved them from destruction.

O' that men would praise the goodness of the Lord, and the wonders that he doeth for the children of men. That they would offer unto him the sacrifice of thanksgiving, and tell out his works with gladness.

They that go down to the sea in ships, and occupy their business in great waters. These men see the works of the Lord, and his wonders in the deep. For at his word, the stormy wind ariseth, and lifteth up the waves thereof. They are carried up to the heaven, and down again to the deep, their soul melteth away in the trouble. They reel to and fro, they stagger like a drunken man, and are at their wits end.

So they cry unto the Lord in their trouble, and he delivereth them out of their distress. He maketh the storm to cease, so that the waves are still.

Then are they glad because they be at rest, and so he bringeth them unto the haven where they would be.

O' that men would praise the goodness of the Lord, and the wonders that he doeth for the children of men. That they would exalt him in the congregation of the people, and love him in the seat of the elders.

Which turneth floods into dry land, and dryeth up the water springs.

A fruitful land maketh he barren, for the wickedness of them that dwell therein

Again, he maketh the wilderness a standing water, and water springs of a dry ground. There he setteth the hungry, that they may build them a city to dwell in.

That they may sow their ground, plant vineyards, to yield the fruits of increase
He blesseth them, so that they multiply exceedingly, and suffereth not their

The Psalmes of David
From the Hebrew David means “beloved”

cattle to decrease.

When they are minished and brought low through oppression, through any plague or trouble. Though he suffer them to be evil treated through tyrants, or let them wander out of the way in the wilderness.

Yet he hath he the poor out of their misery, at the last, and maketh him an household like a flock of sheep.

The righteous will consider this and rejoice, the mouth of all wickedness shall be stopped.

Whoso is wise, and pondereth these things well, shall understand the lovingkindness of the Lord.

[Chpt 108] A song of a Psalm of David.

O' God, my heart is ready to sing, and to give praise.

Awake, O' my glory, awake lute and harp, I myself will awake right early.

I will give thanks unto thee, O' Lord, among the people, I will sing praises unto thee among the Heathen. For the greatness of thy mercy is higher then the heavens, and thy faithfulness reacheth unto the clouds.

Set up thyself, O' God, above the heavens, and thy glory above all the earth.

That thy beloved may be delivered: help then with thy right hand, and hear me. God hath spoken in his Sanctuary, which thing rejoiceth me.

I will divide Shechem, and mete out the valley of Succoth.

Gilead is mine, Manasses is mine, Ephraim is the strength of mine head, Judah is my captain. Moab is my washpot; over Edom will I stretch out my shoe, Philistia will be glad of me.

Who will lead me into the strong city? Who will bring me into Edom?

Shalt not thou do it (O' God) which hast cast us out: thou God, that wentest not forth with our Hosts?

O' be our help in trouble, for vain is the help of man.

Through God we shall do great acts, for it is he that shall tread down our enemies.

[Chpt 109] To the chaunter, a Psalm of David.

Hold not thy tongue, O' God of my praise.

For the mouth of the ungodly, yee the mouth of the deceitful is open upon me, and speak against me with false tongues. They compassed me about with words of hatred, and fight against me without a cause. For the love that I had unto thee, they take now my contrary part, but I give myself unto prayer.

From the Hebrew David means “beloved”

Thus they reward me evil for good, and hatred for my good will.

Set an ungodly man to be ruler over him, and let Satan stand at his right hand.

When sentence is given upon him, let him be condemned, and let his prayer be turned into sin.

Let his days be few, and his *bishopric let another take.

Let his children be fatherless, and his wife a widow.

Let his children be vagabonds, and beg their bread: let them seek it, as they that be destroyed.

Let the extortioner consume all that he hath, and let strangers spoil his labor.

Let there be no man to pity, ner have compassion on his fatherless children.

Let his end be destruction, and in the next generation let his name be put clean out.

Let the wickedness of his fathers be had in remembrance in the sight of Lord, and let not the sin of his mother be done away.

Let them always be before the Lord, but as for the memorial of them selves, let it perish from out of the earth. And that because his mind was not to do good, but persecuted the poor helpless, and him that was vexed at the heart, to slay him.

His delight was in cursing, and therefore shall it happen to him: he loved not blessing, and that shall he be far from. As he clothed himself with cursing like as with a raiment: yee it went into his bowels like water, and like oil into his bones.

Let it be unto him as the cloak that he hath on him, and as the girdle that he is girded withal.

Let it thus happen from the Lord unto mine enemies, and to those that speak evil against my soul.

But deal thou with me, O' Lord God, according unto thy name, for sweet is thy mercy.

O' deliver me, for I am helpless and poor, and my heart is wounded within me.

I go hence like the shadow that dispaireth, and am driven away as the grasshoppers.

My knees are weak through *fasting, and my flesh is dried up for want of fatness.

I am become a rebuke unto them, they look upon me and shake their heads.

Help me, O' Lord my God, O' save me for thy mercies sake.

That they may know, how that it is thy hand, and that thou hast done it.

Though they curse, yet bless thou: and let them be confounded, that rise up

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against me, but let thy servant rejoice. Let mine adversaries be clothed with their own shame, as with a cloak.

As for me, I will give thanks unto the Lord with my mouth, and praise him among the multitude. For he standeth at the right hand of the poor, to save him from such as condemn his soul.

** bishopric; The office or rank of Bishop. Referring to any rank, placement or position of high authority, whether it be clergy civil or military. RN*

** By fasting here is understood, all bodily afflictions as it is said before in Psalmes 35. MN*

[Chpt 110] A Psalm of David.

The Lord said unto my Lord: Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy power out of Zion, be thou ruler even in the midst among thine enemies.

In the day of thy power shall thy people offer the free will offerings with an holy worship, the dew of thy birth is of the womb of the morning.

The Lord sware, and will not repent: Thou art a priest forever after the order of Melchizedek. Melchizedek = "my king is Sedek": my king is righteousness RN

The Lord upon thy right hand, shall smite even kings in the day of his wrath.

He shall judge among the Heathen, he shall fill them with dead bodies, and smite in sunder the heads over diverse countries.

He shall drink of the brook in the way, therefore shall he lift up his head.

[Chpt 111] Praise the everlasting.

I will give thanks unto the Lord with my whole heart: secretly among the faithful, and in the congregation.

The works of the Lord are great, sought out of all them that have pleasure therein.

His work is worthy to be praised and had in honor, and his righteousness endureth for ever. The merciful and gracious Lord hath so done his marvelous works, that they ought to be had in remembrance.

He giveth meat unto them, that fear him, he is ever mindful of his covenant.

He showeth his people the power of his works, that he may give them the heritage of the Heathen. The works of his hands are *verity and judgment, all his commandments are true.

They stand fast for ever and ever, and are done in truth and equity.

From the Hebrew David means “beloved”

He sent redemption unto his people, he hath commanded his covenant for ever, holy and reverent is his name.

The fear of the Lord is the beginning of wisdom and good understanding have all they that do thereafter: the praise of it endureth for ever.

**verity : The quality of being true, factual, and real: especially an enduring truth. RN*

[Chpt 112] Praise the everlasting.

Blessed is the man that feareth the Lord, and hath great delight in his commandments. His seed shall be mighty upon earth, the generation of the faithful shall be blessed.

Riches and plentiousness shall be in his house, and his righteousness endureth for ever.

Unto the godly there ariseth up light in the darkness: he is merciful, loving and righteous. Well is he that is merciful, and lendeth gladly, and pondereth his words with discretion. For he shall never be moved, the righteous shall be had in an everlasting remembrance. He will not be afraid for any evil tidings, his heart standeth fast, and believeth in the Lord. His heart is stablished, he will not shrink, until he sees his desire upon his enemies. He hath **sparsed* abroad, and given to the poor, his righteousness remaineth for ever, his horn shall be exalted with honor.

The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, and the desire of the ungodly shall perish.

**sparsed: widely distributed, RN*

[Chpt 113] Praise the everlasting.

Praise the Lord, Praise, O' ye servants, O' praise the name of the Lord.

Blessed be the name of the Lord from this time forth and for evermore.

The Lords name is worthy to be praised, from the rising up of the sun unto the going down of the same. The Lord is high above all Heathen, and his glory above the heavens.

Who is like unto the Lord our God, that hath his dwelling so high, which humbleth himself, to behold that is in heaven and earth. Which taketh up the simple out of the **dust*, and lifteth the poor out of **mire*. That he may set him among the princes, even among the princes of his people. Which maketh the

The Psalmes of David
From the Hebrew David means "beloved"

barren woman to keep house, and to be a joyful mother of children.

Praise the everlasting.

**Dust would be the "dryness" ;not having the word (waters) of God. Mire would be "mud" or this same "dryness" that had been mixed with the false "waters" of worldly and ungodly spiritual teaching. RN*

[Chpt 114] When Israel went out of Egypt, and the house of Jacob from among that people strange people. Judah was his sanctuary, Israel his dominion. The sea saw that, and fled, Jordan turned back. The mountains skipped like rams, and the little hills like young sheep.

What ailed thee, O' thou sea, that thou fleddest? and thou Jordan, that thou turnest back? Ye mountains, that ye skipped like rams: and ye little hills, like young sheep?

The earth trembled at the presence of the Lord, at the presence of the God of Jacob. Which turned the hard rock into a standing water, and the flint stone into a springing well.

[Chpt 115] Not unto us, O' Lord, not unto us, but unto thy name give the praise, for thy loving mercy and faithfulness.

Wherefore shall the Heathen say: Where is now their God?

As for our God, he is in heaven, he doth whatsoever pleaseth him.

Their images are but silver and gold, even the work of mens hands.

They have mouths, and speak not: eyes have they, but they see not.

They have ears, and hear not: noses have they, but they smell not.

They have hands and handle not, feet have they, but they cannot go, neither can they speak through their throat. They that make them, are like unto them, and so are all such as put trust in them.

But let Israel trust in the Lord, for he is their *succoure and defense.

Let the house of Aaron put their trust in the Lord, for he is their succoure and defense. They that fear the Lord, let them put their trust in the Lord, for he is their succoure and defense. The Lord is mindful of us, and blesseth us: he blesseth house of Israel, he blesseth the house of Aaron.

Yee he blesseth them that fear the Lord, both small and great.

The Lord shall increase you more and more: you and your children.

For ye are the blessed of the Lord, which made heaven and earth.

All the whole heavens are the Lords, but the earth hath he given to the

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children of men.

The dead praise not thee (O' Lord) neither all they that go down into silence.

But we will praise thee Lord, from this time forth and forevermore.

Praise the everlasting.

**succoure *From succor meaning assistance, security in time of distress. RN*

[Chpt 116] I am well pleased, that the Lord hath heard the voice of my prayer. That he hath inclined his ear unto me, therefore will I call upon him as long as I live.

The snares of death compassed me round about, the pains of hell got hold upon me, I found trouble and heaviness.

Then called I upon the name of the Lord: O' Lord deliver my soul.

Gracious is the Lord, and righteous, yee our God is merciful.

The Lord preserveth the simple, I was brought down and he helped me.

Turn again then unto thy rest, O' my soul, for the Lord hath given thee thy desire.

And why hast thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.

I will walk before the Lord, in the land of the living.

I believed, and therefore have I spoken, but I was sore troubled.

I said in my haste: All men are liars.

What reward shall I give unto the Lord, for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the Lord. I will pay my vows in the presence of all his people, right dear in the sight of the Lord is the death of his saints.

O' Lord, I am thy servant, I am thy servant, and the son of thine handmaid, thou hast broken my bonds in sonder. I will offer to thee, the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord in the sight of all his people, in the courts of the Lords house, even in the midst of thee, O' Jerusalem.

Praise the everlasting.

[Chpt 117] O' Praise the Lord all ye Gentiles, And laude him all ye people.

For his merciful kindness is ever more and more toward us, and the truth of the Lord endureth for ever.

Praise the everlasting.

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[Chpt 118] O' give thanks unto the Lord, for he is gracious, and his mercy endureth for ever.

Let Israel now confess, that his mercy endureth for ever.

Let the house of Aaron now confess, that his mercy endureth forever.

Yee let them now that fear the Lord confess, that his mercy endureth forever.

I called upon the Lord in trouble, and the Lord heard *at large.

The Lord is my helper, I will not fear what man doeth unto me.

The Lord is my helper, and I shall see my desire upon mine enemies.

It is better to trust in the Lord, than to put any confidence in man.

It is better to trust in the Lord, than to put any confidence in princes.

All the Heathen compassed me round about, but in the name of the Lord will I destroy them. They keep me in on every side, but in the name of the Lord I will destroy them. They came about me like bees, and were as hot as the fire in the thorns, but in the name of the Lord I will destroy them. They thrust at me, that I might fall, but the Lord is my help.

The Lord is my strength, and my song, and is become my salvation.

The voice of joy and mirth *is in the dwellings of the righteous, for the right hand of the Lord hath *gotten victory.

The right hand of the Lord has preeminence, the right hand of the Lord hath gotten victory.

I will not die, but live, and declare the works of the Lord. The Lord hath chastened and corrected me, but he hath not given me over unto death.

Open to me the gates of righteousness, that I may go in there through, and give thanks unto the Lord.

This is the door of the Lord, the righteous shall enter in through it.

I thank thee, that thou hast heard me, and art become my salvation.

The same stone which the builders refused, is become the head stone in the corner.

This was the Lords doing, and it is marvelous in our eyes.

This is the day which the Lord hath made, let us rejoice and be glad in it.

Help now O' Lord, O' Lord, send us now prosperity.

Blessed be he that cometh in the name of the Lord, we wish you good luck, ye that be of the house of the Lord.

God is the Lord, and hath showed us light: O' garnish the solemn feast with green branches, even unto the horns of the altar.

Thou art my God, and I will thank thee: thou art my God, I will praise thee.

O' give thanks unto the Lord, for he is gracious, and his mercy endureth for

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ever.

**At large = Of greater than average scope, breadth, or capacity; comprehensive.*

Understanding and tolerant; a large a generous spirit. RN

**kjb and other bibles of man =rejoicing and salvation is in the tabernacles (churches?) of the righteous: out of their houses and homes into the churches ...also: the right hand of the Lord *"doeth valiantly" rather than "gotten victory".*

[Chpt 119] *Aleph *Aleph (äAlif, -IYf)n. 1. The first letter of the Hebrew alphabet.

Blessed are those that be undefiled in the way, which walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with their whole heart.

Which walk in his ways, and do no wickedness.

Thou hast given straight charge to keep thy commandments.

O' that my ways were stablished to keep thy statutes.

So should I not be confounded, while I have respect unto all thy commandments.

I will thank thee with *unfained heart, because I am learned in the judgements of righteousness.

I will keep thy statutes, O' forsake me not utterly.

*Beth *Beth beth(bit)n.1. The second letter of the Hebrew alphabet.

Wherewithal shall a young man cleanse his way? given by ruling himself after thy word. With my whole heart do I seek thee, O' let me not go wrong out of thy commandments.

Thy words have I hid within my heart, that I should not sin against thee.

Praised be thou O' Lord, O' teach me thy statutes.

With my lips will I be telling out the judgments of thy mouth.

I have as great delight in the way of thy testimonies, as in all riches.

I will exercise myself in thy commandments, and have respect unto thy foot paths.

My delight shall be in thy statutes, I will not forget thy words.

From the Hebrew David means “beloved”

*Gimel *Gimel gimAel (gomAYI) n.1. The third letter of the Hebrew alphabet. [Hebrew gImel]

O' do well unto thy servant, that I may live, and keep thy words.

Open thou mine eyes, and so shall I spy out wondrous things in thy law. I am a stranger in the earth, O' hide not thy commandments from me. My soul breaketh out, for the very fervent desire that I have always unto thy judgments.

Thou rebukest the proud, cursed are they that depart from thy commandments.

O' turn from me shame and rebuke, for I keep thy testimonies.

Princes also sit and speak against me, but thy servant is occupied in thy statutes.

In thy testimonies is my delight, they are my counsellors.

*Daleth *Daleth daAleth (däAlod, -lit, -lith)n.1. The fourth letter of the Hebrew alphabet.

My soul cleaveth unto the dust, O' quicken thou me according to thy word.

I knowledged my ways, and thou heardest me, O' teach me thy statutes. Make me to understand the way of thy commandments, and so shall I talk of thy wondrous works. My soul melteth for very heaviness, O' set me up according unto thy word.

Take from me the way of lying, and grant me thy law.

I have chosen the *way of truth, thy judgments have I laid before me.

I stick unto thy testimonies, O' Lord, **confound me not.

I will run the way of thy commandments, when thou hast comforted my heart.

He he (h;)n.1. The fifth letter of the Hebrew alphabet. [Hebrew h]

Teach me O' Lord the way of thy statutes, and I shall keep it unto the end.

O' give me *understanding, and I shall keep thy law, yee I shall keep it with my whole heart. Lead me in the path of thy commandments, for that is my desire.

Incline my heart unto thy testimonies, and not to covetousness.

Turn away mine eyes, lest they behold vanity, and quicken me in thy way.

O' stablish thy word in thy servant,** that I may fear thee.

Take away the rebuke that I am afraid of, for thy judgments are ***amiable.

Behold, my delight is in thy commandments, O' quicken me in thy

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righteousness.

Vav *Vav vav also vau or waw (vāv, vōv)n.1. The sixth letter of the Hebrew alphabet.[Hebrew ww, hook]

Let thy loving mercies come unto me, O' Lord, and thy saving health according to thy word. That I may give answers unto my blasphemers, for my trust in thy word.

O' take not the word of truth utterly out of my mouth, for my hope is in thy judgments.

So shall I always keep thy law, yee for ever and ever.

And I will walk at liberty, for I seek thy commandments.

I will speak of thy testimonies even before kings, and will not be ashamed.

My delight shall be in thy commandments, which I love.

My hands also will I lift up unto thy commandments which I love, and *my talking shall be of thy statutes,

Zain zaAyin (zāAyon)n.1. The seventh letter of the Hebrew alphabet.
 [Hebrew from Aramaic]

O' think upon thy servant as concerning thy word, wherein thou hast caused me to put my trust. For it is my comfort in my trouble, yee thy word quickeneth me.

The proud have me greatly in *derision, yet shrink not I from thy law.

I remembered thy everlasting judgments, O' Lord I am comforted.

I am horribly afraid for the ungodly, that forsake the law.

Thy statutes are my songs in the house of my pilgrimage.

I think upon thy name, O' Lord, in the night season, and keep thy law.

It is mine own, for I keep thy commandments.

Heth The eighth letter of the Hebrew alphabet

Thou art my portion, O' Lord, I am purposed to keep thy law. I make mine humble petition in thy presence with my whole heart, O' be merciful unto me according unto thy word. I call mine own ways to remembrance, and turn my feet unto thy testimonies.

I make haste, and prolonged not the time, to keep thy commandments.

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The congregations of the ungodly have robbed me, but I forget not thy law.
 At midnight stand I up, to give thanks unto thee, for the judgements of thy
 righteous.

I am a companion of all them that fear thee, and keep thy * commandments.
 The earth, O' Lord, is full of thy mercy. O' teach me thy statutes.

The The ninth letter in the Hebrew alphabet.

O' Lord, thou hast dealt friendly with thy servant, according unto thy word.
 O' learn me thy *kindness, nurture and knowledge, for I believe thy
 commandments.

Before I was troubled, I went wrong, but now I keep thy word Thou art good
 and friendly, O' teach me thy statutes.

The proud *imagine lies upon me, but I keep thy *commandments with my
 whole heart.

It is good for me that I have been in trouble, that I may learn thy statutes.

The law of thy mouth is dearer unto me, than thousands of gold and silver.

Yod yodh (yDd, yôd)n.1. The tenth letter of the Hebrew alphabet. [Hebrew
 yôd from y;d, hand]

Thy hands have made me and fashioned me, O' give me understanding, that I
 may learn thy commandments. They that fear thee, will be glad when they see
 me, because I have put my trust in thy word. I know, O' Lord, that thy
 judgments are right, and that thou of very faithfulness hast caused me to be
 troubled.

O' let thy merciful kindness be my comfort, according to thy promises unto
 thy servant. O' let thy loving mercies come unto me, that I may live, for thy law
 is my delight.

Let the proud be confounded, which handle me so falsely.*

But let such as fear thee, and know thy testimonies, be turned unto me.

O' let my heart be undefiled in thy statutes that I may not be ashamed.

Caph The eleventh letter of the Hebrew alphabet, kap; hand.

My soul longeth for thy saving health, for my trust is in thy word.

Mine eyes *long for thy word, saying: O' when wilt thou comfort me?

From the Hebrew David means "beloved"

For I am become like a bottle in the smoke, yet do I not forget thy statutes.

How many are the days of thy servant? When wilt thou be avenged of mine adversaries? The proud have digged pits for me, which are not after thy law. All thy commandments are true, they persecute me falsely, O' be thou my help. They have almost made an end of me upon earth, but I forsook not thy commandments. O' quicken me after thy lovingkindness, and so shall I keep the testimonies of thy mouth.

Lamed The twelfth letter of the Hebrew alphabet.

O' Lord, thy word endureth forever in heaven.

Thy *truth also remaineth from one generation to another: thou hast layed the foundation of the earth, and it abideth. They continue this day according to thine ordinance, for **all things serve thee.

If my delight were not in thy law, I should perished in my trouble.

I will never forget thy commandments, for with them thou quickenest me.

I am thine, Oh help me, for the sake of thy commandments.

The ungodly lay wait for me to destroy me, but I consider thy testimonies.

I see that all things come to an end, but thy commandment is exceeding broad.

Mem mem (mim)n.1. The 13th letter of the Hebrew alphabet.

O' what love have I unto thy law? all the day long is *my talking of it.

Thou through thy commandment hast made me wiser than mine enemies, for it is ever by me. Yee I am wiser than the aged, for I keep thy commandments.

I refrain my feet from every evil way, that I might keep thy words.

I think not from thy judgments, for thou teachest me.

O' how sweet are thy words **unto my throat.

Yee, more than honey to my mouth.

Through thy commandments I get understanding, therefore I hate all false ways.

Nun The 14th letter of the Hebrew alphabet pronounced "noon"

Thy word is a *lantern unto my feet and a light unto my paths.

I have sworn and am steadfastly purposed, to keep thy the judgements of thy righteousness.

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I am troubled above measure, quicken me, O Lord, according unto thy word.
Let the freewill offerings of my mouth please thee, O' Lord, and teach me thy judgments.

The ungodly have laid a snare for me, but yet swerve not I from thy commandments.

Thy testimonies have I claimed as my heritage for ever: and why? they are the very joy of my heart.

Samech The 15th letter of the Hebrew alphabet pronounced "Sa-mek"

*I hate the ungodly, but thy law do I love.

Thou art my defense and my shield, my trust is in thy word.

Away from me ye wicked, I will keep the commandments of my God.

O' stablish me according unto thy word, that I may live, and let me not be disappointed of my hope. Hold thou me up, and I shall be safe: yee I shall ever be **talking of thy statutes.

Thou treadest down all them that *depart from thy statutes, for they imagine deceit. Thou puttest away all the ungodly of the earth like *dross, therefore I love thy testimonies.

My flesh trembleth for fear of thee, and I am afraid of thy judgments.

Ain The 16th letter in the Hebrew alphabet, RN

I deal with the thing that is lawful and right, O' give me not over to mine oppressors. Be thou *surety for thy servant to do good, that the proud do me no wrong.

Mine eyes are wasted away with the looking for thy health, and for the word of thy righteousness. O' deal with thy servant according unto thy *loving mercy, and teach me thy statutes.

I am thy servant, O' grant me understanding, that I may know thy testimonies.

It is time for thee (O' Lord) to lay to thy hand, for they have destroyed thy law.

For I love thy commandments above gold and precious stone.

Therefore hold I straight all thy commandments, and all false ways I utterly abhor.

Phe (Pe, Fe) The 17th letter of the Hebrew alphabet. RN

The Psalmes of David
From the Hebrew David means “beloved”

Thy testimonies are wonderful, therefore doth my soul keep them.
 When thy word goeth forth, it giveth light and understanding, even unto babes.
 I open my mouth and draw in my breath, for I desire thy commandments.
 O' thou look upon me, and be merciful, as thou usest to do unto those that love thy name. Order my goings after thy word that no wickedness reign in me.
 O' deliver me from the wrongeous dealings of men, and so shall I keep thy commandments.
 Show the light of thy countenance unto thy servant, and learn me thy statutes.
 Mine eyes gush out with water, because men keep not thy law.

Zade The 18th letter in the Hebrew alphabet.

Righteous art thou, O' Lord, and true is thy judgments.
 The testimonies that thou hast commanded are exceeding, righteous and true.
 My zeal hath even consumed me, because mine enemies have forgotten thy words.
 Thy word is tried to the uttermost, and thy servant loveth it.
 I am small and of no reputation, yet do I not forget thy commandments.
 Thy righteousness is an everlasting righteousness, and thy law is true.
 Trouble and heaviness have taken hold upon me, yet is my delight in thy commandments. The righteousness of thy testimonies is everlasting, O' give me understanding, and I shall live.

Koph The 19th letter of the Hebrew alphabet. (kuph, kuf)

I call with my whole heart, hear me, O' Lord, I will keep thy statutes.
 Yee even upon thee do I call, help me, and I shall keep thy testimonies.
 Early in the morning do I cry unto thee, for thy word is my trust.
 Mine eyes prevent the nightwatches, that I might be *occupied in thy words.
 Hear my voice, O' Lord, according unto thy lovingkindness, quicken me according as thou art *wont.
 They draw nigh that of malice persecute me, and are far from thy law.
 Be thou nye at hand also, O' Lord, for thy promises are faithful.
 As concerning thy testimonies, I have known ever since the beginning, that thou hast grounded them for ever.

The Psalmes of David
From the Hebrew David means "beloved"

Res (Resh) 20th letter of the Hebrew alphabet, From the Hebrew word rosh; "roshe" meaning to shake.

O' consider mine adversary, and deliver me, for I do not forget thy law.
 Maintain thou my cause and defend me, quicken me according unto thy word.
 Health is far from the ungodly, for they regard not thy statutes.
 Great is thy mercies, O' Lord, quicken me as thou art *wont.
 Many there are that trouble me, and persecute me, yet do I not swerve from
 thy testimonies. I grieveth me, when I see, that the transgressors keep not thy
 law.
 Consider, O' Lord, how I love thy commandments, O' quicken me with thy
 lovingkindness.
 Thy word is true from everlasting, all the judgments of thy righteousness
 endure for evermore.

Sin 21st letter of the Hebrew alphabet shin (tooth) From the Hebrew sharp,
 sharpen, teach diligently

Princes have persecuted me without a cause, but my heart standeth in awe of
 thy words. I am as glad at thy word, as one that findeth great spoils.
 As for lies, I hate and abhor them, but thy law do I love.
 Seven times a day do I praise thee, because of thy righteous judgments.
 Great is the peace that they have which love thy law, and they are not
 offended at all. Lord, I look for thy saving health, and do after thy
 commandments.
 My soul keepeth thy testimonies, and loveth them exceedingly.
 I keep thy commandments and testimonies, for all my ways are before thee.

Thau tav also taw (täf, tôf)n.1. The 23rd letter of the Hebrew alphabet. [
 Hebrew tw, mark, cross]

Let my complaint come before thee, O' Lord, give me understanding,
 according unto thy word.
 O' let my supplication come before thee, deliver me according to thy promise.
 My lips shall speak of thy praise, seeing thou hast taught me thy statutes.
 Yee my tongue shall sing of thy word, for all thy commandments are right.
 Let thine hand help me, for I have chosen thy commandments.

From the Hebrew David means "beloved"

I have longed for thy saving health, O' Lord, and in thy law is my delight.
O' let my soul live and praise thee, that thy judgments may help me.

I go astray, like a sheep that is lost: O' seek thy servant, for I do not forget thy commandments.

**unfained heart (NOT pretending obligated/or unwilling)*

**I will exercise myself in thy commandments; kjv and other bibles of man = "meditate" in thy precepts. which means to plan or consider "in" the mind, this is imperfect, for it can give rise to "the power of the mind; delusions" also see vain imaginings. Whereas the truth can not deceive. RN*

** The way of the truth is the life that is ordered after the word of truth which is contained in the Scripture. Therin sayeth David that he hath walked: and not in fained (pretended) traditions and wholly imagined by himself, or by any mortal man. In the same signification useth Peter this word. 2 Peter 2. And there shall be false teachers by which the way of the truth shall be evil spoken of. MN*

***KJV and other bibles of man = put me not to shame. Which is exactly where such "manipulation" of the word leads; confounded and ashamed. RN*

He desireth to have an other understanding than that which is taught by men, which are ignorant of God and his will, power, mercy and anger: yee, though it were never so well instructed and taught yet would never understand of it self without the spirit of God, that God is merciful and righteous and forgiveth sins freely without any deservings. MN ** KJV and other bibles of man = who is devoted to thy fear. RN *amiable = Friendly and agreeable in disposition; good-natured and likable. and *my talking shall be of thy statutes, kjv and other bibles of man = I will meditate in thy statutes. see above meditations. *derision = contemptuous ridicule. *kfv = Horror hath taken hold upon me because of the wicked that forsake thy law. RN kjv has "precepts". 1. The object of perception. 2. A "mental" impression of something perceived by the senses, viewed as the basic component in the formation of concepts; [From Latin perceptum,] of course ~!*

*Precepts are ungodly ways of mens "thinking" that lead to false religious doctrine and dogma.. RN *kindness :*(kfv= good judgment) KJV = *precepts; see above Their heart is as fat as *brawne, but my delight is in thy law. Brawne = the meat of a boor, pig, see boorish as in acting like a boor. KJV used grease. RN *but I will meditate in thy precepts. This entire sentence is again is added to the word in the kjv: RN *long (kfv = fail) KJV = *faithfulness, and leaves out "foundation" . See plainly that the foundation of the earth is Gods truth. All that is hurtful to mankind, is a result of straying from his truth. RN KJV =*

***are thy servants. Note "all things", and know that God can turn any wickedness to his own good pleasure. RN**unto my throat.(This is the speaking out of Gods word. RN)*

**KJV = it is my meditation all the day. What does your heart tell you? Where can this prodding you to meditate lead...imaginings ? see that "talking of it" spreads the word. RN **KJV = taste! Throat here signifieth the swallowing of the true word of God, rather than swallowing false teachings of men. RN *lantern *The word of God is called a lantern and light, because without it, all that there is, is darkness: and because that he which follow it cannot fall to any error. MN I apply mine heart to fulfill thy statutes away, even unto the end. KJV = perform. As if not knowing the fulfilling of Gods statutes, we can simply*

*"perform", even making performances. RN *My soul is always in my hand, yet do I not forget thy law. To have his soul in his hand, is to be appointed and ready to offer his life to*

From the Hebrew David means "beloved"

*danger, as yee have in Job 13, where it is expounded more at large. MN *depart (KJV = err) *MARK THIS KJV = I hate vain thoughts. **Again; the nonactive KJV = will have respect unto thy statute continually. ***dross = waste product, especially an oxide, formed on the surface during the process firing of molten metal. From the Hebrew: to turn away, to move back, . RN *loving mercy, *kiv leaves out this word "loving".RN *surety = a condition where one is free from doubt, an undertaking to fulfill a covenant / testament ;in this case, security against damage, loss, or injury, From the Hebrew : to know, confess, to absolutely be proven up, without a doubt. RN *wont according to what your used to, in this case, Gods "wont" will , RN*

[Chpt 120] The song of the stairs

When I am in trouble, I call upon the Lord, and he answereth me.
 Deliver my soul, O' Lord, from lying lips, and from a deceitful tongue.
 What reward shall be given or done unto thee, thou false tongue?
 Even mighty and sharp arrows, with hot burning coals.

Wo is me, that my banishment endureth so long: I dwell in the tabernacles of the sorrowful. My soul hath long dwelt among them, that be enemies unto peace. I labored for peace, but when I spake thereof, they made them to battle.

[Chpt 121] The song of the stairs.

I lift up mine eyes unto the hills, from whence cometh my help.
 My help cometh even from the Lord which made heaven and earth.
 He will not suffer thy foot to be moved, and he that keepeth thee, sleepeth not.
 Behold, he that keepeth Israel, doth neither slumber nor sleep.
 The Lord himself is thy keeper, the Lord is thy defense upon thy right hand.
 So that the sun shall not burn thee by the day, neither the moon by night.
 The Lord preserveth thee from all evil, yee it is the Lord that keepeth thy soul.
 The Lord preserveth thy going out and thy coming in, from this time forth, and for evermore.

[Chpt 122] The song of the stairs.

I was glad when they said unto me: We will go in to the house of the Lord.
 Our feet shall stand in thy gates, O' Jerusalem.

The Psalmes of David
From the Hebrew David means “beloved”

Jerusalem is builded as a city, that is at unity in itself.

For there the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.

For there is the seat of judgment, even the seat of the house of David.

O' pray for the peace of Jerusalem, they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For my brethren and companions sakes, I will wish thee prosperity.

Peace be within thee. This entire line is added in the KJV. RN

Yee because of the house of the Lord our God, I will seek to do thee good.

[Chpt 123] The song of the stairs.

Unto thee lift I up mine *eyes, thou that dwellest in the heavens. Behold, even as the eyes of servants look unto the hands of their masters: and as the eyes of a maiden unto the hands of her mastress, even so our eyes wait upon the Lord our God, until he have mercy upon us.

Have mercy upon us, O' Lord, have mercy upon us, for we are utterly defiled.

Our soul is filled with scornful reproof of the wealthy, and with the despitefulness of the proud.

** By eye do the Hebrews almost continually understand the heart and mind as before in Psa 121 and in many other places. MN*

[Chpt 124] The song of the stairs.

If it the Lord had not been of our side (now may Israel say) If the Lord had not been of our side, when men rose up against us. They had swallowed us up quick, when they were so wrathfully displeased at us.

Yee the waters had drowned us, that the stream had gone over our soul.

The deep waters of the proud had gone even unto our soul.

But praised be the Lord, which hath not given us over for a prey unto their teeth.

Our soul is escaped, as a bird out of the snare of the fowler, the snare is broken and we are delivered. Our help standeth in the name of the Lord, which hath made heaven and earth.

[Chpt 125] The song of the stairs.

They that trust in the Lord, are even as the *mount Sion, which may not be

The Psalmes of David
From the Hebrew David means “beloved”

removed, but standeth fast for ever.

The hills stand about Jerusalem, even so standeth the Lord round about his people, from this time forth for evermore.

That the rod of the ungodly come not into the lot of the righteous, least the righteous put their hand unto wickedness.

Do well, O' Lord, unto those that be good and true of heart.

As for such as turn back unto their own wickedness, the Lord shall lead them forth with the evil doers: but peace be upon Israel.

**Note: They that trust in the Lord, are even as the mount Sion ...even as it is today RN*

[Chpt 126] The song of the stairs.

When the Lord turneth again the captivity of Sion, then shall we be like unto them that dream.

Then shall our mouth be filled with laughter, and our tongue with joy.

Then shall it be said among the Heathen: The Lord hath done great things for them. Yee the Lord hath done great things for us already, whereof we rejoice.

Turn our captivity, O' Lord, as the rivers in the south.

They that sow in tears, shall reap in joy.

He that now goeth in his way weeping and beareth good seed, shall come again with joy, and bring his sheaves with him.

[Chpt 127] The song of the stairs.

Except the Lord build the house, the labor is but lost that build it.

Except the Lord keep the city, the watchman waketh but in vain.

It is but lost labor that yee rise up early, and take no rest, but eat the bread of carefulness: for look to whom it pleaseth him, he giveth it in sleep.

Lo, children and the fruit of the womb are an heritage and gift, that cometh of the Lord: Like as arrows in the hand of a giant, even so are the young children.

Happy is the man, that hath his quiver full of them: they shall not be ashamed, when they speak with their enemies in the gate.

[Chpt 128] The song of the stairs.

Blessed are all they that fear the Lord, and walk in his ways.

For thou shalt eat the labor of thine own hands: O' well is thee, happy art thou.

Thy wife shall be as the fruitful vine upon the walls thy house.

From the Hebrew David means "beloved"

Thy children like the Olive branches, round about thy table.

Lo, thus shall the man be blessed, that feareth the Lord.

The Lord shall so bless thee out of Sion, that thou shalt see Jerusalem in prosperity all thy life long.

Yee, that thou shalt see thy childrens children, and peace upon Israel.

[Chpt 129] The song of the stairs.

Many a time have they fought against me from my youth up, (may Israel now say.)

Yee, many a time have they fought against me from my youth up, but they have not overcome me. The plowers plowed upon my back, and made long furrows.

But the righteous Lord hath hewn the yoke of the ungodly in pieces.

Let them be confounded and turned backward, as many as have evil will at *Sion.

Let them be even as the hay upon the house tops, which withereth afore it be plucked up. Whereof the mower filleth not his hand, neither he that bindeth up the sheaves, his bosom.

So that they which go by, say not so much as: the Lord prosper you, we wish you good luck in the name of the Lord.

*MARK THIS * Sion in the scripture signifieth the whole congregation of God, and every faithful sort, that hath his whole intent, affection and desire toward God. MN*

[Chpt 130] The song of the stairs.

Out of the deep call I unto thee, O' Lord, Lord, hear my voice.

Oh let thine ears consider well the voice of my complaint.

If thou, Lord wilt be extreme to mark what is done amiss,

Oh Lord who may abide it?

But there is mercy with thee, that thou mayest be feared.

I look for the Lord, my soul doth wait for him, and in his word is my trust.

My soul doth patiently abide the Lord, from the one morning to the other.

Let Israel trust in the Lord, for with the Lord there is mercy and plenteous redemption.

And he shall redeem Israel from all his sins.

[Chpt 131] The song of the stairs.

The Psalmes of David
From the Hebrew David means "beloved"

Lord, I a not high minded, I have no proud looks.
 I do not exercise myself in great matters, which are too high for me.
 But I refrain my soul and keep it low, like as a child that is weaned from his mother: Yee my soul is even as a weaned child.
 Let Israel trust in the Lord, from this time forth for evermore.
 [Chpt 132] The song of the stairs.

Lord, remember David and all his trouble.
 How he swore unto the Lord, and vowed a vow unto the almighty one of Jacob: I will not come within the tabernacle of my house, nor climb up in my bed. I will not suffer mine eyes to sleep, nor mine eyelids to slumber.
 Until I find out a place for the Lord, an habitation for the mighty one of Jacob.
 Lo, we heard of the same at *Ephrata, and found it in the wood.
 We will go into his tabernacle, and fall down before his footstool.
 Arise, O' Lord, into thy *resting place, thou and the ark of thy strength.
 Let thy Priests be clothed with righteousness, and let thy saints rejoyce.
 For thy servant Davids sake *turn not away the presence of thine anointed.
 The Lord hath made an faithful oath unto David, and he will not shrink from it: Of the fruit of the body shall I set upon thy seat.
 If thy children will keep my covenant, and my testimony that I shall learn them: their children also shall sit upon thy seat for evermore.
 For the Lord hath chosen Sion, to be an habitation for himself hath he chosen her.

This shall be my rest, here will I dwell, for I have a delight therin.
 I will bless her vitals with increase, and will satisfy her poor with bread.
 I will deck her Priests with health, and her saints shall rejoyce and be glad.
 There shall I make the horn of David to flourish, I have ordained a lantern for mine anointed.

As for his enemies, I shall clothe them with shame, but upon himself shall his crown flourish.

**Ephrath or Ephratah = "ash-heap: place of fruitfulness"*

**His resting place was the mercy seat, as before in the Psalme 49. MN*

**Turn not away the presence, that is, forsake not or disdain not the presence of thine anointed. MN*

[Chpt 133] The song of the stairs of David.

From the Hebrew David means “beloved”

Behold, how good and joyful a thing it is, brethren to dwell together in unity.
It is like the precious ointment upon the head, that ran down unto the beard:
and went down to the skirts of his clothing.

Like as the dew of *Hermon, which fell upon the hill of Sion.
For there the Lord promised his blessing, and life forevermore.

**Hermon = "a sanctuary" RN*

[Chpt 134] The song of the stairs .

Behold, O' praise the Lord, all ye servants of the Lord, yee that by night stand
in the house of the Lord.

Lift up your hands in the Sanctuary, and praise the Lord.
The Lord that made heaven and earth bless thee out of Sion.

[Chpt 135] Praise the everlasting.

Praise the name of the Lord. praise it O' ye servants of the Lord.
Ye that stand in the house of the Lord, in the courts of the house of our God.
O' praise the Lord, for the Lord is gracious: O' sing praises unto his name, for
it is lovely. For why ? the Lord hath chosen Jacob unto himself, and Israel for
his own possession.

For I know that the Lord is great, and that our Lord is above all gods.

Whatsoever the Lord pleaseth that doth he in heaven and in earth, in the sea,
and in all deep places. He bringeth forth the clouds from the ends of the world,
he turneth lightings unto rain, bringing the winds out of their treasuries.

Which smote the firstborn of Egypt, both of man and of beast. He hath sent
tokens and wonders into the midst of thee, O' thou land of Egypt, upon Pharaoh
and all his servants.

Which smote diverse nations, and slew mighty kings.

Sehon King of the Amorites, Og King of Bashan, and all the Kingdoms of
Canaan. And gave their land for an heritage, for an heritage unto Israel his
people.

Thy name, O' Lord, endureth for ever, so doth thy memorial, O' Lord, from
one generation to another.

For the Lord will avenge his people, and be gracious unto his servants.

As for the images of the Heathen, they are but silver and gold, the work of
mens hands.

They have mouths, and speak not: eyes have they, but see not.

The Psalmes of David
From the Hebrew David means “beloved”

They have ears, and yet they hear not, neither is there any breath in their mouths.

They that make them, are like unto them, and so are all they that put their trust in them.

Praise the Lord, ye house of Israel, praise the Lord ye house of Aaron.

Praise the Lord, ye house of Levi, ye that fear the Lord, praise the Lord.

Praise be the Lord out of Sion, which dwelleth at Jerusalem.

Praise the everlasting.

[Chpt 136] O' give thanks unto the Lord, for he is gracious, and his mercy endureth forever.

O' give thanks unto the God of all gods, for his mercy endureth forever.

O' thank the Lord of all lords, for his mercy endureth forever.

Which only doeth great wonders, for his mercy endureth forever.

Which by his wisdom made the heavens, for his mercy endureth forever.

Which layed out the earth above the waters, for his mercy endureth forever.

Which hath made great lights, for his mercy endureth for ever.

The sun to rule the day, for his mercy endureth for ever.

The moon and stars to govern the night, for his mercy endureth forever.

Which smote Egypt with their firstborn, for his mercy endureth forever.

And brought out Israel from among them, for his mercy endureth forever.

With a mighty hand and stretched out arm, for his mercy endureth forever.

Which divided the reed sea into parts, for his mercy endureth forever.

And made Israel to go through the midst of it, for his mercy endureth forever:

But as for Pharaoh and his host, in the he over throw them in the reed sea, for his mercy endureth forever.

Which led his people through the wilderness, for his mercy endureth forever.

Which smote great kings, for his mercy endureth forever.

Yee, and slew mighty Kings, for his mercy endureth forever.

Sehon King of the Amorites, for his mercy endureth forever.

And Og the King of Bashan, for his mercy endureth forever.

And gave away their land for an heritage, for his mercy endureth forever.

Even for an heritage unto Israel his servant, for his mercy endureth forever.

Which remembereth us, when we are in trouble, for his mercy endureth forever.

Which giveth food unto all flesh, for his mercy endureth forever.

O' give thanks unto the God of heaven, for his mercy endureth forever.

From the Hebrew David means “beloved”

[Chpt 137] By the waters of Babylon we sat down and weeped, when we remembered Sion.

As for our harps, we hanged them upon the trees, that are therin. Then they that led us away captive, required of us a song and melody in our heaviness: sing us one of the songs of Sion. How shall we sing the Lords song in a strange land?

If I forget thee, O' Jerusalem, let my right hand be forgotten. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem in my mirth.

Remember the children of Edom, O' Lord, in the day of Jerusalem, how they said: down with it, down with it: even to the ground.

O' daughter of Babylon, thou shalt he be, that rewardeth thee as thou hast served us. Blessed shall he be, that taketh thy children, and throweth them against the stones.

[Chpt 138] I will give thanks to thee, O' Lord, with my whole heart, even before the Gods, will I sing praises unto thee.

I will worship toward thy holy temple, and praise thy name, because of thy lovingkindness and truth, for thou hast magnified thy word, according unto thy great name.

When I call upon thee, thou hearest me, and endwest my soul with much strength.

All the Kings of the earth shall praise thee, O' Lord, when they hear the words of thy mouth. Yee, they shall sing in the ways of the Lord, for great is the glory of the Lord.

For though the Lord be high, yet hath he respect unto the lowly, as for the proud, he beholdeth them afar off.

Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furriousness of mine enemies, and thy right hand shall save me.

The Lord shall make good for me, yee thy mercy, O' Lord, endureth forever: despise not then the works of thine own hands.

[Chpt 139] To the chaunter, a Psalme of David.

O' Lord, thou searchest me out, and knowest me.

Thou knowest my down sitting and mine uprising, thou understandest my thoughts afar off. Thou art about my path and about my bed, and spiest out all my ways.

The Psalmes of David
From the Hebrew David means “beloved”

For lo, there is not a word in my tongue, but thou, O' Lord, knowest it altogether.

Thou hast fashioned me behind and before, and laid thine hand upon me.

Such knowledge is too wonderful and excellent for me, I cannot attain unto it.

Whither shall I go then from thy spirit? or, whither shall I go then from thy presence? If I climb up into heaven, thou art there: if I go down to hell, thou art there also.

If I take the wings of the morning, and remain in the uttermost part of the sea:

Even there also shall thy hand lead me, and thy right hand shall hold me.

If I say: peradventure the darkness shall cover me, then shall my night shall be turned to day. Yee the darkness is no darkness with thee, but the night is as clear as the day, the darkness and the light are both alike.

For my reins are thine, thou hast covered me in my mothers womb.

I will give thanks unto thee, for I am wonderfully made: marvelous are thy works, and that my soul knoweth right well. My bones are not hid from thee, though I be made secretly, and fashioned beneath the earth.

Thine eyes see my unperfectness, they stand all written in thy book: my days were fashioned, when as yet there was not one of them.

How dear are thy counsels unto me, O' God? O' how great is the sum of them.

If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

Wilt thou not slay the wicked (O' God)that the bloodthirsty might depart from me? For they speak unright of thee, thine *enemies exalt themselves presumptuously.

I hate them, O' Lord, that hate thee: and I may not away with those that rise up against thee? Yee I hate them right sore, therefore are they mine enemies.

Try me, O' God, and seek the ground of mine heart: prove me, and examine my thoughts.

Look well if there be any way of wickedness in me, and lead me in the way everlasting.

**enemies exalt themselves presumptuously. *KJV = take thy name in vain. RN*

[Chpt 140] To the chaunter, a Psalm of David.

Deliver me, O' Lord, from the evil men, Oh preserve me from the wicked men.

Which imagine mischief in their hearts, and stir up strife all the day long.

They sharpen their tongues like a serpent: adders poison is under their lips.

The Psalmes of David
From the Hebrew David means “beloved”

Selah.

Keep me, O' Lord, from the hand of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings. The proud have layed a snare for me, and spread a net with cords, yee and set traps in my way. Selah.

But my saying is unto the Lord: Thou art my God, hear the voice of my prayer, O' Lord. O' Lord God, thou strength of my health, thou hast covered my head in the day of battle.

Let not the ungodly have his desire, O' Lord, let them have not his purpose, lest they be too proud. Selah.

Let the mischief of their own lips fall on the head of them, that compass me about. Let hot burning coals fall upon them, let them be cast into the fire, and into the pits that they never rise up again.

A man full of words shall not prosper upon the earth: a malicious and wicked person shall be hunted away, and destroyed. Sure I am, that the Lord will avenge the poor, and maintain the cause of the helpless.

The righteous also shall give thanks unto thy name, and the just shall continue in thy sight.

[Chpt 141] A Psalm of David.

Lord, I call upon thee: haste thee unto me, and consider my voice, when I cry unto thee. Let my prayer be set forth in thy sight as the incense, and let the lifting up of my hands be an evening sacrifice.

Set a watch, O' Lord, before my mouth, yee a watch at the door of my lips.

O' let not my heart be inclined to any evil thing, to be minded as the ungodly or wicked men, least I eat of things that please them.

Let the righteous rather smite me friendly, and reprove me: so I will take it as though he had poured oil on my head: it shall not hurt my head, yee I will pray yet for their wickedness.

Their judges stumble at the stone, yet hear they my words, that they be joyful.

Our bones lye scattered before the pit, like as when one graveth and diggeth up the ground.

But mine eyes look unto thee, O' Lord God: in thee is my trust, Oh cast not out my soul. Keep me from the snare which they have laid for me, and from the traps of the wicked doers.

Let the ungodly fall into their own nets together, until I be gone by them.

[Chpt 142] The Instruction of David, a prayer when he was in the *cave.

The Psalmes of David
From the Hebrew David means “beloved”

I cry unto the Lord with my voice, yee even unto the Lord do I make my supplication. I poured out my complaint before him, and show him my trouble.

When my spirit is in heaviness, for thou knowest my path: thy way wherein I walk have they privily laid a snare for me.

I looked on my right hand, and see, there was no man that would know me.

I have no place to flee unto, no man careth for my soul.

Therefore do I cry unto thee, O' Lord, and say: Thou art my hope and my portion in the *land of the living.

Consider my complaint, for I am brought very low.

O' deliver me from my persecutors, for they are too strong for me.

Bring my soul out of prison, that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous restore unto my company.

**cave = to be naked, to be exposed, be bared, be laid bare. RN*

**land of the living: Here it is manifest, the land of the living signifieth the estate of the saints and Christians, which yet remain in this life as above in Psalmes 27. MN*

[Chpt 143] A Psalm of David.

Hear my prayer, O' Lord, consider my desire: answer me for thy truth and righteousness sake.

And enter not into judgment with thy servant, for in thy sight shall no man living be justified.

For the enemy hath persecuted my soul, he smitten my life down to the ground, he layed me in darkness, as the dead men of the world.

Therefore is my spirit vexed within me, and my heart within me is desolate.

Yet do I remember the times past, I *muse upon on all thy works, Yee I exercise myself in the works of thy hands.

I stretch forth my hands unto thee, my soul cryeth unto to thee out of the thirsty land. Selah.

Hear me, O' Lord, and that soon, for my spirit waxes faint: hide not thy face from me, lest I be like unto them that go down into the grave.

O' let me to hear thy lovingkindness by times in the morning, for in thee is my trust: show me the way that I should walk in, for I lift up my soul unto thee.

Deliver me, O' Lord, from mine enemies, for I resort unto thee.

Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving spirit lead me forth unto the land of righteousness.

Quicken me, O' Lord, for thy names sake, and for thy righteousness sake bring

The Psalmes of David
From the Hebrew David means “beloved”

my soul out of trouble.

And of thy goodness scatter mine enemies abroad, and destroy all them that vex my soul, for I am thy servant.

**Muse means to consider at length RN*

[Chpt 144] Blessed be the Lord my refuge, which teacheth my hands to war, and my fingers to fight. My hope and my castle, my defense and my deliverer, my shield in whom I trust, which governeth the people that is under me. KJV = subdueth my people under me.

Lord, what is man, that thou hast such respect unto him? Or the son of man, that thou so regardest him? Man is like a thing of naught, his time passeth away like a shadow.

Bow thy heavens, O' Lord, and come down, touch the mountains, that they may smoke withal. Send forth lightning, and scatter them, shoot out thine arrows, and consume them. Send down thine hand from above, deliver me, and take me out of the great waters, from the hand of strange children. Whose mouth talketh of vanity, and their right hand is a right hand of falsehood.

That I may sing a new song unto thee, O' God, and sing praises unto thee upon a ten stringed lute. Thou that givest victory unto Kings, and hast delivered David thy servant from the peril of the sword.

Save me, and deliver me from the hand of strange children, whose mouth talketh vanity, and their right hand is a right hand of falsehood.

That our sons may grow up as the young plants, and that our daughters may be as the polished cornerstones of the temple. That our garners may be full and plenteous with all manner of store: that our sheep may bring forth thousands and hundredth thousands in our villages. That our oxen may be strong to labor, that there be no mischance, no decay, and no complaining in the streets.

Happy are the people that be in such a case: yee blessed are the people, which have the Lord for their God.

[Chpt 145] A praise of David.

I will magnify thee, O' God my King, I will praise thy name forever and ever. Every day will I give thanks unto thee, and praise thy name forever and ever.

Great is the Lord, and marvelous worthy to be praised, there is no end to his greatness. One generation shall praise thy works unto another, and declare thy power.

The Psalmes of David
From the Hebrew David means “beloved”

As for me I will be talking of thy worship, thy glory, thy praise, and wondrous works. So that men shall speak of the might of thy marvelous acts, and tell of thy greatness. The memorial of thy abundant kindness shall be showed, and men shall sing of thy righteousness.

The Lord is gracious and merciful, long suffering and of great goodness.

The Lord is loving unto every man, and his mercy is over all his works.

All thy works praise thee, O' Lord, and thy saints give thanks unto thee.

They show the glory of thy kingdom, and talk of thy power.

That thy power, thy glory and mightiness of thy Kingdom might be shown unto men. Thy kingdom is an everlasting Kingdom, and thy dominion endureth throughout all ages.

The Lord upholdeth all such as should fall, and lifteth up all those that be down.

The eyes of all wait upon thee, and thou givest them their meat in due season.

Thou openest thine hand, and fillest all things living with plenteousness.

The Lord is righteous in all his ways, and holy in all his works.

The Lord is nigh unto them that call upon him, yee all such as call upon him faithfully. He will fulfill the desire of them that fear him, he heareth their cry, and helpeth them. The Lord preserveth all them that love him, but scattereth abroad all the ungodly.

My mouth shall speak the praise of the Lord, and let all flesh give thanks unto his holy name for ever and ever.

Praise the everlasting.

[Chpt 146] Praise the everlasting.

Praise the Lord, O' my soul: while I live will I praise the Lord: yee as long as I have any being, I will sing praises unto my God.

O' put not your trust in Princes, nor in any child of man, for there is no help in them. For when the breath of a man goeth forth, he shall turn again to his earth, and so all his thoughts perish.

Blessed is he that hath the God of Jacob for his help, *and whose hope is in the Lord his God.

Which made heaven and earth, the sea, and all that therein is, which keepeth his promise forever.

Which helpeth them to right that suffer wrong, which feedeth the hungry.

The Lord looseth men out of prison, the Lord giveth sight to the blind.

The Lord helpeth them up that are fallen, the Lord loveth the righteous.

The Psalmes of David
From the Hebrew David means “beloved”

The Lord careth for the strangers, he defendeth the fatherless and widow: as for the way of the ungodly, he turneth it upside down.

The Lord thy God, O' Sion, is King for evermore, and throughout all generations.

Praise the everlasting.

**and whose hope is in the Lord his God. Acts 14 and Rev 14 MN*

[Chpt 147] Praise the everlasting.

Praise ye the Lord, for it is good thing to sing praises unto our God: yee a joyful and pleasant thing is it to be thankful.

The Lord shall build up Jerusalem, and gather together the outcasts of Israel. He healeth the *contrite in heart, and bindeth up their wounds.

He telleth the number of the stars, he calleth them all by their names.

Great is our Lord, and great is his power: his wisdom is infinite.

Here see the power of God is in his wisdom, yet in all things, he is all mighty.

RN

The Lord setteth up the meek, and bringeth the ungodly down to the ground.

O' sing unto the Lord with thanksgiving, sing praise upon the harp unto our God.

Which covereth the heaven with clouds, prepareth rain for the earth, and maketh the *grass to grow upon the mountains. Which giveth food unto the cattle, and feedeth the *young ravens which call upon him.

He hath no pleasure in the strength of an horse, neither delighteth he in any mans legs. But the Lord delight is in them that fear him, and put their trust in his mercy.

Praise the Lord, O' Jerusalem, praise thy God O' Sion.

For he maketh fast the bars of thy gates, and blessed the children within thee.

He maketh peace in thy borders, and filleth thee with the flour of wheat.

He sendeth forth his commandment upon earth, his word runneth swiftly.

He giveth snow like wool, and scattereth the hoarfrost like ashes.

He casteth forth his ice like morsels, who is able to abide his frost?

He sendeth out his word and melteth them, he bloweth with his wind, and the waters flow. He showeth his word unto Jacob, his statutes and his ordinances unto Israel.

The Psalmes of David
From the Hebrew David means "beloved"

He hath not dealt so with all the Heathen, neither have they knowledge of his laws.

Praise the everlasting.

**contrite = whos heart is broken, bruised, by sin or the ungodly of the world Our wounds are healed by God, as he brings us to a repentant heart, and as we are turned away, in our hearts, from the things of the world that do hurt. RN*

**grass to grow upon the mountains. Which giveth food unto the cattle, and feedeth the*

**young ravens which call upon him. Both above are found in Job 38. MN*

[Chpt 148] Praise the everlasting.

Praise the Lord of heaven, praise him in the height.

Praise him all ye angels of his, praise him all his host.

Praise him Sun and Moon, praise him all ye stars and light.

Praise him all ye heavens, and ye waters that be *under the heavens.

Let them praise the name of the Lord, for he commanded and they were made.

He hath made them fast for ever and ever, he hath given them a law which shall not be broken.

Praise the Lord *upon the earth, ye *whalefishes, and all deeps.

Fire and hail, snow and vapors, wind and storm, fulfilling his word.

Mountains and all hills, fruitful trees, and all Cedars.

Beasts and cattle, worms and feathered fowls.

Kings of the earth and all people, Princes and all judges of the world.

Young men and maidens, old men and children: let them praise the name of the Lord, for his name only is excellent, and his praise above heaven and earth.

He exalteth the horn of his people, all his saints shall praise him, the children of Israel, even the people that serveth him.

Praise the everlasting.

*Praise the Lord *upon the earth, ye *whalefishes, and all deeps. KJV = from instead of upon and dragons in place of whalefishes. RN *under (KJV and other "bibles of man" =above)*

[Chpt 149] Praise the everlasting.

O' sing unto the Lord a new song, and let the congregation of saints praise him
 Let Israel rejoice in him that made him, and let the children of Sion be joyful

The Psalmes of David
From the Hebrew David means “beloved”

in their King. Let them praise his name in the dance, let them sing praises unto him with tabretts and harps.

For the Lord hath pleasure in his people, and helpeth the meek hearted.

Let the saints be joyful with glory, let them rejoice in their beds.

Let the praises of God be in their mouth, and sharp swords in their hands.

To be avenged of the Heathen, and to rebuke the people.

To bind their Kings in chains, and their nobles with links of iron.

That they may be avenged of them, as it is written, such honor have all his saints.

Praise the everlasting.

[Chpt 150] Praise ye the everlasting.

O' Praise the Lord in his Sanctuary, praise him in the firmament of his power.

Praise him in his noble acts, praise him in his excellent greatness.

Praise him in the sound of the trumpet, praise him upon the lute and harp.

Praise him in the cymbals and dance, praise him upon the strings and pipes.

Praise him upon the well tuned cymbals, praise him upon the loud cymbals.

Let every thing that hath breath praise the Lord.

Praise ye the Lord.

The end of the Psalter

[Chpt 1] The proverbs of Solomon the son of David King of Israel: To learn wisdom, instruction, understanding, prudence, righteousness, judgment and equity. That the very babes might have wit, and that young men might have knowledge and understanding. By hearing, the wise man shall come by more wisdom: and by experience he shall be more apt to understand a parable, and the interpretation thereof, the words of the wise, and the dark speeches of the same. The fear of the Lord is the beginning of wisdom. But fools despise wisdom and instruction.

My son, hear thy fathers doctrine, and forsake not the law of thy mother: for that shall bring grace unto thy head, and shall be a chain about thy neck. My son, consent not unto sinners, if they entice thee, and say: Come with us, let us lay wait for blood, and lurk privily for the innocent without a cause: Let us swallow them up like the hell, let us swallow them quick and whole, as those that go down into the pit. So we shall find all manner of costly riches, and fill our houses with spoils. Cast in thy lot among us, we shall have all one purse.

My son, walk not thou with them, refrain thy foot from their ways. For their feet run to evil, and are hasty to shed blood. But in vain is the net laid forth before the birds eyes. Yee they themselves lay wait one for anothers blood and one of them would slay another. These are the ways as all such as be covetous, that one would ravish anothers life.

Wisdom crieth without and putteth forth her voice in the streets. She calleth before the congregation in the open gates, and showeth her words throw the city saying: O' ye children how long will ye live childishly? how long will the scorers delight in scorning, and the unwise be enemies unto knowledge? O' turn you unto my correction: lo, I will express my mind unto you, and make you understand my words. Seeing then that I have called, and ye refused it, I have stretched out my hand, and no man regarded it, but all my counsels ye have despised and set my corrections to naught. Therefore shall I also laugh in your destruction, and mock you, when the thing that you fear cometh upon you: even when the thing that ye be afraid of, falleth in suddenly like a storm, and your misery like a tempest: yee when trouble and heaviness come upon you. Then shall they call upon me, but I will not hear: they shall seek me early, but they shall not find me: And that because they hated knowledge, and received not fear of the Lord, but abhorred my counsel, and despised my correction. Therefore shall they eat the fruits of their own way, and be filled with their own counsels: for the turning away of the unwise shall slay them, and the prosperity of fools shall be their own destruction. But who so hearkeneth unto me shall dwell safely, and have enough without any fear of evil.

[Chpt 2] My son, if thou wilt receive my words, and *keep my commandments by thee, that thine ear may hearken unto wisdom, apply thine heart then to understanding. For if thou criest after wisdom, and callest after knowledge: If thou seekest her as after money, and diggest for her as for treasures: then shalt thou understand the fear of the Lord, and find the knowledge of God. For it is the Lord that giveth wisdom, out of his mouth cometh knowledge and understanding. He preserveth the welfare of the righteous, and defendeth them that walk innocently: He keepeth them in the right path, and preserveth the way of his saints. Then shalt thou understand righteousness, judgment and equity, yee and every good path. If wisdom enter into thine heart, and thy soul delight in knowledge: then shall counsel preserve thee, and understanding shall keep thee. That thou mayest be delivered from the evil way, and from the man that speaketh *froward things. From such as leave the high street, and walk in the ways of darkness: Which rejoyce in doing evil, and delight in wicked things: Whose ways are crooked, and their paths *sclanderous. That thou mayest be delivered from the strange woman, and from her that is not thine own: which giveth sweet words, forsaketh the husband of her youth, and fogeth the covenant of her God. For her house is inclineth unto death, and her paths into hell. All they that go unto her, come not again, neither take they hold of the way of life. That thou mayest walk in the *good way, and keep the paths of the righteous. For the just shall dwell in the land, and the *innocent shall remain in it. but the ungodly shall be rooted out of the land, and the wicked doers shall be taken out of it.

**keep (KJV and other bibles of man =hide) *froward means: stubbornly contrary.*

**sclanderous. (appears that middle English had one word for scandal and slanderous.)*

**good way, (KJV and other bibles of man = of good men)*

**innocent (KJV and other bibles of man =perfect)*

[Chpt 3] O' my son, forget not my law, but see that thine heart keep my commandments. For they shall prolong the days and years of thy life, and bring thee peace. Let mercy and faithfulness never go from thee: bind them about thy neck, and write them upon the tables of thine heart. So shalt thou find favor and good understanding in the sight of God and men. Put thy trust in the Lord with all thine heart, and he shall order thy goings. Be not wise in thine own conceit, but fear the Lord, and depart from evil: so shall thy navel be whole, and thy bones strong.

Honor the Lord with thy substance, and with the firstlings of all thine

increase: So shall thy barns be filled with plenteousness, and thy presses shall flow over with new wine. My son, despise not the chastening of the Lord, neither faint when thou are rebuked of him. For whom the Lord loveth he chasteneth: and yet delighteth in him even as a father in his own son. Well is him that findeth wisdom, and obtaineth understanding, for the getting of it is better than any merchandise of silver, and the profit is better than gold. Wisdom is more worth than precious stones, and all the things that thou canst desire, are not to be compared unto her. Upon her right hand is long life, and upon her left hand is riches and honor. Her ways are pleasant ways, and her paths are peaceable. She is a tree of life to them that lay hold upon her, and blessed are they that keep her fast.

With wisdom hath the Lord layed the foundation of the earth, and through understanding hath he stablished the heavens. Through his wisdom the deeps break up, and the clouds drop down of the dew. My son, let not these things depart from thine eyes, but keep my law and my counsel: So it be life unto thy soul, and grace unto thy mouth. Then shalt thou walk safely in thy way, and thy foot shall not stumble. If thou sleepest thou shalt not be afraid, but shall take thy rest and sleep sweetly. Thou needest not be afraid of any sudden fear, neither for the violent rushing of the ungodly, when it cometh. For the Lord shall besiege thee and keep thy foot that thou be not taken. Refuse not to do good unto him that should have it, so long as thine hand is able to do it. Say not unto thy neighbor: Go thy way and come again, tomorrow I will give thee: where as thou hast now to give him. Intend no hurt unto thy neighbor, seeing he hopeth to dwell in rest by thee. Strive not lightly with any man, where as he hath done thee no harm. Follow not a wicked man, and choose none of his ways: for the Lord abhorreth the froward, but his secret is among the righteous. The curse of the Lord is in the house of the ungodly, but he blesseth the dwellings of the righteous. As for the scornful, he shall laugh them to scorn, but he shall give grace unto the lowly. The wise shall have honor in possession, but shame is the promotion that fools shall have.

[Chpt 4] Hear, O' ye children, the fatherly exhortation, and take good heed, that ye may learn wisdom. Yee I shall give you a good *reward, if ye will not forsake my law. For when I my self was my fathers dear son, and tenderly beloved of my mother, he taught me also, saying: Let thine heart receive my words, keep my commandments, and thou shalt live. Get thee wisdom, get thee understanding, forget not the words of my mouth, and shrink not from them. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. The chief point of wisdom is, that thou be willing to obtain wisdom, and before

all thy goods to get understanding. Make much of her and she shall promote thee: Yee if thou embrace her, she shall bring thee unto honor.

She shall make thee a gracious head, and garnish thee with a crown of glory. Hear, my son, and receive my words, that the years of thy life may be many. I will show thee, the way of wisdom, and lead thee in the right paths. So if thou goest therin, the way of wisdom, there shall no *straitness hinder thee: and when thou runnest, thou shalt not fall. Take fast hold of doctrine, let her not go: keep her for she is thy life. Come not in the path of the ungodly, and walk not in the way of the wicked. Eschue it, and go not therin: depart aside, and pass over by it. For they cannot sleep, except they have first done some mischief: neither take they any rest, except they have first done some harm. For they eat the bread of wickedness, and drink the wine of *robbery. The path of the righteous shineth as the light, and is ever brighter and brighter unto the perfect day. But the way of the ungodly is as the darkness, wherein men fall, or they be a war.

My son, *mark my words, and incline thine ear unto my sayings. Let them not depart from thine eyes, keep them even in the midst of thine heart. For they are life unto all those that find them, and health unto all their bodies. Keep thine heart with all diligence, *for there upon hangeth life. Put away from thee a *froward mouth, and let the lips of *slander be far from thee. Let thine eyes behold the thing that is right, and let thine eyelids look straight before thee. Ponder the path of thy feet, so shall all thy ways be sure. Turn not aside, neither to the right hand nor to the left, but withhold thy foot from evil.

**reward, (KJV and other bibles of man =doctrine) *robbery. (KJV and other bibles of man =violence) *straitness: to be brought into "straits" is to be lorded over by the ungodly power rule and spiritual wickedness. Straight before the Lord is to not turn to the left or right, but to keep our eyes straight ahead to the promises of God, plain hearted to his love and his truth.RN *mark my words. here is the "mark" as those marked in the heart are seen of God to love his truth. 2 Thess 2 RN *for there upon hangeth life. KJV and other bibles of man =out of it [are] the issues of life. *froward mouth and *slander (*See in Ch 2)*

[Chpt 5] My son, give heed unto my wisdom, and bow thine ear to my *prudence: that thou mayest regard good counsel, and that thy lips may keep nurture. For the lips of a harlot are a dropping honeycomb, and her throat is softer than oil. But at the last she is as bitter as wormwood, and as sharp as a two edged sword. Her feet go down unto death, and her steps pierce through unto hell. She regardeth not the path of life, so unsteadfast are her ways, that thou canst not know them. Hear me therefore, (O' my son) and depart not from the words of my mouth. Keep thy way far from her, and come not nigh the doors of her house. That thou give not thine honor unto another, and thy years

to the cruel. That other men be not filled with thy goods, and thy labors come not in a strange house. Yee that thou mourn not at the last, (when thou hast spent thy body and goods) and then say: Alas, why hated I nurture? why did my heart despise correction? Wherefore was not I obedient unto the voice of my teachers, and hearken not unto them that informed me? I a come almost into all my misfortune, in the midst of the multitude and congregation. Drink of the water of thine own well, and of the rivers that run out of thine own springs. Let the wells flow out abroad, that there may be rivers of water in the streets: but let them be only thine own, and not strangers with thee.

Let thy well be blessed, and be glad with the wife of thy youth. Loving is the *hind and friendly is the Roo: let her breasts always satisfy thee, and hold thee ever content with her love. My son, wilt thou have pleasure in an harlot, and embrace the bosom of another woman? For every mans ways are open in the sight of the Lord, and he pondereth all their goings. The wickedness of the ungodly shall catch himself, and with the snares of his own sins shall he be trapped. Because he would not be reformed, he shall die: and for his great foolishness he shall be destroyed.

**prudence = caution and the ability to see out comes of actions. *hind is from the Hebrew sacrificial ram*

[Chpt 6] My son, if thou be surety for thy neighbor, thou hast fastened thy hand with another man: yee thou art bound with thine own words, and taken with thine own speach. Therefore my son, do this: discharge thyself, for thou art come into thy neighbors danger. Go thy way then soon, and entreat thy neighbor: let not thine eyes sleep ner thine eyelids to slumber. Save thyself as a doe from the hand, and as a bird from the hand of the fowler. Go to the *Emmet (thou sluggard) consider her ways, and learn to be wise. She hath no guide, no teacher, no leader: yet in the Summer she provideth her increase, and gathereth her food together in the harvest. How long wilt thou sleep, thou sluggish man? When wilt thou arise out of thy sleep? Yee sleep on still alittle, slumber alittle, fold thy hands together yet alittle, that thou mayest sleep: so shall poverty come unto thee as one that travaileth by the way, and necessity like a weaponed man. A dissembling person, a wicked man goeth with a froward mouth, he winketh with his eyes, he tokeneth with his feet, he pointeth with his fingers, he is ever imagining mischief and frowardness in his heart, and causeth discord. Therefore shall his destruction come hastily upon him, suddenly shall he be all broken, and not healed.

There be six things which the Lord hateth, and the seventh he utterly abhorreth: A proud look, a *dissembling tongue, hands that shed innocent blood, an heart that goeth about with wicked imaginations, feet that be swift in running to do mischief, a false witness that bringeth up lies, and such one as soweth discord among brethren. My son, keep thy fathers commandments, and forsake not the law of thy mother. Put them up together in thine heart, and bind them about thy neck. That they may lead thee where thou goest, preserve the when thou art a sleep, and when thou awakest, thou mayest talk of them. For the commandment is a lantern, and the law a light: yee chastening and nurture is the way of life: that we may keep thee from the evil woman, and flattering tongue of the harlot: that thou lust not after her beauty in thine heart, and lest thou be taken with her fair looks. An Harlot will make a man to beg for his bread, but a married woman will hunt for that precious life. Can a man take fire in his bosom, and his clothes not be burnt? Or can one go upon hot coals, and his feet not be hurt? Even so, whosoever goeth in to his neighbors wife, and toucheth her shall not be unguilty. Men do not utterly despise a thief, that stealeth to satisfy his soul, when he is hungry: But if he may be gotten, he restoreth seven times as much, or else he maketh recompense with all the goods of his house. But whoso committeth *advoutry with a woman, he is a fool, and bringeth his life to destruction. He getteth himself also shame and dishonor, such as shall never be put out. For the jealousy and wrath of the man will not be entreated, no though thou wouldest offer him great gifts to make amends, he will not receive them.

**Emmet (ant) *a dissembling (KJV and other bibles of man = lying) tongue.*

**advouterer: *advouterer: prefix "a" meaning not or without, devout: devotion; plain hearted to God. mark the first sin of Adam. also see James 2 for adultery. kjv replaces this word throughout the text nearly 70 times with "adultery".*

[Chpt 7] My son, keep my words, and lay up my commandments by thee. Keep my commandments and my law even as the apple of thine eye, and thou shalt live. Bind them upon thy fingers, write them in the table of thine heart. Say unto wisdom: Thou art my sister, and call understanding thy kinswoman: That she may keep thee from the strange woman, and from the harlot which giveth sweet words. From the window of my house I looked through the trellis, and beheld the simple people: and among other young folks I spied one young fool going over the streets, by the corner in the way toward the harlots house in the twilight of the evening, when it began now to be night and dark. And behold, there met him a woman in an harlots apparel (a deceitful, wanton and an unsteadfast woman: whos feet could not abide in the house, now is she without,

now in the streets, and lurketh in every corner.) She caught the young man, kissed him, and was not ashamed, saying: I had a vow to pay, and this day I perform it. Therefore I came forth to meet thee, that I might seek thy face, and so I have found thee. I have decked my bed with coverings and clothes of Egypt. My bed have I made with to smell of Myrrh, Aloes, and Cinnamon. Come, let us lie together, and take our pleasure till it be day light. For the goodman is not at home, he is gone a far off. He hath taken the bag of money with him: who can tell when he cometh home? Thus with many sweet words she over came him, and with her flattering lips she *wanne him.

Immediately he followed her, as it were an ox to the slaughter (like as it were to the stocks, where fools are punished) so long till he had wounded his liver with her dart: like as if a bird hasted to the snare, not knowing that the peril of his life lieth thereupon. Hear me now therefore, O' my son, and mark the words of my mouth. Let not thine heart wander in her ways, and be not thou deceived in her paths. For many a strong man hath she slain. Her houses is the way to hell, where men go down into the chambers of death.

**wanne from wane meaning to gradually reduce and subdue. This is to say in the spirit, as she leadeth to hell. RN*

[Chpt 8] Doth not wisdom cry? doeth not understanding put forth her voice? Standeth she not in the high places of the streets, and ways? Doeth she not cry before the whole city, and in the gates where men go out and in? Is it you, O' ye men,(sayeth she) whom I call? Unto you (O' ye children of men) lift up I my voice. Take heed unto knowledge O' ye ignorant, be wise in heart O' ye fools. Give ear, for I will speak of great matters, and open my lips to tell things that be right. For my mouth shall be talking of the truth, and my lips abhor ungodliness. All the words of my mouth are righteousness, there is no froward nor fallacies therin. They are all plain to such as will understand, and right to them that find knowledge. Receive my doctrine therefore, and not silver: and my knowledge, more than fine gold. For wisdom is more worth than precious stones, yee all the things that thou canst desire, are not to be compared unto it.

I wisdom have my dwelling with knowledge, and prudent counsel is my own. With me is the fear of the Lord, and the eschewing of evil. As for pride, disdain, and evil way, and a mouth that speaketh wicked things, I utterly abhor them. I can give counsel, and be a guide: I have understanding, I have strength. Through me, Kings reign: through me, princes make just laws. Through me,

Lords bear rule, and all judges of the earth execute judgement. I a loving unto those that love me, and they that seek me early, shall find me. Riches and honor are with me, yee excellent goods and righteousness. My fruit is better than gold, and precious stone, and mine increase more worth than silver. I walk in the way of righteousness, and in the street of judgment.

That I may send prosperity to those that love me, and to increase their treasure. The Lord himself had me in possession in the beginning of his ways, or ever he began his works afore time. I have been ordained from everlasting, and from the beginning, or ever the earth was made. When I was born, there were neither depths nor springs of water. Before the foundations of the mountains were layed, yee before all hills was I born. The earth and all that is upon the earth was not yet made, no not the ground itself. Fro when he made the heavens, I was present: when he set up the depths in order: when he hanged the clouds above: when he fastened the springs of the deep: When he shut the sea within certain bounds, that the waters should not go over their marks. When he layed the foundations of the earth I was with him, ordering all things, delighting daily, and rejoicing all the way before him.

As for the round compass of his world, I make it joyful: for my delight is to be among the children of men. Therefore harken unto me, O' ye children, for blessed are they that keep my ways. O' give ear unto nurture, be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, and giving attendance at the posts of my doors. For whoso findeth me, findeth life, and shall obtain favor of the Lord. But whoso offendeth against me, hurteth his own soul. All they that hate me, are lovers of death.

[Chpt 9] Wisdom hath builded herself an house, and hewn out seven pillars: She hath killed her vitailles, *poured out her wine, and prepared her table. She hath sent forth her maidens to cry upon the highest place of the city: Whoso is ignorant, let him come hither. And to the unwise she said: O' come on your way, eat my bread, and drink my wine, which I have poured out for you. forsake ignorance, and ye shall live: and see that ye go in the way of understanding. Who so reproveth a scornful person, getteth himself dishonor: and he that rebuketh the ungodly, staineth himself. Reprove not a scorner, lest he owe thee evil will: but rebuke a wise man, and he will love thee. Give a discrete man but occasion, and he will be the wiser, teach a righteous man, and he will increase. The fear of the Lord is the beginning of wisdom, and the knowledge of holy things is understanding. For through me thy days shall be prolonged, and the years of thy life shall be many. If thou be wise thy wisdom shall do thyself good: but if thou thinkest scorn thereof, it shall be thine own harm.

A foolish restless woman, full of words, and such one as hath no knowledge, sitteth in the doors of her house upon a stool above in the city, to call such as go by, and walk straight in their ways. Who so is ignorant (sayeth she) let him come hither, and to the unwise she sayeth: stolen waters are sweet, and the bread that is privately eaten, hath good taste. But they consider not that death is there, and that her guests go down to hell.

*killed her vitailles, *poured out her wine, and prepared her table. (KJV and other bibles of man =beasts; she hath mingled her wine)*

[Chpt 10] The rich mans goods are his stronghold, but poverty oppresseth the poor.

The righteous laboureth to do good, but the ungodly useth his increase unto sin.

To take heed unto the chastening of nurture, is the way of life: but he that refuseth to be reformed, goeth wrong.

Disassembling lips keep hatred secretly, and he that speaketh any slander is a fool.

Where much babbling is, there must needs be offense: he that refraineth his lips is wisest of all.

An innocent tongue is a noble treasure, but the heart of the ungodly is worth nothing.

The lips of the righteous feed a whole multitude, but fools shall die in their own folly.

The blessing of the Lord, maketh rich men, as for careful travail, it doth nothing thereto.

A fool doth wickedly make sport of it: nevertheless it is wisdom for a man to beware of such.

The thing that the ungodly are afraid of, shall come upon them, but the righteous shall have their desire.

The ungodly is like a tempest that passeth over, and is no more seen, but the righteous remaineth sure forever.

As vinegar is to the teeth, and as smoke is to the eyes, even so is the sluggish person to them that send him forth..

The fear of the Lord maketh a long life, but the years of the ungodly shall be shortened.

The patient abiding of the righteous shall be turned to gladness, but the hope of the ungodly shall perish.

The way of the Lord giveth a courage to the godly, but it is a fear for the wicked doers.

The righteous shall never be overthrown, but the ungodly shall not remain in the land.

The mouth of the just will be talking of wisdom, but the tongue of the froward shall perish.

The lips of the righteous are occupied in acceptable things, but the mouth of the ungodly taketh them to the worst.

[Chpt 11] A false balance is an abomination to the Lord, but a true weight pleaseth him.

Where pride is, there is shame also and confusion: but where as is lowliness, there is wisdom.

The innocent dealings of the just shall lead them, but the unfaithfulness of the despisers shall be their own destruction.

Riches help not in the day of vengeance, but righteousness delivereth from death.

The righteousness of the innocent ordereth his way, but the ungodly shall fall by his own wickedness.

The righteousness of the just shall deliver them, but the despisers shall be taken in their own ungodliness.

When an ungodly man dieth, his hope is gone, the confidence of riches shall perish.

The righteous shall be delivered out of trouble, and the ungodly shall come in his stead.

Through the mouth of the disassembler is his neighbor destroyed, but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city is merry: and when the ungodly perish, there is gladness.

When the just are in wealth, the city prospereth: but when the ungodly have the rule, it decayeth.

A fool bringeth up a slander of his neighbor, but a wise man will keep it secret.

A disassembling person will discover privy things, but he that is of a faithful heart, will keep counsel.

Where no good counsel is there the people decay: but where as many are that can give counsel, there is wealth.

He that is surety for a stranger, hurteth himself: but he that meddleth not with suretyship, is sure.

A gracious woman maintaineth honesty, as for the mighty, they maintain riches.

He that hath a gentle liberal stomach is merciful: but who so hurteth his neighbor, is a tyrant.

The labor of the ungodly prospereth not, but he that showeth righteousness, shall receive a sure reward.

Like as righteousness bringeth forth life: even so to cleave to evil bringeth death.

The Lord abhorreth a *fained heart, but he hath pleasure in them that are undefiled.

It shall not help the wicked though they lay all their hands together, but the seed of the righteous shall be preserved.

A fair woman without discreet manners, is like a ring of gold in a swines snout.

The just labor for peace and tranquility, but the ungodly for disquietness.

Some man giveth out his goods, and is richer, but the *nigard (having enough) will depart from nothing, and is yet ever in poverty.

He that is liberal in giving, shall have plenty: and he that watereth, shall be watered also himself.

Who so hordeth up his *corn, shall be cursed among the people: but blessing shall light upon the head of him that selleth it.

He that laboreth for honesty findeth his desire: but who so seeketh after mischief, it shall happen unto him.

He that trusteth in his riches shall fall, but the righteous shall flourish as the green leaf.

Who so maketh disquietness in his own house, he shall have wind for his heritage, and the fool shall be servant to the wise.

The fruit of the righteous is as the tree of life; a wise man also winneth mens souls.

If the righteous be recompensed upon the earth, how much more then the ungodly and the sinner?

**fained here is an obliged/imagined RN *nigard= cheap, miserly, petty. *corn from the Hebrew is "increase" as of the spirit even equity in our dealings with one another. RN*

[Chpt 12] Whoso loveth wisdom, will be content to be reformed: but he that hateth to be reproofed is a fool.

A good man is acceptable unto the Lord: but the wicked will he condemn.

A man cannot endure in ungodliness, but the root of the righteous shall not be moved.

A steadfast woman is a crown unto her husband: but she that behaveth herself unonestly is a corruption in his bones.

The thoughts of the righteous are right, but the imagination of the ungodly are deceitful.

The talking of the ungodly is how they may lie wait for blood, but the mouth of the righteous shall deliver them.

Or ever thou canst turn thee about, the ungodly shall be overthrown: but the house of the righteous shall stand.

A man shall be commended for his wisdom, but a fool shall be despised.

A simple man which laboreth and worketh, is better than one that is gorguous and wanteth bread.

A righteous man regardeth the life of his cattle, but the ungodly have cruel hearts.

He that tilleth his land, shall have plenteous of bread: but he that followeth idleness, is a very fool.

The desire of the ungodly hunteth after mischief, but the root of the righteous bringeth forth fruit.

The wicked falleth into the snare thrown, the malice of his own mouth, but the just shall escape out of peril.

Every man enjoyeth good according to the innocency of his mouth, and after the works of his hands shall he be rewarded.

Look what a fool taketh in hand, he thinketh it well done: but he that is wise, will be counseled.

A fool uttereth his wrath in all the hast, but a discreet man forgiveth wrong.

A just man will tell the truth, and show the thing that is right: but a false witness deceiveth.

A scanderlous person pricketh like a sword, but a wise mans tongue is wholesome.

A true mouth is ever constant, but a disassembling tongue is soon changed.

They that imagine evil in their mind, will deceive: but the counselors of peace shall have joy following them.

There shall no misfortune happen to the just, but the ungodly shall be filled with misery.

The Lord abhorreth deceitful lips, but they that labor for truth please him.

He that hath understanding can hide his wisdom: but an indiscreet heart telleth

out his foolishness.

A diligent hand shall bear rule, but the idle shall be under tribute.

Heaviness discourageth the heart of man, but a good word maketh it glad again.

The righteous is liberal unto his neighbor, but the way of the ungodly deceiveth themselves.

A deceitful man shall find no vantage, but he that is content with that he hath is more worth than gold.

In the way of righteousness there is life, as for any other way it is the path unto death.

[Chpt 13] A wise son will receive his fathers warning, but he that is scornful, will not hear when he is reproved.

A good man shall enjoy the fruit of his mouth, but he that hath a froward mind shall be spoiled.

He that keepeth his mouth, keepeth his life: but who so speaketh unadvised, findeth harm.

The sluggard would faine have, and cannot get his desire: but the soul of the diligent shall have plenty. fained is an obliged, or required/ willing

A righteous man abhorreth lies, but the ungodly shameth both other and himself.

Righteousness keepeth the innocent in the way, but ungodliness shall overthrow the sinner.

Some men are rich, though they have nothing: again some men are poor having great riches.

With goods every man delivereth his life, and the poor will not be reproved.

The light of the righteous maketh joyful, but the candle of the ungodly shall be put out.

Among the proud there is ever strife, but among those that doeth all things with advisement, there is wisdom.

Hastily gotten goods are soon spent, but they that be gathered together with the hand, shall increase.

Long tarring for a thing that is deferred, grieveth the heart: but when the desire cometh, it is a tree of life.

Whoso despiseth the word, destroyeth himself: but he that feareth the commandment shall have peace.

The law is a well of life unto the wise, that it may keep him from the snares of death.

Good understanding giveth favor, but hard is the way of the despisers.

A wise man doeth all things with discretion, but a fool will declare his folly.

An ungodly messenger bringeth mischief, but a faithful ambassador is wholesome.

He that thinketh scorn to be reformed, cometh to poverty and shame: but who so receiveth correction, shall come to honor.

When a desire is brought to pass, it delighteth the soul: but fools abhor him that eschueth evil.

He that goeth in the company of wise men, shall be wise: but who so is a companion of fools shall be hurt.

Mischief followeth upon sinners, but the righteous shall have a good reward.

Which their childrens children shall have in possession, for the riches of the sinner is layed up for the just.

There is plenteousness of food is in the fields of the poor, and shall be increased out of measure.

He that spareth his rod, hateth his son: but who so loveth him, holdeth him ever in nurture.

The righteous eateth, and is satisfied, but the belly of the ungodly hath never enough.

[Chpt 14] A wise woman upholdeth her house, but a foolish wife plucketh it down.

Who so feareth the Lord, walketh in the right path: and regardeth not him that abhorreth the ways of the Lord.

In the mouth of the foolish is the boasting of lordship, but the lips of the wise will beware of such.

Where no oxen are, the crib is empty: but where the oxen labor there is much fruit.

A faithful witness will disassemble, but a false record will make a lie.

A scornful body seeketh wisdom, and findeth it not: but knowledge is easy to come by, unto him that will understand.

See that thou meddle not with a fool, and do as though thou haddest no knowledge.

The wisdom of him that hath understanding is, to take heed unto his way, but the foolishness of the unwise deceiveth.

Fools make but of sport of sin, but there is favorable love among the righteous.

The heart of him that hath understanding will neither despair for any sorrow, ner be too presumptuous for any sudden joy.

The houses of the ungodly shall be overthrown, but the tabernacles of the righteous shall flourish.

There is a way which some men think to be right, but the end thereof leadeth unto death.

The heart is sorrowful even in laughter, and the end of mirth is heaviness.

An unfaithful person shall be filled with his own ways, but a good man will beware of such.

An ignorant body believeth all things, but who so hath understanding, looketh well to his goings.

A wise man feareth, and departeth from evil, but a fool goeth on presumptuously.

An impatient man dealeth foolishly, but he that is well advised, doth other ways.

The ignorant have foolishness in possession, but the wise are crowned with knowledge.

The evil shall bow themselves before the good, and the ungodly shall wait at the doors of the righteous.

The poor is hated even of his own neighbors, but the rich hath many friends.

Who so despiseth his neighbor, doth amiss: but blessed is he that hath pity of the poor.

They that imagine wickedness, shall be disappointed: but they that muse upon good things, unto such shall happen mercy and faithfulness.

Diligent labor bringeth riches, but where many vain words are, truly there is scarceness.

Riches are an ornament unto the wise, but the ignorance of fools is very foolishness.

A faithful witness delivereth souls, but a liar deceiveth them.

The fear of the Lord is a stronghold, for unto his he will be a sure defense.

The fear of the Lord is a well of life, to avoid the snares of death.

The increase and prosperity of the commons is the Kings honor, but the decay of the people is the confusion of the Prince.

Patience is a token of wisdom, but wrath and hasty displeasure is a token of foolishness.

A merry heart is the life of the body, but rancor consumeth away the bones.

He that doeth a poor man wrong, blasphemeth his maker: but who so hath pity of the poor, doth honor unto God.

The ungodly is afraid of every peril, but the righteous hath a good hope even in death.

Wisdom resteth in the heart of him that hath understanding, and he will teach them that are unlearned.

Righteousness setteth up the people, but wickedness bringeth folk to destruction.

A discreet servant is a pleasure unto the King, but one that is not honest provoketh him unto wrath.

[Chpt 15] A soft answer putteth down displeasure, but froward words provoke to anger.

A wise tongue commendeth knowledge, a foolish tongue babbleth out nothing but foolishness.

The eyes of the Lord look on every place, both upon the good and the bad.

A wholesome tongue is a tree of life, but he that abuseth it, hath a broken mind.

A fool despiseth his fathers correction, but he that taketh heed when he is reproved, shall have the more understanding.

In the house of the righteous are great riches, but in the increase of the ungodly there is disorder.

A wise mouth poureth out knowledge, but the heart of the foolish doeth not so.

The Lord abhorreth the sacrifice of the ungodly, but the prayer of the righteous is acceptable to him.

The way of the ungodly is an abomination unto the Lord, but who so followeth righteousness, him he loveth.

He that forsaketh the right street, shall be sore punished: and who so hateth instruction shall fall to death.

The hell with her pain is known to the Lord, how much more then the hearts of men?

A scornful body loveth not the one that rebuketh him, neither will he come among the wise.

A merry heart maketh a cheerful countenance, but an unquiet mind maketh it heavy.

A wise heart will seek after knowledge, but the mouth of fools meddle with foolishness.

All the days of the poor are miserable, but a quiet heart is as a continual feast.

Better is a little with the fear of the Lord than great treasure, for they are not without sorrow.

Better is a mess of potage with love, than a fat ox with evil will.

An angry man stirreth up strife, but he that is patient stilleth discord.

The way of the slothful is full of thorns, but the street of the righteous is well cleansed.

A wise son maketh a glad father, but an indiscreet body shameth his mother.

A fool rejoiceth in foolish things, but a wise man looketh well to his own goings.

Unadvised thoughts shall come to naught, but where as men are that can give counsel, there is steadfastness.

O' how joyful a thing it is, a man to give a convenient answer?

O' how pleasant is a word spoken in due season.

The way of life leadeth unto heaven, that a man should beware of hell beneath.

The Lord will break down the house of the proud, but he shall make fast the borders of wisdom.

The Lord abhorreth the imaginations of the wicked, but pure words are pleasant to him.

The covetous man rooteth up his own house, but who so hateth rewards, shall live.

A righteous man *museth in his mind how to do good, but the mind of the ungodly imagineth, how he may do harm.

The Lord is far from the ungodly, but he heareth the prayer of the righteous.

Like as the clearness of the eyes rejoiceth the heart, so doth a good name feed the bones.

The ear that harkeneth unto wholesome warning, and enclineth thereto, shall dwell among the wise.

He that refuseth to be reformed, despiseth his own soul: but he that submitteth himself to correction, is wise.

**museth (amuses, thinks upon joyfully)*

[Chpt 16] The fear of the Lord is the right science of wisdom, and lowliness goeth before honor.

* A man may well purpose a thing in his heart, but the answer of the tongue cometh from the Lord.

A man thinketh all his ways to be clean, but it is the Lord that fashioneth minds.

Commit thy works unto the Lord, and look what thou devisest, it shall prosper.

The Lord doeth all things for his own sake, yee and when he keepeth the ungodly for the day of wrath.

The Lord abhorreth all presumptuous and proud hearts, there may neither strength ner power escape.

With loving mercy and faithfulness sins be forgiven, and who so searcheth the Lord eschueth evil.

When a mans ways please the Lord, he maketh his very enemies to be his

friends.

Better is it to have a little thing with righteousness, than great rents wrongfully gotten.

A man deviseth a way in his heart, but it is the Lord that ordereth his goings.

When the prophecy is in the lips of the king, his mouth shall not go wrong in judgement.

A true measure and a true balance are the Lords, he maketh all weights.

It is an great abomination when kings are wicked, for a kings seat should be holden up with righteousness.

Righteous lips are pleasant unto kings, and they love him that speaketh the truth.

The king displeasure is a messenger of death, but a wise man will pacify him.

The cheerful countenance of the king is life, and his loving favor is as the evening dew.

To have wisdom in possession is better than gold, and to get understanding is more worth than silver.

The path for the righteous eschueth evil, and who so looketh well to his ways keepeth his own soul.

Presumptuousness goeth before destruction, and after a proud stomach there followeth a fall.

Better it is to be of humble mind with the lowly, than to divide the spoils with the proud.

He that handleth a matter wisely, obtaineth good: and blessed is he , that putteth his trust in the Lord.

Who so hath a wise understanding is called to counsel: but he that can speak fair getteth more riches.

Understanding is a well of life unto him that hath it, as for the chastening of fools, it is but foolishness.

The heart of the wise enformeth his mouth, and amendeth the doctrine in his lips.

Fair words are an honeycomb, a refreshing of the mind, and health of the bones.

There is a way that men think to be right, but the end thereof leadeth unto death.

A troublous soul disquieteth herself, for her own mouth hath brought her thereto.

An ungodly person stirreth up evil, and in his lips he is as an hot burning fire.

A froward body causeth strife, and he that is a babble of his tongue, maketh division among Princes.

A wicked man beguileth his neighbor, and leadeth him the way that is not good.

He that winketh with his eyes, imagineth mischief: and he that biteth his lips, will do some harm.

Age is a crown of worship, if it be found in the way of righteousness.

A patient man is better than one strong: and he that can rule himself, is more worth than he that winneth a city.

The lots are cast into the lap, but their fall standeth before the Lord.

** That is, no will of man can come to good purpose, without the help of God. MN*

[Chpt 17] Better is a dry morsel with quietness, than a full house and many fat cattle with strife.

A discreet servant shall have more rule than the sons that have no wisdom, and shall have like heritage with the brethren.

Like as silver is tried in the fire and gold in the furnace, even so doth the Lord prove the hearts.

A wicked body holdeth much of false lips, and a disassembling person giveth ear to a disceitful tongue.

Whoso laugheth the poor to scorn, blasphemeth his maker: and he that is glad of another mans hurt, shall not be unpunished.

Childrens children are a worship unto the elders, and the fathers are the honor of the children.

An eloquent speech becometh not a fool, a disassembling mouth also becometh not a Prince.

Liberality is as a precious stone unto him that hath it, for wheresoever he becometh, he prospereth.

Who so covereth another mans offense, seeketh love: but he that discloseth the fault, setteth friends at variance.

One reproof only doeth more good to that hath understanding, than an hundred stripes into a fool.

A *sedicious person seeketh mischief, but a cruel messenger shall be sent against him.

It were better to come against a she bear robbed of her whelps, then against a fool in his foolishness.

Whoso rewardeth evil for good, the plague shall not depart from his house.

He that soweth discord and strife, is like one that diggeth up a water brook:

but an open enemy is like the water that breaketh out and runneth abroad.

The Lord hateth as well him that justifieth the ungodly, as him that condemneth the innocent.

What helpeth it to give a fool money in his hand, where as he hath no mind to buy wisdom?

He is a friend that always loveth, and in adversity a man shall know who is his brother.

Whom so promiseth by the hand, and is surety for another, he is a fool.

He that loveth strife, delighteth in sin: and he that setteth his door to high, seeketh after a fall.

Who so hath a froward heart obtaineth no good: and he that hath an *overthwart tongue, shall fall into mischief.

An unwise body bringeth himself in to sorrow, and the father of a fool can have no joy.

A merry heart maketh a lusty age, but a sorrowful mind drieth up the bones.

The ungodly taketh gifts out of the bosom, to *wreste the ways of judgment.

Wisdom shineth in the face of him that hath understanding, but the eyes of fools wander throughout all lands.

An indiscreet son is a grief unto his father, and an heaviness unto his mother that bare him.

To punish the innocent, an to smite the Princes that give true judgement, are both evil.

He is wise and discreet that tempereth his words: and he is a man of understanding, that maketh much of his spirit.

Yee a very fool (when he holdeth his tongue) is counted wise, and to have understanding, when he shutteth his lips.

** sedition = disloyalty, treachery, labored strife, promotes rebellion (against godly ways)
RN *overthwart = to impede, obstruct, prevent, frustrate. *wreste = from wrest meaning; to distort or twist the nature or meaning of.*

[Chpt 18] Who so hath pleasure to sow discord, speaketh a quarrel in every thing.

A fool hath no delight in understanding, but only in those things that his heart rejoiceth.

Where ungodliness is, there is also disdain: and so there followeth shame and dishonor.

The words of a mans mouth are like deep waters, and the well of wisdom is like a full stream.

It is not good to regard the person of the ungodly, or to put back the righteous in judgment.

A fools lips are ever brawling, and his mouth provoketh unto battle.

A fools mouth is his own destruction, and his lips are the snare for his own soul.

The words of a sclanderer are very wounds, and go through unto the innermost parts of the body.

Who so is slothful and slack in his labor, is the brother of him that is a waster.

The name of the Lord is a strong castle, the righteous flyeth unto it, and shall be saved.

But the rich mans goods are his stronghold, yee he taketh them for an high wall around about him.

After pride cometh destruction, and honor after lowliness.

He that giveth sentence in a matter before he hear it, is a fool, and worthy to be confounded.

A good stomach driveth away a mans disease, but when the spirit is vexed, who may abide it.

A wise heart laboreth for knowledge, and a prudent ear seeketh understanding.

Liberality bringeth a man to honor and worship, and setteth him among great men.

The righteous accuseth himself first of all, if his neighbor come, he shall find him.

The lot pacifieth the variance, and parteth the mighty asunder.

The unity of brethren is stronger than a castle, and they that hold together are like the bar of a palace.

A mans belly shall be satisfied with the fruit of his own mouth, and with the increase of his lips shall he be filled.

Death and life stand in the power of the tongue, he that loveth, it shall enjoy the fruit thereof.

Whoso findeth a wife findeth a good thing, and receiveth an wholesome benefit of the Lord.

The poor maketh supplication and prayeth meekly, but the rich giveth a rough answer.

A friend that delighteth in love, doth a man more friendship, and sticketh faster unto him than a brother.

[Chpt 19] Better is the poor that liveth godly, than is the blasphemer that is but a fool.

Where no discretion is, there the soul is not well: and who so is swift of foot,

stumbleth hastily.

Foolishness maketh a man to go out of his way, and then is his heart impatient against the Lord.

Riches make many friends, but the poor is forsaken of his own friends.

A false witness shall not remain unpunished, and he that speaketh lies shall not escape.

The multitude hangeth upon great men, and every man favoereth him that giveth rewards.

As for the poor, he is hated among all his brethren: yee his own friends forsake him, and he that giveth credence unto words, getteth nothing.

He that is wise loveth his own soul: and who so hath understanding, shall prosper.

A false witness shall not remain unpunished, and he that speaketh lies shall perish.

Delicate ease becometh not a fool, much more unseemly is it, a bond man to have rule of princes.

A wise man putteth off displeasure, and it is his honor to let some faults pass.

The kings dishonor is like the roaring of a Lion, but his friendship is like the dew upon the grass.

An indiscreet son is the heaviness of his father, and a *brauling wife is like the top of an house, where through it is ever dropping.

House and riches may a man have by the heritage of his elders, but a discreet woman is a gift of the Lord.

Slothfulness bringeth sleep, and an idle soul shall suffer hunger.

Who so keepeth the commandment, keepeth his own soul: but he that regardeth not his way, shall die.

He that hath pity upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be paid him again.

Chasten thy son while there is hope, but let not thy soul be moved to slay him.

For great wrath bringeth harm, therefore let him go, and so mayest thou teach him more nurture.

O' give ear unto good counsel, and be content to be reformed, that thou mayest be wise here after.

There are many devices in a mans heart, nevertheless the counsel of the Lord shall stand.

It is a mans worship to do good, and better is it to be a poor man, than a dissembler.

The fear of the Lord preserveth life, yee it giveth plenteousness, without the

visitation of any plague.

A slothful body shooteth his hand into his bosom, so that he can not put it to his mouth.

If thou smitest a scornful person, the ignorant shall take better heed: and if thou reproveth one that hath understanding, he will be the wiser.

He that hurteth his father or shuteth out his mother, is a shameful and unworthy son.

My son heareth no more the doctrine that leadeth thee away from the words of understanding.

A false witness laugheth judgement to scorn, and the mouth of the ungodly eateth up wickedness.

Punishments are ordered for the scornful, and stripes for the fools back.

**from brawling, loud, quarrelsome*

[Chpt 20] Wine is a *voluptuous thing, and drunkenness causes *sedition: whoso delighteth therein, shall never be wise.

The king ought to be feared as the roaring of a lion, whoso provoketh him unto anger, offendeth against his own soul.

It is a mans honor to keep himself from strife, but they that have pleasure in brawling are fools every one.

A slothful body will not go to plow for cold, therefore shall he go a begging in the Summer and have nothing.

Wise counsel in the heart of man is like a water in the deep of the earth, but he that hath understanding bringeth it forth.

Many there be that are called good doers, but where shall one find a true and faithful man?

Who so leadeth a godly and innocent life, happy shall his children be whom he leaveth behind him.

A king that sitteth in judgment, and looketh well about him, driveth away all evil.

Who can say: my heart is clean, I am innocent from sin?

To use two manners of weights, or two manners of measures, both these are abominable unto the Lord.

A child is known by his conversation, whether his works be pure and right.

As for the hearing of the ear and the sight of the eye, the Lord hath made them both.

Delight not thou in sleep, lest thou come to poverty: but open thine eyes, and

thou shalt have bread enough.

It is naught, It is naught, (say men) when they have it, but when it is gone, they give it a good word.

A mouth of understanding is more worth than gold, many precious stones, and costly Jewels.

Take his garment that is surety for a stranger, and take a pledge of him for the unknown mans sake.

Every man liketh the bread that is gotten in deceit, but at the last his mouth shall be filled with gravel.

Through counsel the things that men devise go forward: and with discretion ought wars to be taken in hand.

Meddle not with him that *bewrayeth secretes, and is a sclanderer, and deceiveth with his lips.

Who so curseth his father and mother, his light shall be put out in the midst of darkness.

The heritage that cometh to hasty at first, shall not be praised in the end.

Say not thou: I will recompense evil, but put thy trust in the Lord, and he shall defend thee.

The Lord abhorreth two manner of weights, and an false balance is an evil thing.

For the Lord ordereth every mans goings, for what is he, that understandeth his own way?

It is a snare for a man to blaspheme that which is holy, and then to go about with vows.

A wise king destroyeth the ungodly, and bringeth the wheel over them.

The lantern of the Lord is the breath of man, and goeth through all the inward parts of the body.

Mercy and faithfulness preserve the king, and with loving kindness his seat is holden up.

The strength of young men is their worship, and a grey head, is an honor unto the aged.

Wounds drive away evil, and so do stripes the inward parts of the body.

**voluptuous = provocative. sedition = disloyalty, treachery, labored strife.*

**bewray = to disclose, betray, or accuse.*

[Chtp 21] The kings heart is in the hand of the Lord, like as are the rivers of water: he may turneth it whither soever he will.

Every man thinketh his own way to be right, but the Lord judgeth the hearts.

To do righteousness and judgment is more acceptable to the Lord than sacrifice.

An presumptuous look, and a proud stomach, and the lantern of the ungodly, is sin. See previous lantern of the Lord

The devices of one that is diligent, bring plenteousness: but he that is unadvised, cometh to poverty.

Who so hordeth up treasures with the deceitfulness of his tongue, is a fool, and like unto them that seek their own death.

The robberies of the ungodly shall be their own destruction, for they would not do the thing that was right.

The ways of the froward is strange, but the works of him that is clean, are right.

It is better to dwell in a corner under the housetop, than with a brawling woman in a wide house.

The soul of the ungodly wisheth evil, and hath no pity upon his neighbor.

When the scornful is punished, the ignorant take the better heed: and when a wise man is warned, he will receive the more understanding.

The righteous enformeth the house of the ungodly, but the ungodly go on still after their own wickedness.

Whoso stoppeth his ear at the crying of the poor, he shall cry himself and not be heard.

A privy reward pacifieth displeasure, and a gift in the bosom stilleth furriusness.

The just delighteth in doing the thing that is right, but the workers of wickedness abhor the same.

The man that wandereth out of the way of wisdom, shall remain in the congregation of the dead.

He that hath pleasure in *bankettes, shall be a poor man: Who so delighteth in wine and delicates, shall not be rich.

The ungodly shall be given for the righteous, and the wicked for the just.

It is better to dwell in a wilderness, than with a chiding and an angry woman.

In a wise mans house there is great treasure and plenteousness, but a foolish body spendeth up all.

Who so followeth righteousness and mercy, findeth both life, righteousness, and honor.

A wise man winneth the city of the mighty, and as for the strength that they trust in, he bringeth it down.

Whoso keepeth his mouth and his tongue, the same keepeth his soul from troubles.

He that is proud and presumptuous, is called a scornful man, which in wrath dare work maliciously.

The voluptuousness of the slothful is his own death, for his hands will not labor.

He coveteth and desireth all the day long, but the righteous is always giving and keepeth nothing back.

The sacrifice of the ungodly is abomination, for they offer the thing that is gotten in wickedness.

A false witness shall perish, but he that will be content to hear, shall always have power to speak himself.

A ungodly man goeth forth rashly, but the just reformeth his own way.

There is no wisdom, there is no understanding, there is no counsel against the Lord.

The horse is prepared against the day of battle, but the Lord giveth victory.

**bankettes (banquets), bankettes = this is most likely banquets. RN*

[Chpt 22] A good name is more worth than great riches, and loving favor is better than silver and gold.

Whether riches or poverty do meet us, it cometh all of God.

A wise man seeth the plague and hideth himself, but the foolish go on still and are punished.

The end of lowliness and the fear of God, is riches honor, prosperity and health.

Spears and snares are in the way of the froward, but he that will keep his soul, let him flee from such.

If thou teacheth a child in his youth what way he should go, he shall not leave it when he is old.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth wickedness shall reap sorrow, and the rod of his plague shall destroy him.

A loving eye shall be blessed, for he giveth of his bread unto the poor.

Cast out the scornful man, and so shall strife go out with him, yee variance and sclander shall cease.

Who so delighteth to be of a clean heart and of gracious lips, the king shall be his friend.

The eyes of the Lord preserve knowledge, but as for the words of the despiteful, he bringeth them to naught.

The slothful body sayeth: There is a lion without, I might be slain in the street.

The mouth of an harlot is an open pit, wherein he falleth that the Lord is angry withal.

Foolishness sticketh in the heart of the lad, but the rod of correction driveth it away.

Who so doeth a poor man wrong to increase his own riches, giveth (commonly) unto the rich, and at the last cometh to poverty himself.

My son bow down thine ear, and harken unto the words of wisdom, apply thine mind unto my doctrine: for it is a pleasant thing if thou keep it in thine heart, and practice it in thy mouth: that thou mayest always put thy trust in the Lord.

Have not I warned thee very often with the counsel of learning?

That I might show thee the truth and that thou with verity mightest answer them that lay anything against thee?

See that thou rob not the poor because he is weak, and oppress not the simple in judgement: for the Lord himself will defend their cause, and do violence unto them that have used violence.

Make no friendship with an angry willful man, and keep no company with the furious: lest thou learn his ways, and receive hurt unto thy soul.

Be not thou one of them that bind their hand upon promise, and are surety for debt: for if thou hast nothing to pay, they shall take away thy bed from under thee.

Thou shalt not remove the landmark, which thy fore elders have set.

Seest thou not, that they which be diligent in their business stand before kings, and not among the simple folk?

[Chpt 23] When thou sittest at the table to eat with a Lord, order thyself mannerly with the things that are set before thee.

Measure thine appetite: and if thou wilt rule thy own self, be not over greedy with his meat, for meat beguileth and decieveth.

Take not over great travail and labor to be rich, beware of such a purpose.

Why wilt thou set thine eye upon the thing, which suddenly vanisheth away?

For riches make themselves wings, and take their flight like an eagle into the air.

Eat not thou with the envious, and desire not his meat, for he hath a *marvelous heart.

He sayeth unto thee: eat and drink, whereas his heart is not with thee.

Yee the morsels that thou hast eaten shalt thou *perbrake and *lese those sweet words.

Tell nothing into the ears of a fool, for he will despise the wisdom of thy words.

Remove not the old landmark, and come not within the field of the fatherless.

For he that delivereth them is mighty, even he shall defend their cause against thee.

Apply thine heart unto learning, and thine ear to the words of knowledge.

Withhold not correction from the child, for if thou beatest him with the rod, he will not die thereof.

Thou smitest him with the rod, but thou deliverest his soul from hell.

My son, if thy heart receive wisdom, my heart also shall rejoice: yee my reins shall be very glad, if thy lips speak the thing that is right.

Let not thine heart be jealous to follow sinners, but keep thee still in the fear of the Lord all the day long: For the end is not yet come and thy patient abiding shall not be in vain.

My son, give ear and be wise, so shall thine heart prosper in the way.

Keep no company with winebibbers and riotous eaters of flesh: for such as be drunkards and riotous shall come to poverty, and he that is given to much sleep, shall go with a ragged coat.

Give ear unto thy father that begat thee, and despise not thy mother when she is old.

*Labor for to get the truth: sell not away wisdom, nurture and understanding, for a righteous father is marvelous glad of a wise son, and delighteth in him, so shall thy father be glad, and thy mother that bare thee, shall rejoice.

My son, give me thine heart, and let thine eyes have pleasure in my ways.

For an whore is a deep grave, and an harlot is a narrow pit.

She lurketh like a thief, and those that be not aware she bringeth unto her.

Where is woe? where is sorrow? where is strife? where is brawling? where are wounds without cause? where be red eyes?

Even among those that be ever at wine, and seek out were the best is.

Look not thou upon the wine, how red it is, and what a color it giveth in the glass.

It goeth down softly, but at the last it biteth like a serpent, and stingeth as an adder.

So shall thine eyes look unto strange women, and thine heart shall muse upon froward things.

Yee, thou shalt be as though thou sleepest in the midst of the sea, or on the top of the mast.

They wounded me (thou shalt say) but it hath not hurt me, they smote me, but i felt it not.

When I a well awakened, I will go to drink again.

**marvelous heart. * that is a heart that marvels at the works of man, worldly things. RN*

**perbrake : to vomit up. perbrake = per; each one, break ; expel. *lese = 1) lose 2) lease; rent out the mouth 3) an insult to his truth. *Labor for to get the truth: *kvy and other bibles of man =Buy the truth: and sell it not,*

[Chpt 24] Be not thou jealous over wicked men, and desire not thou to be among them.

For their heart imagineth to do hurt, and their lips talk of mischief.

Through wisdom an house shall be builded, and with understanding it shall be set up.

Through discretion shall the chambers be filled with all costly and pleasant riches.

A wise man is strong, yee, and a man of understanding is better than he that is mighty of strength.

For with discretion must wars be taken in hand, and where as are many that can give counsel, there is the victory.

Wisdom is an high thing, yee even to the fool, for he dare not open his mouth in the gate.

He that imagineth mischief, may well be called an ungracious person.

The thought of the fool is sin, and the scornful is an abomination to men.

If thou be *oversene and negligent in time of need, then is thy strength but small.

Deliver them that go unto death, and are lead away to be slain, and be not negligent therein.

If thou wilt say: I knew of it,

Thinkest thou that he which made the hearts, doth not consider it?

And that he which regardeth thy soul, seeth it not?

Shall he not recompense every man according to his works?

My son, thou eatest honey and the sweet honeycomb, because it is sweet in thy mouth.

Even so shall the knowledge of wisdom be unto thy soul, as soon as thou hast gotten it.

And there is good hope, yee thy hope shall not be in vain.

Lay no privy wait wickedly upon the house of the righteous, and disquiet not

his resting place.

For a just man falleth seven times, and riseth up again, but the ungodly fall into wickedness.

Rejoice not thou at the fall of thine enemy, and let not thine heart be glad when he stumbleth.

Lest the Lord when he seeth it, be angry, and turn his wrath from him to the.

Let not thy wrath and jealousy move thee, to follow the wicked and ungodly.

And why? the wicked have nothing to hope for, and the candle of the ungodly shall be put out.

My son, fear thou the Lord and the king, and keep no company with the sclaunders: For their destruction shall come suddenly, and who knoweth the fall of them both?

These are also the sayings the wise.

It is not good to have respect of any person in judgment.

He that saith unto the ungodly: Thou art righteous, him shall the people curse, yee and the *comentie shall abhor him.

But they that rebuke the ungodly shall be commended, and a rich blessing shall come upon them.

He maketh himself to be well loved, that giveth a good answer.

First make up thy work that is without, and look well unto that which thou hast in the field, and then build own house.

Be no false witness against thy neighbor, and hurt him not with thy lips.

Say not: I will handle him, even as he hath dealt with me, and will reward every man according to his deeds.

I went up the field of the slothful, and by the vineyards of the foolish man.

And lo, it was all covered with nettles, and stood full of thistles, and the stone wall was broken down.

This I saw, and considered it well: I looked upon it, and took it for a warning.

Yee sleep on still a little, slumber a little, fold thy hands together yet a little: so shall poverty come unto thee as one that travaileth by the way, and necessity like a weaponed man.

**oversene = overseen *comentie a person or persons unto whom is given a trust or charged to look into things. from cometre commitee: a trustee. RN*

[Chpt 25] These also are the sayings of Solomon, which the men of Hezekiah king of Judah gathered together.

It is the honor of God to keep a thing secret, but the kings is to search out a thing.

The heaven is high, the earth is deep, and the kings heart is unsearchable.

Take the dross from the silver, and there shall be a clean vessel thereof.

Take away ungodliness from the king, and his seat shall be stablished with righteousness.

Put not forth thyself in the presence of the king, and *prease not into the place of great men.

Better it is that it be said unto thee: Come up hither, than thou to be set down in the presence of the prince whom thou seest with thine eyes.

Be not hasty to go to the law, lest happily thou order thyself so that at the last, that thy neighbor put thee to shame.

Handle thy matter with thy neighbor himself, and discover not another mans secret: lest when men hear thereof, it turn to thy dishonor, and lest thine evil name do not cease.

A word spoken in due season, is like apples of gold in a silver dish.

The correction of the wife is to an obedient ear, a golden chain and a Jewel of gold.

Like as the winter cool in the harvest, so is a faithful messenger to him that send him, and refresheth his masters mind.

Whoso maketh great boasts and giveth nothing, is like clouds and wind without rain.

With patience may a prince be pacified, and with a soft tongue may rigorousness be broken.

If thou findest honey, eat so much as is sufficient for thee: lest thou be over full, and *perbrake it out again.

Withdraw thy foot from thy neighbors house, lest he be weary of thee, and so abhor thee.

Who so beareth false witness against his neighbor, he is a very spear, a sword, and a sharp arrow.

The hope of the ungodly in time of need, is like a rotten tooth and a slippery foot.

Who so singeth a song to a wicked heart, clotheth him with rags in the cold, and poureth vinegar upon chalk.

If thine enemy hunger, feed him: if he thirst, give him drink: For so shalt thou heap coals of fire upon his head, and the Lord shall reward thee.

The north wind driveth away the rain, even so doth an *earnest sober countenance a backbiting tongue.

It is better to sit in the corner under the roof, than with a brawling woman in a wide house.

A good report out of a far country, is like cold water to a thirsty soul.

A righteous man falling down before the ungodly, is like a troubled well and a spring that is destroyed.

Like as it is not good to eat too much honey, even so he that will search out high things, it shall be too heavy for him.

He that can not rule himself, is like a city which is broken down, and hath no walls.

**prease = may be from pace or prance, as if to place your self expectantly in their presence. *earnest sober countenance a backbiting tongue. *kjv and other bibles of man = angry countenance. *perbrake :vomit*

[Chpt 26] Like as snow is not mete in summer, nor rain in harvest: even so is worship unseemly for a fool.

As the bird and the swallow take their flight and flee here and there, so the curse that is given in vain, shall not light upon a man.

Unto the horse belongeth the whip, to the ass a bridle, and a rod to a fools back.

Give not the fool an answer after his foolishness, lest thou become like him: but make the fool an answer to his foolishness, lest he be wise in his own conceit.

He is lame of his feet, yee drunken is he in vanity, that committeth anything to a fool.

Like as it is an unseemly thing to have legs and yet to halt, even so is a parable in a fools mouth.

He that seateth a fool in a high dignity, that is even as if a man did cast a precious stone upon the *galous.

A parable in a fools mouth is like a thorn that pricketh a drunken man in the hand.

**

A man of experience discerneth all things well, but who so hireth a fool, hireth such one as will take no heed.

Like as a the dog turneth again to his vomit, even so a fool beginneth his foolishness again a fresh.

If thou seest a man that is wise in his own conceit, there is more hope in a fool than in him.

The slothful sayeth: There is a leopard in the way, and a lion in the midst of

the streets.

Like as the door turneth about upon the threshold, even so doth the slothful
*welter himself upon his bed.

The slothful body thrusteth his hand into his bosom, and it grieveth him to put
it again to his mouth.

The sluggard thinketh himself wiser, then seven men that sit and teach.

Who so goeth by and meddleth with other mens strife, he is like one that
taketh a dog by the ears.

Like as one that shooteth arrows and darts out of a privy place, even so doth a
dissembler with his neighbor.

And then sayeth he: I did it in sport.

Where no wood is, there the fire goeth out: and where the backbiter is taken
away, there the strife ceaseth.

Coals kindle heat, and wood the fire: even so doth a brawling fellow stirreth
up variance.

A scaunders words are like flattery, but they pierce the inward parts of the
body.

Envious lips and a wicked heart are like a potsherd covered with silver
dross.

An enemy dissembleth with his lips, and in the mean season he imagineth
mischief: but when he speaketh fair, believe him not, for there are seven
abominations in his heart.

Who so keepeth evil will, secretly do hurt, his malice shall be showed before
the whole congregation.

Who diggeth up a pit, shall fall therein: and he that weltereth a stone, shall
stumble upon it himself.

A dissembling tongue hateth one that rebuketh him, and a flattering mouth
worketh mischief.

**galous = may be gallows*

***kvy and other bibles of man ;enters this line here. RN = The great God that formed all
things both rewardeth the fool, and rewardeth wickeds.*

**welter = to waller, roll, and toss about as if in high seas.*

[Chpt 27] Make not thy boast of to morrow, for thou knowest not what may
happen today.

Let another man praise thee, and not thine own mouth: yee other folks lips and
not thine.

The stone is heavy, and the sand weighty: but a fools wrath is heavier than

both.

Wrath is a cruel thing, and furiousness is a very tempest: yee who is able to abide envy?

An open rebuke is better than secret love.

Faithful are the wounds of a lover, but the kisses of an enemy are deceitful.

He that is full, abhorreth the honeycomb: but unto him that is hungry every sour thing is sweet.

He that often times flitteth, is like a bird that foresaketh her nest.

The heart is glad of answer, ointment and savor, but a stomach that can give good counsel, rejoiceth a mans neighbor.

Thine own friend, and thy fathers friend, see thou forsake not, but go not into thy brothers house in time of thy trouble.

Better is a friend at hand than a brother far off.

My son, be wise, and thou shall make me a glad heart: so that I shall make answer unto my rebukers.

A wise man seeing the plague, will hide himself, as for fools they go on still, and suffer harm.

Take his garment that is surety for a stranger, and take a pledge of him for the *unknown mans sake.

He that is to hasty to praise his neighbor above measure, shall be taken as one that giveth him an evil report.

A brawling woman and the roof of the house dropping in a rainy day, may well be compared together.

He that refraineth her, refraineth the wind, and holdeth oil fast in his hand.

Like as one iron *wheteth another, so does one man comfort another.

Whoso keepeth his fig tree, shall enjoy the fruits thereof: he that waiteth upon his master, shall come to honor.

Like as in one water there appear diverse faces, even so diverse men have diverse hearts.

Like as hell and destruction are never full, even so the eyes of men can never be satisfied.

Silver is tried in the mould, and gold in the furnace, and so is a man, when he is openly praised to his face.

Though thou shouldest bray a fool with a pedestal in a mortar like oat meal, yet will not his foolishness go from him.

See that thou know the number of thy cattle thy self, and look well to thy

flocks.

For riches abide not away, and the **crown endure not for ever.

The hay groweth, and the grass cometh up, and herbs are gathered in the mountains.

The lambs shall clothe thee, and for the goats thou shalt have money to thy husbandry.

Thou shalt have goats milk enough to feed thee, to uphold thy household, and to sustain thy maidens.

**unknown mans sake. * kjv and other bibles of man = a strange woman.*

**wheteth (sharpens; very sharpened with water and rock...RN)*

***crown endure not for ever. Compare kjv and other bibles of man as to the crown enduring for ever. RN*

[Chpt 28] The ungodly fleeth no man chasing him, but the righteous standeth fast as a lion.

Because of sin the land doth often change her prince: but through men of understanding and wisdom a realm endureth long. Compare kjv as to this text.
RN

One poor man oppressing another by violence, is like a continual rain that destroyeth the fruit.

They that forsake the law praise the ungodly: but such as keep the law, abhor them.

Wicked men discern not the things that is right, but they that seek after the Lord, discuss all things.

A poor man leading a godly life, is better than the rich that goeth in froward ways.

Whoso keepeth the law, is a child of understanding: but he that feedeth riotous men, shameth his father.

Who so increaseth his riches by vantage and winning, let him gather them to help the poor withal.

He that turneth away his ear from hearing the law, his prayer shall be abhorred

Whoso leadeth the righteous in to an evil way, shall fall into his own pit, but the just shall have the good in possession.

The rich man thinketh himself to be wise, but the poor that hath understanding, can perceive him well enough.

When righteous men are in prosperity, then doth honor flourish: but when the ungodly come up, the state of men changeth.

He that hideth his sins, shall not prosper: but whoso knowledgeth them and

forsaketh them, shall have mercy.

Well is him that standeth always in awe: as for him that hardeneth his heart, he shall fall into mischief.

Like as a roaring lion and a hungry bear, even so is a ungodly prince over the poor people.

Where the prince is without understanding, there is great oppression and wrong: but if he be such one as hateth covetousness, he shall long reign.

He that by violence sheddeth any mans blood, shall be a renegade unto his grave, and no man shall be able to succure him.

Who so leadeth a godly and innocent life, shall be safe: but he that goeth froward ways, shall once have a fall.

He that tilleth his land, shall have plenteousness of bread: but he that followeth idleness, shall have poverty enough.

A faithful man is to be greatly to be commended, but he that maketh to much haste to be rich, shall not be guilty.

To have respect of persons in judgement is not good: And why? he will do wrong, yee even for a piece of bread.

He that will be rich all to soon, hath an evil eye, and considereth not that poverty shall come upon him.

He that rebuketh a man, shall find no favor at the last, than he that flattereth him.

Whoso robbeth his father and mother, and saith it is no sin: the same is like unto a murderer.

He that is of a proud stomach, stirreth up strife: but he that putteth his trust in the Lord, shall be well fed.

He that trusteth in his own heart, is a fool: but he that dealeth wisely, shall be safe.

He that giveth unto the poor, shall not want: but he that turneth his eyes from such as be in necessity, shall suffer great poverty himself.

When the ungodly are come up, men are faine to hide themselves: but when they perish, the righteous increase.

[Chpt 29] He that is stiff necked and will not be reformed, shall suddenly be destroyed without any help.

Where the righteous have the over hand, the people are in prosperity: but where the ungodly beareth rule, there the people mourn.

Whoso loveth wisdom, maketh his father a glad man: but he that keepeth harlots spendeth away that he hath.

With true judgment the king setteth up the land, but he be a man that taketh

gifts, he turneth it upside down.

Who so flattereth his neighbor, layeth a net for his feet.

The sin of the wicked is his own snare, but the righteous shall be glad and rejoice.

The righteous considereth the cause of the poor, but the ungodly regardeth no understanding.

Wicked people bring a city in decay, but wise men set it up again.

If a wise man go to the law with a fool (whether he deal with him friendly or roughly) he getteth no rest.

The bloodthirsty hate the righteous, but the just seek his soul.

A fool poureth out his spirit altogether, but a wise man keepeth it in till afterwards.

If a prince delight in lies, all his servants are ungodly.

The poor and the lender meet together, the Lord lighteneth both their eyes.

The fear of the King that faithfully judgeth the poor, shall continue sure for ever more.

The rod and correction minister wisdom, but if a child be not looked unto, he bringeth his mother to shame.

When the ungodly come up, wickedness increaseth: but the righteous shall see their fall.

Nurture thy son with correction, and he shall comfort thee, yee, he shall do the good at thine heart.

Where no Prophet is, there the people perish: but well is him

[Chpt 30] The words of Agur the son of Jakeh

*The prophecy of a true and faithful man, whom God hath helped, whom God had comforted and nourished.

For though I a least of all, and have no mans understanding (for I never learned wisdom) yet have I understanding, and am well informed in Godly things. Who hath climbed up into heaven? Who hath come down from thence? Who hath holden the wind fast in his hands? Who hath comprehended the waters in a garment? Who hath set all the ends of the world? What is his name, or what is his sons name? Canest thou tell? All the words of God are pure and clean, for he is a shield unto them that put their trust in him. Put thou nothing unto his words, lest he reprove thee, and thou be found a liar.

Two things I require of thee, that thou will not deny me before I die. Remove from me vanity and lies: give me neither poverty nor riches, only grant me a necessary living. Lest I be so full, I deny thee, and say: What fellow is the

Lord? And lest I being constrained through poverty, fall unto stealing, and forswear the name of my God. Accuse not a servant unto his master, lest he speak evil of thee also, and thou be hurt. He that bringeth up an evil report upon the generation of his father and mother, is not worthy to be commended.

The generation that think themselves clean, shall not be cleansed from their filthiness. There are people that have a proud look, and cast up their eyelids. This peoples teeth are swords, and their chaft bones they consume and devour the simple of the earth, and the poor from among men.

This generation which is like an horseleach, hath two daughters: the one is called fetch hither, and the other bring hither.

There are three things that are never satisfied, and the fourth sayeth never hoo. The hell, a womans womb, and the earth hath never water enough. As for fire, it sayeth never, *hoo. Whoso laugheth his father to scorn, and setteth his mothers commandment to naught: the ravens pick out his eyes in the valley, and devoured be he of the young eagles.

There be three things too high for me, and as for the fourth, it passeth my knowledge. The way of an eagle in the air, the way of a serpent over a stone, the way of a ship in sea, and the way of a man with a young woman. Such is the way of an wife that breaketh wedlock, which wipeth her mouth like as when she hath eaten, and saith. As for me, I have done no harm. Through three things the earth is disquieted, and the fourth may it not bear: Through a servant that beareth rule, through a fool that hath great riches, through an idle housewife, and through an handmaiden that is heir to her mistress.

There be four things in the earth, the which are very little: but in wisdom they exceed the wise. The *Emmettes are but a weak people, yet gather they their meat in the harvest. The conies are but a feeble folk, yet make they their couches among the rocks. The grasshoppers have not a guide, yet go they forth together by heaps. The spider laboreth with her hands, and that in the Kings palace.

There be three things that go stiffly, but the going of the fourth is the godliest of all. A Lion which is King of beasts, and giveth place to no man: A cock ready to fight: A ram and a King that goeth forth with his people. If thou be so foolish to imagine thyself, or meddlest with any such thing, then lay thine hand upon thy mouth. Who so churneth milk, maketh butter: he that rubbeth his nose, maketh it bleed: and he that causeth wrath, bringeth forth strife.

**The prophecy of a true and faithful man, whom God hath helped, whom God had comforted and nourished. kjv has this line... spake unto Ithiel, even unto Ithiel and Ucal, RN *hoo (whoa, stop). *Emmettes (ants) cap E.*

[Chpt 31] The words of King Lemuel,
and the Prophecy that his mother taught him.

My son, thou son of my body: O' my dear beloved son, give not over thy substance and mind unto women, which are the destruction even of Kings. O' Lamuel. give Kings no wine, give Kings and Princes no strong drink: Lest they being drunk forget the law, and regard not the cause of the poor, and of all such as be in adversity. Be thou an advocate and stand in judgement thyself, to speak for all such as be dumb and socourless. With thy mouth defend the thing that is right, and the cause of the poor and helpless.

Aleph

Who so findeth an honest faithful woman, she is much more worth then pearls.

Beth

The heart of her husband may safely trust in her, so that he shall have no need of spoils.

Gimel

She will do him good and not evil all the days of her life.

Daleth

She occupieth wool and flax, and laboreth gladly with her hands.

He

She is like the merchants ship, that bringeth her vitailles from afar.

Vav

She is up in the night season, to provide meat for her household, and food for her maidens.

Zain

She considereth land, and buyeth it, with the fruit of her hands she planteth a vineyard.

Heth

She girdeth her loins with strength, and courageth her arms.

Teth

And if she perceiveth that her housewifery dooth good, her candle goeth not out by night.

Yod

She layeth her fingers to the spindle, and her hand taketh hold of the rock.

Caph

She openeth her hand to the poor, yee she stretcheth forth her hands to such as have need.

Lamed

She feareth not that the cold of winter shall hurt her house, for all her household folks are double clothed. kjv has: clothed with scarlet.

Mem

She maketh herself fair ornaments, her clothing is white silk and purple.

Nun

Her husband is much set by in the gates, when he sitteth among the rulers of the land.

Samech

She maketh cloth of silk and selleth it, and delivereth a girdle unto the merchant.

Ain

Strength and honor is her clothing, and in the latter day she shall rejoice.

Phe

She openeth her mouth with wisdom, and in her tongue is the law of grace.

Zade

She looketh well to the ways of her household, and eateth not her bread with idleness.

Koph

Her children arise, and call her blessed: and her husband maketh much of her.

Res

Many daughters there be that gather riches together, but thou goest above them all.

Sin

As for favor, it is deceitful, and beauty is vain thing: but a woman that feareth the Lord, she is worthy to be praised.

Thau

Give her of the fruit of her hands, and let her own works praise her in the gates.

The end of the Proverbs of Solomon

[Chpt 1] These are the words of the Preacher, the son of David, king of Jerusalem. all is but vanity (saith the Preacher) all is but plain vanity. For what else hath a man, of all the labor that he hath taketh under the Sun? One generation passeth away, another cometh, but the earth abideth still. The *Son ariseth, the Sun goeth down, and returneth to his place, that he may there riseth up again. The wind goeth toward the South, and fetcheth his compass about unto the North, and so turneth in to himself again. All floods run into the sea, and yet the sea is not filled: for look unto what place the waters run, thence they come again. All things are so hard, that no man can express them. The eye is not satisfied with sight, the ear is not filled with hearing. The thing that hath been cometh to pass again: there is no new thing under the Sun. Is there any thing whereof it may be said: Lo, this is new? For it was long ago in the times that have been before us. The thing that is past, is out of remembrance: Even so the things that are for to come, shall no more be thought upon among them that come after. I myself the Preacher, being King of Israel and Jerusalem, applied my mind to seek out and search for the knowledge of all things that are done under heaven. Such travail and labor hath God given to the children of men, to exercise themselves therein. Thus I have considered all the things that come to pass under the Sun, and, lo, they are all but vanity and vexation of mind. The crooked man cannot be made straight, and the faults cannot be numbered. I communed with mine own heart, saying: Lo, I am come to great estate, and have gotten more wisdom, than all they that have been before me in Jerusalem. Yee, my heart had great experience of wisdom and knowledge, for there unto I applied my mind: that I might know what were wisdom and understanding, what were error and foolishness. And I perceived that this also was but a vexation of mind: For where much wisdom is, there is also great travail and disquietness: and the more knowledge a man hath, the more is his care.

**Son cap S and : son the above is exactly as it appears in the text. The writers were well aware of the different spellings for the word Son or Sun which were written Sonne for Son and Sunne for Sun. RN*

[Chpt 2] Then said I thus in mine heart: Now go to, I will take mine ease and have good days. But lo, that was vanity also: in so much as I said unto laughter: thou art mad, and to *mirth: What doest thou?

So I thought in my heart, *to withdraw myself from wine, to apply my mind unto wisdom, and to comprehend foolishness until the time that among all things which are under the Sun, I might see what were best for men do, so long

as they live under heaven.

I made gorgeous fair works. I builded me houses, and planted vineyards. I made me orchards and gardens of pleasure, and planted trees in them of all manner fruits. I made pools of water, to water the green and fruitful trees withal. I bought servants and maidens, and had a great household. As for cattle and sheep, I had more substance of them, then all that were before me in Jerusalem. I gathered silver and gold together, even a treasure of kings and lands.

I provided me singers and women which could play of instruments, to make man mirth and pastime. I got me drinking cups also and glasses. Shortly, I was greater and in more worship, than all my predecessors in Jerusalem. For wisdom remained with me: And look whatsoever mine eyes desired, I let them have it: and wherein so ever my heart delighted, or had any pleasure, I withheld it not from it. Thus my heart rejoiced in all that I did, and this I took of all my travail. But when I considered all the works that my hands had wrought, and all the labors that I had taken therein: Lo, all was vanity and vexation of mind, and nothing of any value under the Sun. Then turned I me to consider wisdom, error and foolishness, for what is he among men, that might be compared to me the king in such work? And I saw that wisdom excelleth foolishness, as far as light doeth darkness. For a wise man beareth his eyes about in his head, but the fool goeth in the darkness. I perceived also that they both had one end. Then thought I in my mind: If it happeneth unto the fool as it doeth unto me, what needeth me then to labor any more for wisdom? So I confessed within my heart, that this also was but vanity. For the wise are ever as little in remembrance as the foolish, and all the days for to come shall be forgotten, Yee the wise man dieth as well as the fool. Thus began I to be weary of my life, in so much that I could away with nothing that is done under the Sun, for all was vanity and vexation of mind: Yee I was weary of all my labor, which I had taken under the Sun, because I should be *faine to leave them unto another man, that cometh after me for who knoweth, whether he shall be a wise man or a fool? And yet shall he be lord of all my labors, which I with such wisdom have taken under the Sun. Is this not a vain thing?

So I turned me to refrain from all such travail, as I took under the Sun: For so much as a man should weary himself with wisdom, with understanding and opportunity, and yet be fain to leave his labors unto another, that never sweat for them. This is also a vain thing and a great misery. For what getteth a man of all that labor and travail of his mind, that he taketh under the Sun, but heaviness, sorrow and disquietness all the days of his life? In so much that his heart can not

rest in the night. Is this not also a vain thing? Is it not better then for a man to eat and drink, and his soul to be merry in his labor? Yee I saw that this also was a gift of God: For who may eat, drink, or bring anything to pass without him? And why? He giveth unto man, what it pleaseth him: whether it be wisdom, understanding, or gladness. But unto the sinner he giveth weariness and sorrow, that he may gather and heap together the thing, that afterward shall be given unto him whom it pleaseth God. This is now a vain thing, yee a very disquietness and vexation of mind.

**mirth from the Hebrew is joy, gladness, rejoice*

**to withdraw myself from wine: * (kfv and other bibles of man =to give myself unto wine)*

**faine (obliged/ willing happy)*

[Chpt 3] Every thing hath a time, yee all that is under the heaven, hath is convenient season. There is a time to be born, and a time to die. there is a time to plant, and a time to pluck up the thing, that is planted:

**A time to slay, and a time to make whole

A time to break down, and a time to build up.

A time to weep, and a time to laugh:

A time to mourn, and a time to dance:

A time to cast away stones, and a time to gather stones together:

A time to embrace, and a time to refrain from embracing:

A time to win, and a time to *lese:

A time to spare, and a time to spend:

A time to cut in pieces, and a time to sew together:

A time to keep silence, and a time to speak:

A time to love, and a time to hate:

A time of war, and a time of peace.

What hath a man else (that doeth anything) but weariness and labor? For as touching the travail and carefulness which God hath given unto men, I see that he hath given it them, to be exercised in it. All this hath he ordered marvelous goodly, to every thing his due time. He hath planted ignorance in the hearts of men, that they should not find out the ground of his works, which he doeth from beginning to the end. So I perceived, that in these things there is nothing better for a man, then to be merry and to do well so long as he liveth. For all that a man eateth and drinketh, yee what so ever a man enjoyeth of all his labor, the same is a gift from God. I considered also that whatsoever God doeth, it continueth for ever, and that nothing can be put unto it, nor taken from it: And

that God doeth it to the intent, that men should fear him. The thing that hath been, is now: and the thing that is for to come, hath been afore time, for God restoreth again the thing that was past. Moreover, I saw under the sun ungodliness in the stead of judgment, and iniquity in stead of righteousness. Then thought I in my mind: God shall separate the righteous from the ungodly, and then shall be the time of judgement of all counsels and works. I communed with mine own heart also concerning the children of men: how that God hath chosen them, and yet letteth them appear as though they were beasts: For it happeneth unto men as it doth unto beasts, and as one dieth, so dieth the other: yee they have both one manner of *birth, so that (in this) a man hath no preeminence above a beast, but all are subdued unto vanity. They go all unto one place, for as they all be of dust, so shall they all turn unto dust again. Who knoweth the spirit of man that goeth upward, and the *breath of the beast that goeth down into the earth? Wherefore I perceive, that there is nothing better for a man, than to be joyful in his labor, for that is his portion. But who will bring him to see the thing that shall come after him?

***if needs be compare the following ...to the bibles of man. *lese (lose, lease):*

**birth, (kiv and other bibles of man =breath)*

**breath (kiv and other bibles of man = spirit)*

[Chpt 4] So I returned me, and considered all the violent wrong that is done under the Sun: and behold the tears of such as were oppressed, and there *was no man to comfort them or that would deliver and defend them from the violence of their oppressors. Wherefore I judged those that are dead, to be more happy than such as be alive: Yee him that is yet unborn to be better at ease then they both, because he seeth not the miserable works that are done under the Sun.

Again, I saw that all travail and diligence of labor was hated of every man. This is also a vain thing, and a vexation to the *mind. The fool foldeth his hands together, and eateth up his own flesh. One handful (sayeth he) is better with rest, then both hands full with labor and travail. Moreover, I turned me, and behold yet another vanity under the *Son.

There is one man, no more but himself alone, having neither child nor brother: yet is there no end of his careful travail, his eyes cannot be satisfied with riches, (yet doth he not remember himself, and say:) For whom do I take such travail? For whos pleasure do I thus consume away my life? This is also a vain and miserable thing. Therefore two are better than one, for they may well enjoy the profit for their labor. If one of them fall, his companion helpeth him up again:

But woe is him that is alone, for if he fall, he hath not another to help him up. Again, if two sleep together, they are warm: but how can a body be warm alone? One may be overcome, but two may make resistance: A threefold cable is not lightly broken. A poor child being wise, is better than an old king, that doeth, and cannot beware in time to come. Someone cometh out of prison, and is made a king: and another which is born in the kingdom, cometh unto poverty. And I perceived, that all men living under the *Son, go with the second child, that cometh up instead of the other.

As for the people that have been before him, and that come after him, they are innumerable: yet is not their joy greater through him. This is also a vain thing and a vexation of the *mind. When thou comest into the house of God, keep thy foot and draw nye, that thou mayest hear: that is better then the offerings of fools, for they know not what evil they do.

**was no man to comfort them (kfv and other bibles of man =had no comforter: see Jesus speaking of the comforter of the new testament)*

*vexation to the *mind. (still in kfv and other bibles of man = spirit)*

**Son. (again, this is not a misprint = Son)*

*Again backwards; vexation OF the *mind. (still in kfv and other bibles of man = spirit)*

[Chpt 5] Be not hasty with thy mouth, and let not thine heart speak anything rashly before God. For God is in heaven, and thou upon earth, therefore let thy words be few. For where much carelessness is, there are many dreams: and where many words are, there men may hear fools. If thou make a vow unto God, be not slack to perform it. As for foolish vows, he hath no pleasure in them. If thou promise anything, pay it: for better it is that thou make no vow than that thou shouldest promise, and not pay. Use not thy mouth to cause thy flesh for to sin, that thou sayest not before the angel: my foolishness is in the fault. For then God will be angry at thy voice, and destroy all the work of thine hands. And why? Where as are many dreams and many words, there are also divers vanities: but look that thou fear God. If thou seest the poor to be oppressed and wrongestly dealt withal, so that equity and the right of the law is *wraisted in the land: marvel not thou at such judgement, for one great man keepeth touch with another, and the mighty help themselves together. The land also with the fields and all that is therein, is in subjection to the king. He that loveth money, will never be satisfied with money: and whoso delighteth in riches, shall have no profit thereof. Is not this also a vain thing? Where as much riches is, there are also many that spend them away. And what pleasure more hath he that possesseth them, saving that he may look upon them with his eyes? A laboring

man sleepeth sweetly, whether it be little or much that he eateth: but the abundance of the rich will not suffer them to sleep.

Yet is there a sore plague, which I have seen under the sun, (namely) riches to keep the hurt of him that hath them in possession.

For often times they perish with his great misery and trouble: and if he have a child it getteth nothing. Like as he came naked out of his mothers womb, so goeth he thither again, and carryeth nothing away with him for all his labor. This is a miserable plague, that he shall go away even as he came. What helpeth him then, that he hath labored in the wind? All the days of his life also must he eat in the dark, with great carefulness, sickness and sorrow. Therefore me think it a better and fairer thing, a man to eat and drink, and be refreshed of all his labor, that he taketh under the Sun all the days of his life, which God gave him, for this is his portion. For unto whom so ever God giveth riches, goods and power, he giveth it him to enjoy it, to take for his portion, and to be refreshed of his labor: this is now the gift of God. For he thinketh not much how long he shall live, for so much as God filleth his heart with gladness.

**wrafted (to twist or distort the meaning of)*

[Chpt 6] There is yet another plague under the Sun, and it is a general thing among men: When God giveth a man riches, goods and honor, so that he wanteth nothing of all that his heart can desire: and yet God giveth him not leave to enjoy the same, but another man spendeth them. This is a vain thing and a miserable plague. If a man beget an hundred children, and live many years, so that his days are many in number, and yet can not enjoy his good, neither be buried: as for him I say, that an untimely birth is better than he. For he cometh to naught, and goeth his way into darkness, and his name is forgotten. Moreover, he seeth not the *Son, and knoweth no rest neither here ner there: Yee, though he live *two thousand years, yet he hath no good life. Come not all to one place? All the labor that man hath taken, is for himself, and yet his desire is never filled after his mind. For what hath the wise more than the fool? What helpeth it the poor, that he knoweth to walk before the living? The sight of the eyes is better, then that the fool should depart away. Howbeit this is also a vain thing and a disquietness of the mind. What is more excellent than man? Yet can he not in the law get victory of him that is mightier than he: A vain thing is it to cast out many words, but what hath a man else?

**Again no missprint Son and also * note this : two thousand years ...Mark :1000 years = 1*

day and a day = 1000 years with the Lord. 2Peter 3 . RN

[Chpt 7] For who knoweth what is good for man living, in the days of his vain life, which is but a shadow?

****Or, who will tell a man, what shall happen after him under the *Son?**

A good name is more worth than a precious ointment, and the day of death is better than the day of one birth. It is better to go into an house of mourning, than into a banquetting house. For there is the end of all men, and he that is living, taketh it to heart. It is better to be sorry than to laugh, for when the countenance is heavy, the heart is joyful. The heart of the wise is in the mourning house, but the heart of foolish is in the house of mirth. It is better to give ear to the chastening of a wise man, than to hear the song of fools. For the laughing of fool is like the crackling of thorns under a pot. And that is but a vain thing.

Who so doeth wrong, maketh a wise man go out of his wit, and destroyeth a gentle heart. The end of a thing is better than the beginning. The patient of spirit is better than the* high minded. Be not hastily angry in thy mind, for wrath resteth in the bosom of a fool. Say not thou: What is the cause that the days of the old were better, than they that be now? For that were no wise question. Wisdom is better than riches, yee much more worth than the eyesight. For wisdom defendeth as well as money, and the excellent knowledge and wisdom giveth life to him that have it in possession. Consider the work of God, how that no man can make the thing straight, which he maketh crooked. Use well the time of prosperity and remember the time of misfortune: For God maketh one by the other, so that a man can find nothing else.

These two things also have I considered in the time of vanity: that the just man perisheth for his righteousness sake, and the ungodly liveth in his wickedness. Therefore be thou neither too righteous or over wise, that thou perish not: be neither too unrighteous also nor too foolish, lest thou die before thy time. It is good for thee to take hold of this, and not to let that go out of thy hand. For he that feareth God shall *escape them all.

Wisdom giveth more courage unto the wise, than ten mighty men of the city. For there is not one just upon earth, that doeth good, and sinneth not. Take not heed unto every word that is spoken, lest thy servant curse thee: For thine own heart knoweth, that thou thyself also hast often times spoken evil by other men. All these things I have proved because of wisdom: For I thought to be wise, but she went farther from me than she was before, yee and so deep that i might not

The Book of the Preacher otherwise called Ecclesiastes

reach unto her. I applied my mind also to knowledge, and to seek out *science, wisdom and understanding: to know the foolishness of the ungodly, and the error of the doting fools. And I found, that a woman is bitterer than death: for she is a very *angle, her heart is a net, and her hands are chains. Who so pleaseth God shall escape from her.

Behold (sayeth the preacher) this have I diligently searched out and proved, that I might come by knowledge: which as yet I seek, and find it not. Among a thousand men I have found one, but not one woman among all. Lo, this only have I found, that God made man just and right, but they seek diverse *subtleties, where as no man hath wisdom and understanding, to give answer there unto.

***The two lines above, were left out of the kjv and other bibles of man. *And again this is Son. RN *high minded. (kfv and other bibles of man = proud in spirit) *escape them all. (kfv = come forth of them all.) and to seek out *science, (kfv = wisdom) *angle, (hook) *subtleties = crafty, sly, devious. Operating in hidden, insidious and destructive way.*

[Chpt 8] Wisdom maketh a mans face to shine, but malice putteth it out of favor. Keep the kings commandment (I warn thee) and the other that thou hast made unto God. Be not hasty to go out of his sight, and see thou continue in no evil thing: for whatsoever it pleaseth him, that doeth he. Like as when a king giveth a charge, his commandment is mighty: Even so whom may say unto him: What doest thou? Whoso keepeth the commandment, shall feel no harm: but a wise mans heart discerneth both time and manner: For everything will have opportunity and judgment, and this the thing that maketh men full of carefulness, and sorrow. And why? A man knoweth not what is for to come, for who will tell him? Neither is there any man that hath power over the spirit, to keep still the spirit, ner have any power in the time of death: it is not he also that can make an end of the battle, neither may ungodliness deliver him that meddle with all.

All these things have I considered, and applied my mind unto every work that is under the *Son: how one man hath Lordship over another to his own harm. For I have often seen the ungodly brought to their graves, *and fallen down from the high and glorious place: in so much that they were forgotten in the city, where they were had in so high and great reputation. This is also a vain thing. Because now that evil works are not hastily punished, the heart of man giveth

himself over to wickedness. But though an evil person offend an hundred times, and have a long life: yet am I sure, that it shall go well with them that fear God, because they have him before their eyes. Again, as for the ungodly, it shall not be well with him, neither shall he prolong his days: but even as a shadow, so shall he be that feareth not God.

Yet there is a vanity upon the earth: there be just men, unto whom it happeneth, as though they had the works of the ungodly: Again, there be ungodly, with whom it goeth as though they had the works of the righteous. This me think also a vain thing. Therefore I commend gladness, because a man hath no better thing under the *Son, than to eat and to drink, and to be merry: for that shall he have of his labor all the days of his life, which God giveth him under the *Son. When I applied mine mind to learn wisdom, and to *know the travail that is in the world: (and that of such fashion, that I suffered not my eyes to sleep neither day ner night) I understood of all the works of God, that it is not impossible for a man, to attain unto works that are done under the *Son: and though he bestow his labor to seek them out, yet can he not reach unto them: yee though a wise man would undertake to know them, yet he might not find them.

**Son is Son as recorded from original.*

**and fallen down from the high and glorious place: (kiv = who had come and gone from the place of the holy)*

**know the travail that is in the world (kiv reads: to see the business that is done upon the earth)*

[Chpt 9] For all these things purposed I in my mind to seek out. The righteous and wise, yee and their works also are in the hand of God: and there is no man that knoweth either the love or hate of the thing that he hath before him. It happeneth unto one as unto another: It goeth with the righteous as with the ungodly: with the good and clean as with the unclean: with him that offereth as with him that offereth not: like as goeth with the virtuous, so goeth it also with the sinner: As it happeneth unto the *perjured, so happeneth it also unto him that is afraid to be foresworn. Among all things that come to pass under the Son, this is a mystery, that it happeneth unto all alike. This is the cause also that men are full of wickedness and mad foolishness is in their hearts, as long as they live, until they die.

And why? As long as a man liveth, he is careless: for a quick dog (they say) is better than a dead lion: for they that be living, know that they shall die: but they that be dead, know nothing, neither deserve they anymore. For their memorial is

forgotten, so they that be neither loved, hated ner envied: neither have they anymore part in the world, in all that is done under the Son. Go thy way then, eat thy bread with joy, and drink thy wine with gladness, for thy works please God. Let thy garments be always white, and let thy head *want none ointment. Use thy self to live joyfully with thy wife whom thou lovest, all the days of the life, which is but vanity, that God hath given thee under the *Son, all the days of thy vanity: for that is thy portion in this life, of all thy labor and travail that thou takest under the *Son. Whatsoever thou takest in thy hand to do, do that with all thy power: for among the dead, where thou goest unto, there is neither work, counsel, knowledge ner wisdom.

So I turned me unto other things under the Son, and I saw, that in running, it helpeth not to be swift: in battle, it helpeth not to be strong: to feeding, it helpeth not to be wise: to riches, it helpeth not to be futile: to be had in favor, it helpeth not to be cunning: but that all lieth in time and fortune. For man knoweth not his time, but as the fish are taken with the *angle and as the birds are caught with the snare: Even so are men taken in the perilous time, when it cometh suddenly upon them.

This wisdom have I seen also under the *Son, and me thought it a great thing. There was a little city, and few men within it: so there came a great king and besieged it, and made great bulwarks against it. And in the city there was found a poor man, (but he was wise) which with his wisdom he delivered the city: yet was there no body, that had any respect for such a simple man. Then said I: Wisdom is better than strength. Nevertheless, a simple mans wisdom is despised, and his words are not heard. A wise mans counsel that is followed in silence, is far above the crying of a captain among fools. For wisdom is better than harness: but one unthrifty alone destroyeth much good.

**Son is Son as recorded.*

*head *want (kiv = lack) none ointment. *angle (hook)*

[Chpt 10] Dead flies that corrupt sweet ointment and make it to stink, are something more worth then the wisdom and honor of a fool. A wise mans heart is upon the right hand, but a fools heart is upon the left. A doting fool thinketh, that every man doth as foolishly as himself. If a principal spirit be given thee to bear rule, be not negligent in thine office: for so shall great wickedness be put down, as it were with a medicine. Another plague there is, which I have seen under the *son: namely, the ignorance that is commonly among princes: in that a fool setteth in great dignity, and the rich sit down beneath: I see servants ride

upon horses, and princes going upon their feet as it were servants. But he that diggeth up a pit, shall fall therein himself: and whoso breaketh down the hedge, a serpent shall bite him. Whoso removeth stones shall have travail withal: and he that heweth wood shall be hurt therewith.

When an iron is blunt, and the point not sharpened, it must be whet again, and that with might: Even so doth wisdom follow diligence. A babler of his tongue is no better than a serpent that stingeth without hissing. The words of a wise mans mouth are gracious, but the lips of a fool will destroy himself. The beginning of his talking is foolishness, and the last word of his mouth is great madness. A fool is so full of words, that a man cannot tell what end he shall make: who will then warn him to make a conclusion? The labor of the foolish is grievous unto them, while they know not how to go in to the city.

Woe be unto thee, (O' thou realm and land) whos king is but a child, and whose princes are early at their banquettes. But well is the (O' thou realm and land) whose king is come of nobles, and whose princes eat in due season, for strength and not for lust. Through slothfulness the *balcks fall down, and through idle hands it raineth at the house. Meat maketh men to laugh, and wine maketh them merry: but unto money all things are obedient. Wish the king no evil in thy thought, and speak no hurt of the rich in thy privy chamber: for a bird of the air shall betray thy voice, and with her feathers shall she betray thy words.

**son is son as recorded from original.*

**balcks = balks; a wooden beam or rafter. RN*

[Chpt 11] Send thy vitals over the waters, and so shalt thou find them after many years. Give it away among seven or eight, for thou knowest not what misery shall come upon the earth. When the clouds are full, they pour out rain upon the earth. And when the tree falleth (whether it be toward the South or North) in what place so ever it fall, there it lieth. He that regardeth the wind, shall not sow: and he that hath respect unto the clouds, shall not reap. Now like as thou knowest not the way of the wind, nor how the bones are filled in a mothers womb: Even so thou knowest not the works of God, which is the workmaster of all.

Cease not thou therefore with thy hands to sow thy seed, whether it be in the morning or in the evening: for then knowest not whether this or that shall prosper, and if they both take, it is better. The light is sweet, and a pleasant thing is it for the eyes to look upon the *Sun. If a man live many years, and be

glad in them all, let him remember the days of darkness, which shall be many: And when they come, all things shall be but vanity. Be glad then (O' thou young man) in thy youth, and let thine heart be merry in thy young days: follow the ways of thine own heart, and the lust of thine eyes: but be thou sure, that God shall bring thee into judgment for all these things.

**Sun: here is Sun as recorded in the original Sunne.*

[Chpt 12] Put away displeasure out of thine heart, and remove evil from thy body: for childhood and youth is but vanity. Remember thy maker in thy youth, or ever the days of adversity come, and or the years draw nigh, when thou shalt say: I have no pleasure in them before the sun, the light, the moon and stars be darkened, and or the clouds turn again after the rain: when the keepers of the house shall tremble, and when the strong men shall bow themselves: when the millers stand still, because they be so few, and when the sight of the windows shall wax dim: when the doors in the streets shall be shut, and when the voice of the miller shall be layed down: when men shall rise up at the voice of the bird, and when all the daughters of music shall be brought low: When men shall fear in high places, and be afraid in the streets: when the Almond tree shall *be despised the grasshopper born out, and when great poverty shall break in: when man goeth to his long home, and the mourners go about the streets. Or ever the silver lace be taken away, or the golden band broken: or the pot be broken at the well, and the wheel upon the cistern: Or dust be turned again unto the earth from whence it came, and the spirit return unto God, which gave it. All is but vanity (saith the preacher) all is but plain vanity.

The same preacher was not wise alone, but taught the people knowledge also: he gave good heed, sought out the ground and set forth many parables. His diligence was to find out acceptable words, right scripture, and the words of truth. For the words of the wise are like pricks and nails that go through, wherewith men are kept together: for they are given of one shepherd only. Therefore beware (my son) that above these thou make not many and innumerable books, nor take diverse doctrines in hand, to weary thy body withal

Let us hear the conclusion of things: Fear God, and keep his commandments, for *that toucheth all men: For God shall judge all works and secret things, whether they be good, or evil.

**The end of the book of the Preacher
otherwise called Ecclesiastes**

*Almond tree shall *be despised (kfv = flourish)*

**The Book of the Preacher
otherwise called Ecclesiastes**

*Fear God, and keep his commandments, for *that toucheth all men: (kju and other bibles of man = this is the whole duty of man.)*

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The end of the Ballet of Ballettes of Salomon

[Chpt 1] O' that thy mouth would give me a kiss, for thy breasts are more pleasant than wine, and that because of the good and pleasant savoure. Thy name is sweet smelling ointment, therefore do the maidens love thee: Yee that same moveth me also to run after thee.

The king hath brought me in to his private chamber. We will be glad and rejoyce in thee, we think more of thy breasts then of wine: well is them that love thee.

I am black (O' ye daughters of Jerusalem) like as the tents of Cedarenes, and as the hangings of Solomon: but yet am I fair and well favored withal. Marvel not at me I am so black: And why? the sun hath shined upon me.

For when my mothers children had evil will at me, they made me the keeper of the vineyard. Thus I *faine to keep a vineyard, which was not mine own.

Tell me, (O' thou whom my soul loveth) where thou feedest, where thou resteth at the noon day: least I go wrong, and come into the flocks of thy companions.

If thou know not thyself (O' thou fairest among women) go thy way forth after the footsteps of the sheep, as though thou wouldest feed thy goats beside the shepherds tents. There will I tarry for thee (my love) with mine host and with my chariots, which shall be no fewer than Pharaohs. Then thy cheeks and neck be made fair, and hanged with spangles and goodly jewels: a neck band of gold will we make thee with silver buttons.

When the king sitteth at his table, he shall smell my *Nard spikenard: for a bundle of Myrre (O' my beloved) layeth betwixt my breasts. A cluster of grapes of Cypers, or of the vineyards of Engedi art thou unto me, O' my beloved

O' how fair art thou (my love) how fair art thou? thou hast doves eyes.

O' how fair art thou (my beloved) how well favored art thou? Our bed is decked with flowers, the ceilings of our house are of Cedar tree, and our *balks of Cypress.

**faine (obliged/willing,imagined) *Nard= spikenard: an aromatic herb*

**balks = beams, supporting timbers*

[Chpt 2] *I am the flower of the field, a lily of the valleys: as the rose among the thorns, so is my love among the daughters.

Like as the apple tree among the trees of the wood, so is my beloved among the sons. My delight is to sit under his shadow, for his fruit is sweet to my throat. He bringeth me in to *his wine cellar, and **loveth me specially well. Refresheth me with grapes, comfort me with apples, for I am sick of love. His

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left hand layeth under my head, and his right hand embraceth me.

I charge you, (O' ye daughters of Jerusalem) by the Roes and hinds of the field, that ye wake not up my love nor touche her, till she be content herself.

Me think I hear the voice of my beloved: lo, there cometh he hopping upon the mountains, and leaping over the little hills. My beloved is like a Roe or a young hart. Behold, he standeth behind our wall, he looketh in at the window, and peepeth through the *grate. My beloved answered and said unto me,

Stand up my love, my dove, my beautiful, and come: For lo, the winter is now past, and the rain is away and gone. The flowers are come up in the field, the twisting time is come, and the voice of the turtle dove is heard in our land. The fig tree bringeth forth her figs, the vines bear blossoms, and have a good smell. Stand up my love, my beautiful, and come (O' my dove) out of the caves of the rocks, out of the holes in the wall: O' let me see thy countenance and hear thy voice, for sweet is thy voice, and fair is thy face.

Get us the foxes, yee the little foxes, that hurt the vines, for our vines bear blossoms.

My love is mine, and I am his, which feedeth among the lilies, until the day break, and till the shadows be gone. Come again privately (O' my beloved) like as a Roe or a young hart unto the mountains.

**I am the flower of the field, (kiv = rose of Sharon)*

**his wine cellar. *kiv = the banqueting house. **loveth me specially well. **kiv = his banner over me was love. *grate (lattice).*

[Chpt 3] By night in my bed I sought him, whom my soul loveth: yee diligently sought I him, but I found him not. I will get up (thought I) and go about the city, upon the market and in all the streets will I seek him whom my soul loveth: but when I sought him, I found him not. The watchmen that go about the city found me.

Saw ye not him whom my soul loveth? So when I was a little passed them, I found him whom my soul loveth. I have gotten hold upon him, and will not let him go, until I bring him into my mothers house, and in to her chamber that bare me.

I charge you, O' ye daughters of Jerusalem, by the Roes, and the Hinds of the field, that ye wake not up my love nor touche her, till she be content herself.

Who is this, that cometh out of the wilderness like pillars of smoke, as it were a smell of Myrre, frankincense and all manner *spices of the Apothecary?

Behold, about Solomons bedstead there stand sixty *vale and fit men of the

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mighty in Israel. They hold swords every one, and are expert in war. Every man hath his sword upon his thigh, because of fear in the night. King Solomon hath made himself a *bedstead, the pillars are of silver, the covering of gold, the seat of purple, the ground pleasantly paved for the daughters of Jerusalem.

Go forth (O' ye daughters of Zion) and behold King Solomon in the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladness of his heart.

**spices of the Apothecary? OR kjv =powders of the merchant? *vale (valiant)*

**bedstead (kjv =chariot of the wood of Libanus)*

[Chpt 4] O' how fair art thou, my love, how art fair art thou? thou hast doves eyes, beside that which layeth hid within. Thy hairy locks are like a flock of sheep that be clipped, which go first up from the washing place: where every one beareth two twins, and not one unfruitful among them. Thy lips are like a rose colored ribbon, thy words are lovely: thy cheeks are like a piece of a pomegranate, besides that which layeth hid within. Thy neck is like the tower of David builded with bulwarks, where upon there hang a thousand *shields, yee all weapons of the giants. Thy two breasts are like two twins of young roes, which feed among the lilies.

O' that I might go to the mountain of Myrré, and to the hill of frankincense: till the day break, and till the shadows be past away.

Thou art all fair, O' my love, and no *sport is there in thee. Come to me from Libanus, O' my spouse, and come to me from Liban: come soon the next way from the top of Amana, from the top of Sanir and Hermon, from the lions dens, and from the mountains of the leopards. Thou hast wounded my heart, O' my sister, my spouse, thou hast wounded my heart, with one of thine eyes, and with one chain of thy neck. O' how fair and lovely are thy breasts, my sister, my spouse? Thy breasts are more pleasant than wine, and the smell of thine ointments passeth all spices. Thy lips, O' my spouse, drop as the honeycomb, yee milk and honey are under thy tongue, and the smell of thy garments is like the smell of *frankincense. Thou art a well kept garden, O' my sister, my spouse, thou are a well kept watering spring, a sealed well. The fruits that sprout in thee, are like a very *Paradise of pomegranates with sweet fruits: as Cypress, Nardus, Saffron, Calmus, and all the trees of Libanus: Myrré, Aloes, and all the best spices. Thou art a well of gardens, a well of living waters, which run down from Libanus.

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Up thou northwind, come thou southwind, and blow upon my garden, that the smell thereof may be carried on every side: yee that my beloved may come into my garden, and eat the fruits and apples that grow therein.

**shields, (kiv = bucklers) exact opposite. *note sport is to mock, play a fools game.*

**frankincense (kiv = Lebanon).*

[Chpt 5] Come into my garden O' my sister, my *Spouse: I have gathered my Myrre with my spice. I will eat my honey and my honeycomb, I will drink my wine and my milk.

Eat, O' ye friends, drink and be merry, O' yee beloved.

I was asleep, and my heart waking, I heard the voice of my beloved, when he that knocked.

Open to me (said he) O' my sister, my love, my dove, my *dearling: for my head is full of dew, and my locks of my hair are full of the night drops.

I have put off my coat: how can I do it on again? I have washed my feet, how shall I *file them again?

******But when my love put in his hand at the hole, my heart was moved toward him: so that I stood up to open unto my beloved. My hands dropped with Myrre, and the Myrre ran down my fingers upon the lock. Nevertheless when I had opened unto my beloved, he was departed and gone his way. Now like as afore time when he spake, my heart could not longer refrain: Even so now I sought him, but I could not find him: I cried upon him, nevertheless he gave me no answer.

So the watchmen that went about the city found me, smote me, and wounded me: Yee they that kept the walls, took away my garment from me.

I charge you therefore, O' daughters of Jerusalem, if ye find my beloved, that ye tell him how that I am *sick for love.

Who is thy love above other lovers, O' thou fairest among women? Or what can thy love do, more than other lovers, that thou charge us so straightly?

As for my loved, he is white and red colored, a singular person among many thousands: His head is as the most fine gold, the locks of his hair are bushy, *brown as the evening: His eyes are the eyes of doves by the water brooks, washed with milk, and remaining in a plenteous place: His cheeks are like a garden bed, wherein the Apothecaries plant all manner of sweet things: His lips drop as the flowers of the most principal Myrre, his hands are full of gold rings and precious stones. His body is as pure ivory, decked over with Sapphires: His legs are as pillars of Marble, set upon sockets of gold: His face is as Libanus,

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and as the beauty of the Cedar trees: His throat is sweet, yee he is altogether lovely. Such one is my love, O' daughters of Jerusalem, such one is my love.

** this is capitol S. RN *dearling: (kjb =undefiled) how shall I *file them again? * see the word defiled to understand this. RN*

*** But ...compare all to kjb or other bibles of man.*

**sick for love. *kjb = sick of love RN *brown as the evening * (kjb) and black as a raven.*

[Chpt 6] My love is gone down into his garden, unto the sweet smelling beds, that he may refresh himself in the garden, and gather flowers. My love is mine, and I am his, which feedeth among the lilies.

Thou art pleasant (O' my love) * even as loveliness it self, thou art as fair as Jerusalem, gorgeous as an army of men, with their banners. (Turn away thine eyes from me, for they make me proud) **: Thy hairy locks are like a flock of goats upon the mount of Galead. Thy teeth are like a flock of sheep that be clipped, which go out of the washing place: where every one beareth two twins, and not one unfruitful among them. Thy cheeks are like a piece of a pomegranate, besides that which layeth hidden within. There are threescore Queens, and fourscore concubines, and young women without number. But one is my dove, my dearling. She is the only beloved of her mother, and dear unto her that bare her. When the daughters saw her, they said, she was blessed: Yee the Queens and the concubines praised her.

What is she that peepeth out as the morning? fair as the moon, excellent as the sun, glorious as an army of men with their banners.

I went down into the nut garden, to see what grew by the brooks, to look if the vineyard flourished, and if the pomegranates were shot forth.

Then the chariots of my people made me suddenly afraid.

Turn again, turn again, O' thou Sulamite, turn again, turn again, that we may look upon thee.

**kjb and other bibles of man = as Tirzah and **have overcome me*

[Chpt 7] What pleasure have yee more in the Sulamite, than when she danced among the men of war? This entire line is left out of the kjb. RN

O' how pleasant are thy treadings, with thy shoes, thou princes daughter? Thy thighs are like a fair jewel, which is wrought by a cunning work master: Thy navel is like a round goblet, which is never without drink: thy womb is like an

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heap of wheat, set about with lilies: Thy two breasts are like two twins of young roes: Thy neck is as it were a tower of ivory: thine eyes like the water pools in Hesebon, by the port of Bathrabbim: thy nose is as the tower of Libanus, which looketh toward Damascus: That head that standeth upon thee is like Carmel: the hair of thy head is like the Kings purple folden up in plates.

O' how fair and lovely art thou, my dearling, in pleasures? Thy stature is like a date tree, and thy breasts like the grapes.

I said: I will climb up the date tree, and take hold of his branches.

Thy breasts shall be as the vine grapes, the smell of thy nostrils like the smell of apples, and thy throat like the best wine. This shall be pure and clear for my love, his lips and teeth shall have their pleasure. There will I turn me unto my love, and he shall turn him unto me.

O' come my love, let us go forth into the field, and take our lodging in the villages. In the morning shall we rise up by times, and go see the vineyard: if it be sprung forth, if the grapes be grown, and if the pomegranates be shot out. There will I give thee my breasts: there shall the mandragoras give their smell beside our doors: there O' my love, have I kept unto thee all manner of fruits, both new and old.

[Chpt 8] O' that I might find thee without, and kiss thee, whom I love as my brother which suck my mothers breasts: and that thou wouldest not be offended, if I took thee, and brought thee in to my mothers house: that thou mightest teach me, and that I might give thee drink of spiced wine and of the sweet sap of my pomegranates. His left hand layeth under my head and his right hand embraceth me.

I charge you, O' daughters of Jerusalem, that ye wake not up my love, nor touch her, till she be content herself.

What is she this, that cometh up from the wilderness, and leaneth upon her loved?

I am the same that waketh thee up among the apple trees, where thy mother bare thee, where thy mother brought thee in to the world.

O' set me as a seal upon thine heart, and as a seal upon thine arm: for love is mighty as the death, and jealousy as the hell. Her coals are of fire, and a very flame of the Lord: so that many waters are not able to quench love, neither may the streams drown it. Yee if a man would give all the good of his house for love, he should count it nothing.

When our love is told our young sister, whos breasts are not yet grown, what shall we do unto her?

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If I be a wall, and my breasts like towers, then am I as one that hath found favor in his sight.

Solomon had a vineyard at Baal Hamon, this vineyard delivered he unto the keepers: that every one for the fruit thereof should give him a thousand pieces of silver.

But my vineyard, O' Solomon, giveth thee a thousand, and two hundred to the keepers of the fruit. Thou that dwellest in the gardens, O' let me hear thy voice, that my companions may harken to the same.

O' get thee away, my love, as a roe or a young hart unto sweet smelling mountains.

[Chpt 1] The prophesy of Esaie the son of Amos, which he showed upon Juda and Jerusalem in the time of OZIAH, JOATHAM, AHAZ, and JEHEZEKIAH, Kings of Juda. Hear O' heaven hearken O' earth, for the Lord speaketh: I have nourished and brought up children, and they are fallen away from me. An ox knoweth his Lord, and an Ass his masters stall, but Israel knoweth nothing, my people hath no understanding. Alas for this sinful people, which are expert in blasphemies, a froward generation, unnatural children. They have forsaken the Lord, they have provoked the holy one of Israel unto anger, and are gone backward. Wherefore should ye be plagued any more? For yee are ever falling away. The whole head is sick, and the heart is very heavy. From the sole of the foot unto the head, there is no whole part in all your body: but all are wounds, botches, sores and stripes, which can neither be helped, bound up, ner eased with any ointment.

Your land lieth waste, your cities are burnt up, your enemies devour your land, and you must be *faine to stand, and look upon it: and it is desolate, as it were with enemies in battle. Moreover the daughter of Zion is left alone like a cottage in a vineyard, like watch house in time of war, like a besieged city. And except the Lord of Hosts had left unto us a few alive: we should have been as Sodoma, and like unto Gomorra.

Hear the word of the Lord ye tyrants of Sodoma: and hearken unto the law of our God, thou people of Gomorra. Why offer ye so many sacrifices unto me? I am discontent for the burntofferings of wethers, and with the fatness of fed beasts. I have no pleasure in the blood of bullocks, lambs, and goats. When ye appear before me, who requireth you to tread within my porches? Offer me no more oblations, for it is but lost labor. I abhor your incense. I may not away with your new moons, your Sabbaths and solemn days. Your fastings are also in vain. I hate your new holy days and fastings, even from my very heart. They make me weary, I can not abide them. Though ye hold out your hands, yet I turn my eyes from you. And though you make many prayers, yet I hear nothing at all, for your hands are full of blood.

Wash you, make you clean, put away your evil thoughts out of my sight, cease from doing evil and violence. Learn to do right, let the widows complaint come before you. Now go to (sayeth the Lord) we well walk together. Is it not so? Though your sins be as red as scarlet, shall they not be whiter than snow? And though they were like purple, shall they be not like white wool? Is it not so? If ye be loving and obedient, ye shall enjoy the best thing that groweth in the land. But if ye be obstinate and rebellious, ye shall be devoured with the sword: for thus the Lord hath promised with his own mouth.

How happeneth it then that the righteous city (which was full of equity) is become unfaithful as an whore? righteousness dwelt in it, but now murder. Thy silver is turned to dross, and thy wine mixed with water. Thy princes are traitors and companions of thieves. They love gifts altogether, and follow rewards. As for the fatherless, they help him not to his right, neither will they let the widows causes come before them. Therefore speaketh the Lord God of Hosts the mighty one of Israel: Ah, I must ease me of mine enemies, and avenge me upon them. And therefore shall I lay my had upon thee, and burn out thy dross from the finest and purest, and put out all the lead, and set thy judges again as they were sometime, and thy Senators as they were from the beginning. The shalt thou be called the righteousness city, the faithful city. But Sion shall be redeemed with equity, and her captivity with righteousness. For the transgressors and ungodly, and such as are become unfaithful unto the Lord, must altogether be utterly destroyed.

And except ye be ashamed of the oaks trees wherein ye have so delighted, and of the gardens that ye have chosen: Ye shall be as an oak whose leaves are fallen away, and as a garden that hath no moistness. And as for the glory of these things, it shall be turned to straw, and he that made them to a spark. And they shall both burn together, so that no man shall be able to quench them.

**faine (obligated/ willing happy)*

[Chpt 2] Moreover this was the word that was opened unto Esaie the son of Amos, upon Juda and Jerusalem. It will be also in the process of time: That the hill where the house of the Lord is builded, shall be the chief among the hills, and shall be exalted above all little hills. And all the Heathen shall *preace unto him. And the multitude of the people shall go unto him, speaking thus one unto another: up, let us go up to the hill of the Lord, and to the house of the God of Jacob: that he may show us his way, and that we may walk in his paths. For the law shall come out of Sion, and the word of God from Jerusalem, and shall give sentence among the Heathen, and shall reform the multitude of people: So that they shall break their swords and spears, to make scythes, sicles and saws thereof. From that time forth shall not one people lift up weapon against another, neither shall they learn to fight from thensforth. It is to thee that I cry (O house of Jacob) up, let us walk in the light of the Lord. But thou art scattered abroad with thy people (O house of Jacob) for ye go far beyond your fathers, whether it be in Sorcerers (who ye had as the Philistines had) or in *calkers of mens births, whereof ye have too many. As soon as your land was full of silver and gold, and no end of your treasure: so soon as your land was full of strong

horses and no end of your chariots: Immediately was it full of Idols also, even works of their own hands, which yee yourselves have fashioned, and your fingers have made. There kneeleth a man, there falleth the man down before thee, so that thou canst not bring him away from thence.

And therefore get thee soon in to some rock, and hide thee in the ground from the sight of the fearful judge, and from the glory of his Majesty: Which casteth down the high looks of presumptuous persons, and bringeth low the pride of man, and he only shall be exalted in that day. For the day of the Lord of Hosts shall go over all pride and presumption, upon all them that exalt themselves, and shall bring them all down: upon all high stout Cedar trees of Libanus, and upon all the oaks of Basan, upon all high hills, and upon all stout mountains, upon all costly towers, and upon all strong walls, upon all ships of the sea, and upon everything that is glorious and pleasant to look upon.

And it shall bring down the pride of man, and lay mans presumptuousness full low, and the Lord shall only have the victory in that day. But the Idols shall utterly be rooted out. Men shall creep into holes of stone, and into caves of the earth, from the sight of the fearful judge, and from the glory of his majesty: what time as he shall make him up to shake the earth. *Then, then, shall cast away his gods of silver and gold, (which he nevertheless had made to honor them) unto Moles and *Backs; that he may better creep into the caves and rocks, and into the clefts of hard stones, from the sight of the fearful judge and for the glory of his Majesty.

**preace (proclaim) *calkers of mens births,(astrologers)*

**Then, then (2)*

**Backs; (bats?)*

[Chpt 3] Every man can *eschue a person moved to anger, for what he doth wisely? Even so shall the Lord of Hosts take away from Jerusalem and from Juda, all possessions and power, all meat and drink, the captain and the soldier, the judge and the prophet, the wise and the aged man, the worshipful of fifty year old, and the honorable: the Senators, and the men of understanding: the masters of crafts and orators. And I shall give you children to be your princes,(sayeth the Lord) and babes shall have the rule of you. One shall ever be doing violence and wrong to another. The boy will presume against the elder, and the vile person against the honorable. Ye when one shall take a friend of his own kindred by the bosom, and say: Thou hast clothing, thou shalt be our head, for thou mayest keep us from this fall and peril.

Then shall he swear and say: I can not help you. Moreover, there is neither

meat nor clothing in my house, make me no ruler of the people. For Jerusalem and Juda must decay, because both their words and counsel are against the Lord, they provoke the presence of his Majesty unto anger. The changing of their countenance betrayeth them, yee they declare their own sins themselves, as the Sodomites, and hide them not. Woe be unto their souls, for they shall be heavily rewarded. Then shall they say: O happy are the godly, for they may enjoy the fruits of their studies. But woe be unto the ungodly and unrighteous for they shall be rewarded after their works. O my people, *ribaudes oppress thee, and women have rule of thee. O my people, thy leaders deceive thee, and tread out the way of thy footsteps. The Lord is here to commune of the matter, and standeth to give judgement with the people. The Lord shall come forth to reason with the Senators and princes of his people, and shall say thus unto them: It is ye that have burnt up my vineyard, the robbery of the poor is in your house. Wherefore do ye oppress my people, and marred the faces of the innocents? thus shall the Lord God of Hosts revile them.

Moreover thus sayeth the Lord: Seeing the daughters of Sion are become so proud, and come in with stretched out necks, and with vain wanton eyes: seeing they come in tripping so nicely with their feet: Therefore shall the Lord shave the heads of the daughters of Sion, and make their beauty bare in the day. In that day shall the Lord take away the gorgeousness of their apparel, and spangles, chains, *partlets, and collars, bracelets and hooves, that goodly flowered wide and boarded raiment, brushes and head bands, rings and garlands, holy day clothes and veils, kerchiefs and pins, glasses and smocks, bonnets and *taches

And instead of good smell there shall be stink among them. And for their girdles there shall be loose bands. And for well set hair there shall be baldness. Instead of a stomacher, a sackcloth, and for their beauty witherdedness and *son burning.

**eschue (avoid, escape) *ribaudes (extortioners :MN). *partlets = ruffled covering for the neck. *taches = buckles, clasps, fasteners. *son burning exactly as recorded.*

[Chpt 4] At that time their gates shall mourn and complain, and they shall sit as desolate flock upon the earth. Then shall seven wives take hold of one man, and say: We will lay all our meat and clothing together in common, only that we may be called thy wives, and that this shameful reproof be taken from us. After that time shall the branch of the Lord be beautiful and mighty, and the fruit of the earth shall be fair and pleasant for those Israelites that shall spring thereof. Then shall the remnant in Sion and the remnant in Jerusalem be called holy: namely all such as are written among the living at Jerusalem: What time as

the Lord shall wash away the desolation of the daughters of Sion, and purge the blood out from Jerusalem with the wind of his smoke and fire. Moreover upon all the dwellings of the hill of Sion and upon their whole congregation, shall the Lord provide a cloud and smoke by day, and the shining of a flaming fire by night: for all their glory shall be preserved. And Jerusalem shall be a tabernacle for a shadow because of heat in the day time, and place and refuge where a man may keep him for weather and rain.

[Chpt 5] Now will then, I will sing my beloved friend a song of his vineyard. My beloved friend hath a vineyard in a very fruitful plenteous ground. This he hedged, this he walled round about, and planted it with goodly grapes. In the midst of it builded he a tower, and made a wine press therin. And afterward when he looked that it should bring him grapes, it brought forth thorns. I show you now my cause (O ye Citizens of Jerusalem and whole of Juda) : Judge, I pray you, betwixt me and my vineyard. What more could have been done for it, that I have not done? Wherefore hath it given thorns, where I looked to have grapes of it?

Well, I shall tell you how I will do with my vineyard: I will take the hedge from it, that it may perish, and break down the wall, that it may be trodden under foot. I will lay it waste, that it shall neither be twisted nor cut, but bear thorns and briers. I will also forbid the clouds, that they shall not rain upon it. As for the vineyard of the Lord of Hosts it is the house of Israel, and whole Juda his planting. Of these he looked for equity, but see there is wrong: for righteousness, Lo, It is but misery.

Woe unto you that join one house to another, and bring one land so nigh unto another, till ye can get no more ground. Will ye dwell upon the earth alone? The Lord of Hosts roundeth me thus in mine ear: shall not many greater and more gorgeous houses be so waste, that no man shall dwell in them? And ten acres shall give but a Quart, and thirty bushels of feed shall give but three.

Woe unto them that rise up early to use themselves in drunkenness, and yet at night are more superfluous with wine. In those companies are harps and lutes, tabrets and pipes, and wine. But they regard not the work of the Lord, and consider not the operation of his hands. Therefore cometh my folk also in captivity, because they have no understanding. Their glory shall be mixed with hunger, and their pride shall be marred for thirst. Therefore gapeth hell, and openeth her mouth marvelous wide: that pride boasting and wisdom, with such as rejoice therin, may descend into it.

Thus shall man have a fall, he shall be brought low, and the high looks of the proud layed down. But the Lord of Hosts, that holy God: shall be exalted and

untouched, when he shall declare his equity and righteousness after this manner: Then shall the lambs eat their appointed fodder, and shall feed plentifully in the mountains. Woe be unto vain persons, that draw wickedness unto them, as it were with a cord: and sin, as it were with a cart rope. Which use to speak on this manner: Let him make hast now, and go forth with his work, that we may see it. Let that counsel of the holy one of Israel come, and draw nye, that we may know it.

Woe be unto them that call evil good, and good evil: which make darkness light, and light darkness, that make sour sweet, and sweet sour. Woe be unto them that are wise in their own sight, and think themselves to have understanding. Woe be unto them that are conning men to sup out wine and expert to set up drunkenness. These give sentence with the ungodly for rewards, but condemn the just cause of the righteousness.

Therefore like as the fire licketh up the straw, as the flame consumeth the stubble: Even so (when their root is full) their blossom shall vanish away as dust or smoke: for they despise the law of the Lord of Hosts, and blaspheme the word of the holy maker of Israel.

Therefore is the wrath of the Lord kindled also against his people, and he shaketh his hand at them: yee he shall smite so, that the hills shall tremble. And their carcasses shall lie in the open streets, like mire. After all this, the wrath of God shall not cease, but he shall stretch his hand wider. And he shall give a token unto a strange people, and call unto them in a far country: and behold, they shall come hastily with speed. There is not one faint or feeble among them, no not a sluggish or slippery person. There shall not one of them put off the girdle from his loins, *ner loose the latchet of their shoe. Their arrows are sharp, and their bows bent. Their horses hoofs are like flint, and their cart wheels like a stormy wind. Their cry is as it were of a lion, and the roaring of them like lions whelps. They shall roar, and haunch up the prey, and no man shall recover it or get it from them. In that day they shall be fierce upon them, as the sea. And if we look unto the land, behold, it shall be all darkness and sorrow. If we look to heaven: behold, it shall be dark with careful desperation.

*There shall not one of them put off the girdle from his loins, Ephes 6:4 RN) *ner loose the latchet of their shoe.*

[Chpt 6] In the year that king Uzziah died I saw the Lord sitting upon an high and glorious seat, and his train filled the *palace. From above flakerd the Seraphins, where of every one had six wings. With two each covered his face, with two his feet, and with two he did fly. They cried also each one to other on

this manner: holy, holy, holy, is the Lord of Hosts. The whole world is full of his glory. Yee the guests and the doorchecks moved at their crying, and the house was full of smoke. Then I said: O woe is me. For I am astonished: that I (which am a man of unclean lips, and dwell among people that hath unclean lips also) should see the King and Lord of Hosts with mine eyes.

Then flew one of the Seraphins unto me, having a hot coal in his hand, which he had taken from the altar with the tongs, and touched my mouth, and said: Lo, this hath touched thy mouth, and thine unrighteousness is taken away, and thy sin is *forgiven. After this I heard the voice of the Lord talking advisement on this manner: Whom shall I send, and who will be our messenger? Then I said: Here am I, send me. And so he said: Go, and tell this people: Ye shall hear indeed, but ye shall not understand, ye shall plainly see, and not perceive. Harden the heart of this people, stop their ears, and shut their eyes, that they see not with their eyes, hear not with their ears, and understand not with their heart, and convert and be healed.

Then spake I: Lord, how long? And he answered: Until the cities be utterly without inhabitantors, and the houses without men, till the land be also desolate, and lie unbuilt. For the Lord shall take the men far away, so that the land shall lie waste. Nevertheless, the tenth part shall remain therein, for it shall convert and be fruitful, And likewise as the Terebintes and Oak trees bring forth their fruits, so shall the holy seed have fruit.

**palace. (kjb and other bibles of man =temple)*

**forgiven. (kjb and other bibles of man =purged)*

[Chpt 7] It happened in time of Ahaz the son of Joatham, which was the son of Oziah, king of Juda: that Razin the king of Syria, and Phakeh the son of Romaliah, King of Israel: went up toward Jerusalem to besiege it, but won it not. Now when the house of David (that is Ahaz) heard word thereof, that Syria and Ephraim were confederate together: His heart quaked (yee and the hearts also of his people) like as a tree in a field, that is moved with the wind.

Then said God unto Esia, Go meet Ahaz, (thou, thy son Sear Jasub) at the head of the over pole, in the foot path by the fullers ground, and say unto him, take heed to thyself and be still, but fear not, neither be fainthearted, for the two tails: that is: for these two smoking firebrands, the wrath and furiousness of Rezin in the Sirian and Romelies son: because that the King of Siria, Ephraim, and Romelies son have wickedly conspired against thee, saying: We will go down into Juda, vex them, and bring them under us, and set a king there, even the son of Tabeel. For thus saith the Lord God there to, It shall not so go forth,

neither shall it come to pass: For the head city of the Sirians is Damascus, but the head of Damascus is Razin. And the chief city of Ephraim is Samaria, but the head of Samaria is Remaliahs son. And if ye believe not, there shall no promise be kept with you.

Moreover, God spake unto Ahaz, saying: require a token of the Lord thy God, whether it be toward the depth beneath or toward the height above. Then said Ahaz: I will require none, neither will I tempt the Lord. Then the Lord answered: Then hear too, ye house of David: Is it not enough for you, that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token of himself: Behold, a virgin shall conceive and bear a son, and shall call his name Emanuel. Butter and honey shall he eat, that he may know **the evil and choose the good. But or ever the child come to knowledge, to eschue the evil and chose the good: The land (that thou art so afraid for) shall be desolate of both her kings.*

The Lord also shall send a time upon thee, upon thy people, and upon thy fathers house, (such as never came since the time that Ephraim departed from Juda) through the king of the Assyrians. For at the same time shall the Lord **whistle for the flies that are about the water of Egypt, and for the *Bees in the Assirian land. These shall come, and shall light all in the valleys, and in the vaults of stone, upon all green things, and in all corners.*

At the same time shall the Lord shave the hair of the head and feet and the beard clean off, with the razor that he shall pay them withal beyond the water: namely, with the King of the Assirians. At that time a man shall live with a cow, and two sheep. Then because of the abundance of milk, he shall make butter and eat it. So that every one that remaineth in the land, shall eat butter and honey. At the same time all vineyards (though there be a thousand vines in one, and were sold for a thousand silverlings) shall be turned to briers and thorns. Like as they shall come into the land with arrows and with bows, so shall all the land become briers and thorns. And as for all hills that are now hewn down, thou shalt not come upon them, for fear of briers and thorns. But the cattle shall be driven thither, and the sheep shall feed there.

*that he may know *the evil. (kiv and other bibles of man = to refuse the evil)*

**whistle (kiv and other bibles of man = hiss !!!) *Bees ;cap B as recorded*

[Chpt 8] Moreover the Lord said unto me: Take thee a great leaf, and write in it, as men do with a pen, **that he speed him to rob, and haste him to spoil.* And immediately I called unto me faithful witnesses, Uriah the priest, and Zachariah the son of **Barachiah.* After that I went unto the Prophetess, that now

had conceived and born a son. Then said the Lord to me: give him this name: Maherschalhashbas, that is: *(a speedy robber: an hasty spoiler). For why, or ever the child shall have knowledge to say: Abi and Im, (that is father, and mother): shall the riches of Damascus and the substance of Samaria be taken away, through the king of the Assirians.

The Lord spake also unto me, saying: For so much as this people refuseth the still running water of Silo, and put their delight in Razin and Romelies son: Behold the Lord shall bring mighty and great floods of water upon them: namely, the king of the Assirians with all his power. Which shall pour out his furiousness upon every man, and run over all their banks. And shall break in upon Juda, increasing in power, till he get him by the throat. He shall fill also the wideness of the land with his broad wings, O Emanuell. Go together ye people, and gather you, hearken to all ye of far countries. Muster you, and gather you: muster you and gather you, take your counsel together, yet must your counsel come to naught: go in handle withal, yet shall it not prosper. Except Emanuel: (that is God) be with us. For the Lord chastised me, and took me by the hand, and warned me, saying unto me: that I should not walk in the ways of this people. He said moreover: round with none of them, whosoever say: yonder people are bound together. Nevertheless fear them not, neither be afraid of them, but sanctify the Lord of Hosts, let him be your fear and dread. For he is the sanctifying, a stone to stumble at , the rock to fall upon, a snare and a net to both the houses: to Israel, and the inhabitants of Jerusalem. And many shall stumble, fall, and be broken upon him: yee they shall be snared and taken.

Now lay the witness together (said the Lord) and seal the law with my disciples. Thus I wait upon the Lord that hath turned his face from the house of Jacob, and I will look *unto him. But, lo, I as for me, and the children which the Lord hath given me: we are a token and a wonder in Israel, for the Lord of Hosts sake, which dwelleth upon the hill of Sion.

And therefore if they say unto you: ask counsel at the soothsayers, witches, charmors and conjurers, then make them this answer: Is there a people any where, that asketh counsel at his God: whether it be concerning the dead or the living. If any man want light, let him look upon the law and testimony whether they speak not after this meaning. If he do this he stumbleth and suffereth hunger. And if he suffer hunger, he is out of patience, and blasphemeth his king and his God. Then looketh he upward, and downward to the earth, and behold, there is trouble and darkness vexation is round about him, and the cloud of error. And out of such adversity he shall not escape.

**that he speed him to rob, and haste him to spoil. (kiv and other bibles of man = upon Mahershalalhashbaz.) *Barachiah. (kiv and other bibles of man = Jeberechiah.) *(a speedy robber: an hasty spoiler). (kiv and other bibles of man leaves this entire line out) and I will look *unto (kiv and other bibles of man = for) him.*

[Chpt 9] Even like as in time past it hath been well seen, that the land of Zabulon and the land of Nephtali (where through the sea way goeth over Jordan in to the land of Galilee) was at the first in little trouble, but afterwards sore vexed.

Nevertheless the people that have dwelt in darkness, shall see a great light. As for them that dwell in the land of the shadow of death, upon them shall the light shine. Shalt thou multiply the people, and not increase the joy also? They shall rejoice before thee even as men make marry in the harvest, and as men that have gotten the victory, when they deal the spoil. For thou shalt break the yoke of the peoples burden: the staff of his shoulder and the rod of his oppressor, as in the day of Madian.

Moreover all *temerarious and seditious power (yee where there is but a coat spilled with blood) shall be burnt, and fed the fire. For unto us a child shall be born, and unto us a son shall be given. Upon his shoulders shall the kingdom lay, and he shall be called with his own name: the wondrous giver of counsel, the mighty God, the everlasting father, the prince of peace, he shall make no end to increase the kingdom and peace, and shall sit upon the seat of David and in his kingdom, to set up the same, to stablish it with equity and righteousness, from thence forth for evermore..This shall the jealousy of the Lord bring to pass.

The Lord sent a word in to Jacob, the same is come in to Israel. And the people also of Ephraim, and they that dwell in Samaria, can say with pride and high stomachs, on this manner: The tile work is fallen down, but we will build it with harder stones. The Mulberry timber is broken, but we shall set it up again with Cedar. Nevertheless, the Lord shall prepare Razin the enemy against them, and so order their adversaries, that the Sirians shall lay hold upon them before, and the Philistines behind, and so devour Israel with open mouth.

After all this, the wrath of the Lord shall not cease, but yet his hand shall be stretched out still. For the people turneth not unto him, that chastiseth them, neither do they seek the Lord of Hosts. Therefore the Lord shall root out of Israel both head and tail, branch and twig in one day.

By the head, is understand the Senator and honorable man, and by the tail, the Prophet that preacheth lies. For all they which enforme the people that they be in a right cause, such be deceivers.

Such as men think also to be perfect among these, are but cast away.

Therefore shall the Lord have no pleasure in their young men, neither favor their fatherless and widows. For they are all together hypocrites and wicked, and all their mouths speak folly. After all this shall not the Lords wrath cease, but yet his hand is stretched out still. For the ungodly burn, as a fire in the briers and thorns: And as it were out of a fire in the wood or a ready bush, so ascendeth the smoke of their pride.

For this cause shall the wrath of the Lord of Hosts fall upon the land, and the people shall be consumed, as it were with fire, no man shall spare his brother. If a man do turn him to the right hand, he shall famish, or to the left hand to eat, he shall not have enough. Every man shall eat the flesh of his own arm: Manasses shall eat Ephraim and Ephraim Manasses, and they both shall eat Juda. After all this shall not the Lords wrath cease, but yet shall his hand be stretched out still.

*. *temerarious as of teeming with activity, a street teeming with pedestrians; a garden abounding with flowers; roofs blanketing a city a highway crawling with carts; a house overflowing with guests; a parade route swarming with spectators. RN*

[Chpt 10] Woe unto you that make unrighteous laws, and devise things, which be hard for to keep: where through the poor are oppressed, on every side, and the innocents of my people are therewith robbed of judgement: the widows may be your prey, and that ye may rob the fatherless. What will ye do in the time of the visitation and destruction, that shall come from far? To whom will ye run for help? Or to whom will ye give your honor, that he may keep it? That ye come not among the prisoners, or lie among the dead? After all this shall not the wrath of the Lord cease, but yet shall his hand be stretched out still.

Woe be unto Assur, which is the staff of my wrath, in whos hand is the rod of my punishment. For I will send him among those hypocratish people, among the people that have deserved my disfavor shall I send him: that he may utterly rob them, spoil them, and tread them down like the mire of the street. Howbeit, his meaning is not so, neither thinketh his heart of this fashion. But he imagineth only, how he may overthrow and destroy much people, for he saith: Are not my princes all Kings? Is not Calno as easy to win, as Charchamis? Is it harder to conquer *Antiochia then Arphad? or is it lighter to over come *Damascus then *Samaria? As woe say: I were able to win the kingdom of the Idolaters and their gods, but not Jerusalem and Samaria. Shall I not do unto *Jerusalem and her Images, as I did unto *Samaria and her Images?

Wherefore the Lord sayeth: As soon as I have performed my whole work upon the hill of Sion and Jerusalem, then will I also visit the noble and stout king of Assiria, with his wisdom and pride. For he standeth thus in his own

conceit: This do I through the power of my own hand, and through my wisdom: For I am wise, I am he that remove the lands of the people, I rob their princes: and (like one of the worthies) I drive them from their high seats. My hand hath found out the Hosts of the people, as it were a nest. And like as eggs, that were layed here and there, are gathered together: So do I gather all countries. And there is no man, that dare open his mouth, or once whisper.

But doth the axe boast itself, against him that heweth therewith? or doth the saw make any cracking, against him that ruleth it? That were even like, as if the rod did exalt itself against him that beareth it: or as though the staff should magnify itself, as who say: it were not wood. Therefore shall the Lord of hosts send him poverty in his riches, and burn up his power, as it were with a fire. But the light Israel shall be that fire, and his Sanctuary shall be the flame, and it shall kindle, and burn up his thorns and briers in one day. Yee all that glory of his woods and fields shall be consumed with *body and *soul. As for himself, he shall be as one chased away. The trees also of his field will be of such a number that a child may tell them.

After that day shall the remnant of Israel, and such as are escaped of the house of Jacob, seek no more comfort at him that smote them, but shall comfort themselves with faithfulness and truth in the Lord, the holy one of Israel. The remnant, yee and the Posterity of Jacob, shall convert unto God the mighty one. For though thy people (O Israel) be as the sand of the sea, yet shall but the remnant of them only convert unto him. Perfect is the judgement of him that floweth in righteousness, and therefore the Lord of Hosts shall perfectly fulfil the thing, that he hath determined in the midst of the whole world. Therefore thus saith the Lord God of Hosts: Thou my people, that dwellest in Sion, be not afraid for the king of the Assirians: He shall wag his staff at thee, yee and beat thee with the rod, as the Egyptians did some time: But soon after, shall my wrath and mine indignation be fulfilled against their blasphemes.

Moreover the Lord of Hosts shall prepare a scourge for him, like as was the punishment of Madian upon the mount of Oreb. And he shall lift up his rod over the sea, as he did sometime over the Egyptians. The shall his burden be taken from thy shoulders, and his yoke from thy neck, yee the same yoke shall be corrupt for very fatness. He shall come to Aiath, and go through toward Migron. But at Machmas shall he muster his Host, and go over the fiord. Gabaah will be their resting place, Rhamah shall be afraid, Gabaah Saul shall flee away. The voice of the noise of thy horses, (O daughter of Gallim) shall be heard unto Laish and to Anathoth, which also shall be in trouble. Madmena shall tremble for fear, but the citizens Gabin are manly, yet shall he remain at Nob that day.

After that, shall he lift up his hand against the mount Sion, against the hill of Jerusalem. But see, the Lord God of Hosts shall take away the proud from thence, with fear. He shall hew down the proud, and fell the high minded. The thorns of the wood shall be rooted out with iron, and Libanus shall have a mighty fall.

**Antiochia (kiv and other bibles of man = Hamath)*

**Damascus then *Samaria? (reversed in kiv and other bibles of man)*

*shall be consumed with *body and *soul. * (reversed in kiv and other bibles of man)*

*Shall I not do unto *Jerusalem and her Images, as I did unto *Samaria and her Images? * (reversed in kiv and other bibles of man)*

[Chpt 11] After this there shall come a rod forth of the Kindred of Jesse, and a blossom out of his root. The spirit of the Lord shall light it: the spirit of wisdom, and understanding: the spirit of counsel, and strength: the spirit of knowledge, and of the fear of God: and shall make him fervent in the fear of God.

For he shall not give sentence, after the thing that shall be brought before his eyes, neither reprove a matter at the first hearing: but with righteousness shall he judge the poor, and with holiness shall he *reform the simple of the world.

He shall smite the world with the staff of his mouth, and with the breath of his mouth shall he slay the wicked. Righteousness shall be the girdle of his loins, truth and faithfulness, the girding of his reins. Then shall the wolf dwell with the lamb, and the Leopard shall lie down by the goat. Bullocks, Lions and cattle shall keep company together, so that a little child shall drive them forth. The cow and the bear shall feed together, and their young ones shall lie together. The Lion shall eat straw like the ox, or the cow. The child while he sucketh, shall *have a desire to the serpents nest, and when he is weaned, he shall put his hand in to the Cockatrice den. No man shall do evil to another, no man shall destroy another, in all the hill of my Sanctuary. For the earth shall be full of the knowledge of the Lord, even as though the water of the sea flowed over the earth.

Then shall the gentiles enquirer after the root of Jesse,(which shall be set up for a token unto the Gentiles) for his dwelling shall be glorious. At the same time shall the Lord take in hand again, to conquer the remnant of his people,(which are left alive) From the Assirians, Egyptians, Arabians, Morians, Elamites, Caldeies, Antiochians and Islands of the sea. And he shall set up a token among the Gentiles, and gather together the dispersed of Israel, yee and the out casts of Juda from the four corners of the earth. The hatred of Ephraim and the enmity of Judah shall be clean rooted out. Ephraim shall bear no evil

will to Judah, and Judah shall not hate Ephraim: but they both together shall fly upon the shoulders of the Philistines toward the West: and spoil them together that dwell toward the East. The Idumites and the Moabites shall let their hands fall, and the Ammonites shall be obedient unto them.

The Lord also shall cleave the tongues of the Egyptians sea, and with a mighty wind shall he lift up his hand over the Nilus, and shall smite his seven streams and make men go over dryshod. And thus shall he make a way for his people, that remaineth from the Assirians, what time they departed out of the land of Egypt.

*and with holiness shall he *reform (kjv and other bibles of man = reprove) the simple of the world. shall *have a desire to the serpents nest (kjv and other bibles of man = play on the hole of the asp)*

[Chpt 12] So that then thou shalt say: O' Lord, I thank thee, for thou wast displeased at me, but thou hast refrained thy wrath, and hast mercy upon me. Behold, God is my health, in whom I trust, and am not afraid. For the Lord *God is my strength, and my praise, he also shall be my refuge. Therefore with joy shall ye draw water out of the wells of the *Savioure, and then shall ye say: Lets us give thanks unto the Lord, and call upon his name, and declare his counsels among the people, and keep them in remembrance, for his name is excellent. O sing praises unto the Lord, for he doth great things, as it is known in all the world. Cry out, and be glad, thou that dwellest in Sion, for great is thy prince: the holy one of Israel.

*Lord *God (kjv and other bibles of man change = JEHOVAH) is my strength
Savioure, (kjv and other bibles of man change = salvation.)

[Chpt 13] This is the heavy burden of Babylon, which Esai the son of Amos did see. Make some tokens to the high hills, call unto them, hold up your hand, that the Princes may go in at the door. For I will send for my deputies and my giants (sayeth the Lord)and in my wrath I will call for such, as triumph in my glory.

With that , me thought I heard in the mountains, a noise, like as it had been a great people: and a rushing, as though the Kingdoms of all nations had come together. (And the Lord of Hosts was the Captain of the whole army) As they had come not only out of far countries, but also from the ends of the heavens: Even the Lord himself with the ministers of his wrath, to destroy the whole land. Mourn therefore, for the day of the Lord is at hand, and cometh as a destroyer from the Almighty. Then shall all hands be letten down, and all mens hearts

shall melt away, they shall stand in fear, carelessness and sorrow shall come upon them, and they shall have pain, as a woman that travaileth with child. One shall ever be abashed of another, and their faces shall burn like the flame.

For lo, the day of the Lord shall come, terrible, full of indignation and wrath: to make the land waste, and to root out the sin thereof. For the stars and *planets of heaven shall not give their light, the sun shall be quenched *in the rising, and the moon will not shine with his light. And I will punish the wickedness of the world, and the sins of the ungodly, sayeth the Lord. The high stomachs of the proud will I take away, and will lay down the boasting of the tyrants. I will make a man dearer than fine gold, and a man to be more worth, than a golden wedge of Ophir. Moreover I will so shake the heaven, that the earth shall remove out of her place.

Thus shall it go with Babylon in the wrath of the Lord of Hosts in the day of his fearful indignation. And Babylon shall be as an hunted or chased doe, and as a flock without a shepherd. Every man shall turn to his own people, and flee each one into his own land. Who so is found alone, shall be shot through: And who so gather together, shall be destroyed with the sword. Their children shall be slain before their eyes, their houses spoiled, and their wives ravished. For lo, I shall bring up the Medes against them, which shall not regard silver, nor be desirous of gold. Then shall young mens bows be snapped asunder. The Medes shall have no pity upon women with chid, and their faces shall not spare the children. And Babylon (that glory of Kingdoms and beauty of the Caldees honor) shall be destroyed, even as God destroyed Sodom and Gomorra. It shall never be more inhabited, neither shall there be any more dwelling place there, from generation to generation.

The Arabians shall make no more tents there, neither shall the shepherds make their folds there any more: but wild beasts shall lay there, and the houses shall be full of great Owls. Ostriches shall dwell there, and *apes shall dance there: the little owls shall cry in the palaces, one after another, and Dragons shall be in their pleasant parlors. And as for Babylons time it is at hand, and her days may not be long absent:

**planets (kiv and other bibles of man = constellations; again asstrology of the greek egyptians) *in the rising, (kiv and other bibles of man = in his going forth) and *apes (kiv and other bibles of man = satyrs) * satyrs are mythology of the greeks ie ..text of greek rather than Hebrew was used ...to make the "bibles of man" also see 100 and 100's of other proofs found throughout the text.*

[Chpt 14] But the lord will be merciful unto Jacob, and take up Israel again, and set them in their own land. Strangers shall cleave unto them, and get them to the house of Jacob. They shall take the people, and carry them home with them. And the house of Israel shall have them in possession for servants and maidens in the land of the Lord. They shall take those prisoners, whose captives they had been afore: and rule those that had oppressed them. When the Lord shall bring thee to rest, from the travail, fear, and hard bondage that thou wast laden with all: Then thou shalt use this mocking upon the King of Babylon, and say: How happeneth that the oppressor leaveth off? Is the gold tribute come to an end? Doubtless the Lord hath broken the staff of the ungodly, and the scepter of the lordly. Which when he is wroth smiteth the people with durable strokes, and in his wonders he persecuteth them, and tameth them continually. And therefore the whole world is at rest and quietness, and men sing for joy.

Yee, even the fir trees and the Cedars of Libanus rejoice at your fall, saying: Now that thou art laid down, there come no more up to destroy us. Hell also trembleth at thy coming, all mighty men and Princes of the earth, step forth be fore thee. All Kings of the earth, stand up from their seats, that they may all (one after another) sing and speak unto thee. Art thou wounded also as we? art thou become like unto us? Thy pomp and thy pride is gone down to hell: Moths shall be layed under thee, and worms *shall be thy covering.

*Now art thou fallen from heaven,(O Lucifer) thou fair morning child? hast thou gotten a fall even to the ground, thou that (not withstanding) didest subdue the people? And yet thou thoughtest in thine heart: I will climb up into heaven, and make my seat above the stars of God, I will sit upon the glorious mount toward the North, I will climb up above the clouds, and will be like the highest of all. Yet dare I lay, that thou shalt be brought down to the deep of hell. They that see thee, shall narrowly look upon thee, and think in themselves, saying: Is this the man, that brought all lands in fear, and made the kingdoms afraid: Is this he that made the world in a manner waste, and layed the cities to the ground, which let not his prisoners go home?

Now happeneth it, that the Kings of all people lay, every one at home in his own palace, with worship, and thou art cast out of thy grave like a wild branch: like as dead mens raiment that are shot through with the sword: as they that go down to the stones of the deep: as a dead corpse that is trodden under feet: and are not buried with them? Even because that thou hast not wasted thy land, and destroyed thy people. For the generation of the wicked shall be without honor, forever. There shall away be sought to destroy their children, for their fathers wickedness: They shall not rise up again to possess the land, and fill the world

with castles and towns.

I will stand up against them, (saith the Lord of hosts) and root out the name and generation of Babylon (saith the Lord) and well give it to the Otters, and will make water puddles of it. and I will sweep it with the *besom of destruction, saith the Lord of Hosts. The Lord of Hosts hath sworn an oath, saying: It shall come to pass as I have determined: and shall be fulfilled as I have devised. The Assyrians shall be destroyed in my land, and upon my mountains will I tread them under foot. Where through his yoke shall be taken from your shoulders. This devise hath God taken through the whole world, and thus his hand stretched out over all the people. For if the Lord of Hosts determines a thing, who will disannul it? And if he stretch forth his hand, who will hold it in again?

The same year that King Ahaz died, God threatened by Esai on this manner: Rejoice not (thou whole Palestina) as though the rod of him that beateth thee were broken: For out of the serpents root, there shall wax a cockatrice, and the fruit shall be a fiery *worm. But the poor shall feed of the best things, and the simple shall dwell in safety. Thy roots shall I destroy with hunger, and it shall slay thy remnant. Mourn yee ports, weep ye cities, and fear thou (O whole Palestina) for there shall come from the North a smoke, whos power no man may abide. Who shall then maintain the messages of the Gentiles? But the Lord stablishes Sion, and the poor of my people shall put their trust in him.

**shall be thy covering. Note this word "covering"; there is..Yet one covering, our Lord and redeemer Christ unto our father God only. RN*

**Now art thou fallen from heaven,(O Lucifer) thou fair morning child? (kfv and other bibles of man = son of the morning.) *besom (broom) *worm. (kfv and other bibles of man = flying serpent)*

[Chpt 15] This is the heavy burden upon Moab: Ar of Moab was destroyed (as me thought) in the night season: The walls of Moab perished in the night, and vanished away: They went to Bajth, and Dibon in the high places, for to weep: Moab did mourn from Nebo to Medba: All their heads were polled, and all their beards were shaven. In their streets were they girded about with sackcloth. In all the tops of their houses and streets was there nothing, but mourning and weeping. Hesebon and Eleale cried, that their voice was heard unto Jahaz. The worthies also of Moab bleared and cried for very sorrow of their minds: Woe is my heart for Moabs sake. They fled unto the city of Zoar, which is like a fair fruitful bullock, they went up to Luhith, weeping. The way

toward Horonaim was full of lamentation for the hurt. The waters of Nimrim were dried up, the grass was withered, and the herbs destroyed, and what necessary green thing there was beside. In like manner the thing that was left them of their substance, they carried it by the water to Araby. The cry went over the whole land of Moab: from Eglaim unto Beer, was there nothing but mourning. The waters of Dimon were full of blood, for the enemy had sent thither a bond of men, which as a lion lay and wait for the remnant of the land, and for them that were escaped.

[Chpt 16] Then sent the Lords of the land a man of war, from the rock that lieth toward the desert, unto the hill of the daughter of Zion. (For as for the daughters of Moab, they were as it had been a trembling bird, that is put out of her nest, by the fury of Arnon.) which messenger said : gather your counsel, come together, cover us with your shadow in the midday, as the night doth: hide the chased, and *bewray not them that are fled, let the persecuted Moabites dwell among you, be our open refuge against the destroyer: for the adversary oppresseth us, the robber undoeth us, and the tyrant driveth us out of our land. But the throne of your kingdom is full of grace, therefore he that sitteth upon it with faithfulness and truth in the house of David, know the thing, and do his diligence to help shortly, according to equity and righteousness. As for the Moabs pride (shall they answer) it is well known. And all thought they be excellent proud, arrogant and high minded: yet is their strength nothing like. And therefore Moab complaineth to Moab, where through they come all to mourn: and now that they be smitten, they take their devise beneath by the brick wall, and make their complaint.

The suburbs of Hesebon were made waste, and the Princes of the Gentiles hewed down the vineyards of Sibma, which were planted with noble grapes, and spread unto Jazer, and went unto the end of the desert, whose branches stretched their fellows forth beyond the sea. Therefore I mourned for Jazer, and for the vineyards of Sibma with great sorrow. I poured my tears upon Hesebon and Eleale, for all their songs were layed down, in their harvest and gathering of their grapes: Mirth and cheer was gone out of the field and vineyards, in so much, that no man was glad ner song. There went no treader into the winepress, their merry cheer was layed down. Wherefore my belly rumbled (as it had been a lute) for Moabs sake, and mine inward members, for the brick walls sake. For it happened thus also: when Moab saw that she was turned upside down: she went up high in to her Sanctuary, to make her prayer there, but she might not be helped. This is the devise, which the Lord took in hand at the time against Moab. But now the Lord sayeth thus: In three years shall the power of Moab

with their pomp (which is great) be minished, like as the burden of a hired servant. And as for the remnant of them, they shall be less than a few, and not reckoned much worth.

**bewray (disclose or betray)*

[Chpt 17] This is the heavy burden upon Damascus: Behold, Damascus shall be no more a city, but a heap of broken stones. The cities of Aroer shall be waste: the cattle shall live there, and no man shall **fraye* them away. Ephraim shall no more be strong, and Damascus shall no more be a Kingdom. As for the remnant of the Syrians, it shall be as the glory of the children of Israel, saith the Lord of Hosts. At that time shall the glory of Jacob be very poor, and his fatness lean. It shall happen to them, as when one sheareth in the harvest, which cutteth his hand full with the sickle, and when one gathereth the sheaves together in the valley, of Raphaim, there remaineth yet some ears over: Or as when one shaketh an olive tree, which sendeth but two or three olive berries above in the top, and four or five in the branches. Thus the Lord God of Israel hath spoken.

Then shall man convert again unto his maker, and turn his eyes to the holy one of Israel. And shall not turn to the altars that are the work of his own hands, neither shall he look upon **groves* and images, which his fingers have wrought. At the same time shall their strong cities be desolate, like as were once the forsaken plows and corn, which they forsook, for fear of the children of Israel.

So shalt thou (O Damascus) be desolate, because thou hast forgotten God thy **Saviour*, and hast not called to remembrance the rock of thy strength. Wherefore thou hast also set a fair plant, and grafted a strange branch. In the day when thou didest plant it, it was great, and gave soon the fruit of thy seed: But in the day of harvest, thou shalt reap an heap of sorrows and miseries.

Woe to the multitude of much people, that rush in like the sea, and to the heap of folk, that run over all like great waters. For though so many people increase as the flowing waters and though they be armed, yet they flee far off, and vanish away like the dust with the wind upon an hill, and as the whirlwind through a storm. Though they be fearful at night, yet in the morning it is gone with them. This is their portion, that do us harm, and heritage of them, that rob us.

**fraye (scare)*

**groves; these groves are men, signified as trees, RN*

**Saviour (kiv and other bibles of man = salvation)*

[Chpt 18] Woe be unto the land of **flying* ships, which is this side the flood of Ethiopia: which sendeth her message over the sea in ships of reeds upon the

water: and sayeth go soon, and do your message unto a strange and hard folk: to a fearful people, and to a people that is further than this: to a desperate and *pilled folk, whose land is divided from us with rivers of water. Yee all ye that sit in the compass of the world, and dwell upon the earth: when the token shall be given upon the mountains, then look up: and when the horn bloweth, then harken to, for thus hath the Lord said unto me. I lay me down, and pondered the matter in my house, at the Noon day when it was hot: And there fell a mighty shower, like a dew, as it happeneth in Harvest. But the fruits were not yet ripe cut off, and the grapes were but young and green. Then one smote off, the grapes with an hook, yee he hewed down also the boughs and the branches, and did cast them away. And thus they were layed waste, for the fowls of the mountains, and for the beasts of the earth together. So that the fowls sat there upon, and the beasts of the earth wintered there. Then shall there be a present brought to the Lord of Hosts: even that hard folk, that fearful folk, and that further is then this: that desperate and pilled folk (whose land is divided from us with floods of water) unto the place of the name of the Lord of Hosts: even unto the hill of Sion.

**flying ships, this is exactly as it is written. *pilled; to be under extortion, extorted from: "what ever the market will bear" comes to mind. RN*

[Chpt 19] This is the heavy burden upon Egypt: Behold, the Lord will ride upon a swift cloud, and come into Egypt. And the gods of Egypt shall tremble at his coming, and the heart of Egypt shall quake within her. For thus sayeth the Lord: I will stir up the Egyptians one against the other among themselves, so that one shall be ever against another, and one Kingdom against another. And Egypt well be choked with herself. When they ask counsel at their gods, at their Prophets, at their soothsayers and witches: then will I bring their counsel to naught. I will deliver Egypt also into the hands of grievous rulers, and a cruel King shall rule over them. The water of the sea shall be drawn out, Nilus shall stink away, and be drunk up. The rivers also shall be draw out, the wells shall decrease and draw away. Reed and rush shall fail, the grass by the waters side or upon the river bank, yee and whatsoever is sown by the waters, shall be withered, destroyed, and brought to naught. The fishers shall mourn, and all such as cast *angles in the water, shall complain, and they that spread their nets in the water, shall be fain hearted. Such as labor upon flax and silk, shall come to poverty, and they also that weave fine works. All the *pounds of Egypt, all the policy of their Moats and ditches shall come to naught.

Yee the indiscreet Princes of Zoan, the counsel of the wise Senators of

Pharaoh, shall turn to foolishness: Those that dare boast and say of Pharaohs behalf: I am come of wise people, I am come of the old regal Progeny. But where are now thy wise men? Let them tell thee and show thee, what the Lord of Hosts hath taken in hand against Egypt. Fools are those Princes of Zoan, and proud are the Princes of Noph: yee they deceive Egypt with their nobility of their flock. For the Lord hath made Egypt drunken with the spirit of error, and they shall use it in all matters: even like as a drunken man goeth spewing about. For Egypt shall lack good counsel, so that they shall know not what to do, neither beginning nor end, neither upon the land nor water. Then shall the Egyptians be like women, afraid and astounded, at the lifting up of the head, which the Lord of Hosts shall lift up over them. The land of Juda shall also make the Egyptians afraid, who so doth but speak upon it, shall put them in fear: And that because of the counsel, which the Lord of Hosts hath devised against them. Then shall the five cities of Egypt speak with the *Canaanites tongue, and swear by the Lord of Hosts, and *Heliopolis shall be one of them. At the same time shall the Lord of hosts have an altar in the midst of the land of Egypt, with this title thereby: Unto the Lord. This shall be a token or testimony unto the Lord of Hosts in the land of Egypt, when they shall cry unto him, because of those that oppress them: that he shall send them a Captain and a Saviour to deliver them.

Moreover, Egypt shall be brought unto the Lord, and the Egyptians shall also know the Lord at the same time: they shall do him reverence with peace offerings, and with meat offerings: they shall promise him offerings: yee and pay him also. Thus the Lord shall smite Egypt, and heal it again: and so shall they turn to the Lord, and he also shall have mercy upon them, and save them. Then shall there be a common way out of Egypt into Assyria. The Assyrians shall come into Egypt, and the Egyptians into Assyria. The Egyptians also and the Assyrians shall both have one Gods service. Then shall Israel with honor be the third to Egypt and Assur. And the Lord of Hosts shall bless them, saying: Blessed is my people of the Egyptians, Assur is the work of my hands, but Israel is mine inheritance.

**Canaanites tongue; this from the Hebrew, is the language of merchants.*

**angles (hooks) *exactly as in the original *pounds (ponds) of Egypt*

**Heliopolis; this city is not found in all the kjv even from 1611 to the present. From the references :HeAli.AopAoAlis 1. An ancient city of northern Egypt in the Nile River delta north of modern Cairo. It was the center of worship of the sun god Ra until the rise of Thebes (c. 2100 B.C.). Its importance as a historical repository with famed schools of philosophy and astronomy declined after the founding of Alexandria in the fourth century B.C. Two of its obelisks, both known as Cleopatras Needle, are now in London and in New*

York Citys Central Park. RN

[Chpt 20] In the same year that Tharthan came unto Asdod, where Sargon the King of the Assyrians sent him, what time as he also besieged Asdod, and won it the same season: Then spake the Lord unto Esai the son of Amoz, saying: Go and loose off that sackcloth from off thy loins, and put off thy shoes from thy feet. And so he did, going naked and barefoot. Then said the Lord: where as my servant Esai goeth naked and barefoot, it is a token and signifying of the thing, that after three years shall come upon Egypt and Ethiopia. For even thus shall the King of Assyrians drive both young and old, as prisoners naked and barefoot, out of Egypt and Ethiopia. And shall discover the shame of Egypt. They shall be also at their wits end, and ashamed one of another: the Egyptians of the Morians, and the Morians of the Egyptians, at the sight of their glory. Moreover they that dwell in the Isles shall see even the same day: behold, this is our hope, to whom we fled to seek help, that we might be delivered from the King of the Assyrians. How will we escape?

[Chpt 21] This is the heavy burden of the waste sea: A grievous vision was showed unto me, like as when a storm of wind and rain rusheth in from the wilderness, that terrible land. Who so may deceive (said the voice) let him deceive: Who so may destroy, let him destroy. Up Elam, besiege it O Madai, for I will still all their groanings. With this, the reins of my back were full of pain: Pangs came upon me, as upon a woman in travail. When I heard it, I was abashed: and when I looked up, I was afraid. Mine heart panted, I trembled for fear. The darkness made me fearful in my mind.

Yet soon make ready the table, (said this voice) keep the watch, eat and drink: Up ye Captains, take you to your shield, for thus the Lord hath charged me: Go thy way, set a watchman, that he may tell what he seeth. And when he had waited diligently, he saw two horsemen: the one riding upon an Ass, the other upon a camel. And the lion cried: Lord, I have stand waiting all the whole day, and have kept my watch all the night. With that came there one riding upon a chariot, which answered, and said: Babylon is fallen, she is turned upside down, and all the images of her Gods are smitten to the ground. This (O my fellow threshers and fanners) have I heard of the Lord of Hosts, the God of Israel, to show it unto you.

The heavy burden of Dumah.

One of the Seir, cried out to me: Watchman what hast thou espyed by night, watchman what hast thou espyed by night? The watchman answered: The day breaketh on, and the night is coming: If your request be earnest, then ask and

come again.

The heavy burden upon Arabia.

At *even ye shall abide in the wood, in the way toward Dedanim. Meet the thirsty with water (o ye citizens of *Hema) meet those with bread that are fled. For they shall run away from the weapon, from the drawn sword, from the bent bow, and from the great battle. For thus hath the Lord spoken unto me, over a year shall all the power of the Cedar be gone, like as when the office of an hired servant goeth out: And the remnant of the good Archers of Cedar, shall be very few: For the Lord God of Israel hath spoken it.

**even (evening) *Hema; this is Hema not Tema (as found in kjv and other bibles of man) both these names appear in the text, yet each has a different meaning.*

[Chpt 22] The heavy burden upon the valley of visions. What hast thou there to do, that thou climbest up in to the house top, O thou city of miracles, *seditious and willful: seeing, thy slain men are neither killed with sword, nor dead in battle? For all thy Captains gat them to their horses from the ordinance, yee they are all together ridden away, and fled far off. When I perceived that, I said: away from me, that I may weep bitterly. Take no labor for to comfort me, as touching the destruction of my people. For this is that day of the Lord God of Hosts, where in he will plague, tread down, and weed out the valley of visions, and break down the walls, with such a crack, that it shall give a sound in the mountains.

I saw the Elamites take the quivers to cart and to horse, and the walls were bare of harness. Thy goodly valleys were full of chariots, and the horse men made them soon to besiege the gates. Then was the covering of Judah put from thence, and then was seen the siege of the timber house. There shall you see the rifts in the walls of the city of David, whereof there shall be many. Ye shall gather together the waters of the lower pool, and tell the houses of Jerusalem, and break of some of them to keep the walls. And ye shall make a pit betwixt the two walls of the water of the old pool, and nothing regard him, that took it in hand, and made it. And at the same time shall the Lord God of Hosts call men to weeping, mourning, to baldness and a putting on of sackcloth. But they to fulfill their lust and willfulness, slaughter oxen: they kill sheep, they eat costly meat, and drink wine, let us eat and drink, to morrow we shall die. Nevertheless, when the Lord of Hosts heard of it, he said: yee, if this wickedness of yours shall be remitted, ye must die for it. This hath the Lord God of Hosts spoken.

Thus saith the Lord God of Hosts: Go in to the treasury unto Sobna the governor, and say to him: What hast thou here to do? and from whence comest

thou? that thou hast made the grave here? For he had caused a costly tomb of stone to be made for himself, a place to lie into be hewn out of a rock. Behold, the Lord shall cast thee out by violence, he will deck thee of another fashion, and put upon thee a strange cloth. He shall carry thee into a far country, like a ball with his hands. There shalt thou die, there shall the pomp of thy chariots have an end: thou villain of the house of the Lord: I will shoot thee out of thine office, and put thee from thy estate.

After this will I call my servant Eliakim the son of Helkiah, and array him with thy coat, and gird him with thy girdle, and I will give thy power in to his hand. He shall be a father of the citizens of Jerusalem, and of the kindred of Judah. I will also lay the key of Davids house upon his shoulders, and if he open, no man shall shut: and if he do shall shut, no man shall open. I will fasten him to a nail in the place of the most high faithfulness, and he shall be upon the glorious throne of his fathers house. They shall hang upon him all the glory of his fathers house, of the children and the childrens children, all apparel small and great, all instruments of measure and music. This shall come to pass (saith the Lord of Hosts) when the nail that is fastened to the place of the highest faithfulness, shall be plucked off. And when the weight that hangeth upon it, shall fall, be broken, and hewn in pieces. For the Lord himself had said it.

**seditious ; rebellious against the will of God. RN*

[Chpt 23] An heavy burden upon Tyrus. Mourn ye ships of Tharsis, for she is thrown down to the ground, and conquered of them that are come from Cethim. The indwellers of the Islands, the merchants of Sidon, and they that occupy the *see, (of whom thou wast full some time) are at a point. For by see (sea) were their fruits brought unto thee, and all manner of corn by water. Thou wast the common market of all people. Sidon is sorry for it, yee and all the power of the *see complaineth, and sayeth : that I had never traveled with child, that I had never born any, that I had neither nourished boy nor brought up daughter. As soon as Egypt perceiveth it, she will be as sorry as Tyrus it self. Go over the *see, mourn ye that dwell in the Isles. Is not that the glorious city, which hath been of long antiquity? Whose natives dwelling far off, commend her so greatly? Who hast devised such things upon Tyrus the crown of all cities, whose merchants and Captains were the highest in the world? Even the Lord of Hosts hath devised it, that he may put down all the pomp, and minish all the Glory of the world. Go through thy land (O thou daughter of the *see as men go over the water, and there is not a girdle more.

Thus the Lord that removeth the kingdoms, hath taken in hand against that mighty Canaan to root it out: hath stretched his hand over the *see, and said: From hence forth shalt thou make no more mirth, O daughter of Sidon: for thou shalt be put down of the Cethens. Stand up therefore, and go where the enemy will carry thee, where thou shalt also have no rest. Behold, (for thine example) The Chaldees were such a people, that no man was like them, Assur builded them: he set up his castles and palaces, and broke them down again. And therefore mourn (ye ships of the *see) for your power shall be thrown down.

After that, shall seventy years of Tyrus, even as long as their Kings life was) be forgotten. And after seventy years, shall it happen to Tyrus as with an harlot that playeth upon the lute. Take thy lute (say men to her) and go about the city, thou art yet an unknown wench, make pastime with diverse ballads, whereby thou mayest come into acquaintance. Thus shall it happen after seventy years. The lord shall visit the city of Tyrus, and it shall come again to her merchandise, and shall occupy with all the kingdoms that be in the world. But all her occupying and wining shall be hallowed unto the Lord. For then shall they lay up nothing behind them nor upon heaps: but the merchandise of Tirus shall belong to the citizens of the Lord, to feeding and suffering of the hungry, and to the clothing of the aged.

**see (sea..),*

[Chpt 24] Behold, the Lord waste and *plague the world, he shall make the face of the earth desolate, and scatter abroad the inhabitants thereof. Then shall the Priest be as the people, the master as the servant, the dame like the maid, the seller like the buyer, he that lendeth upon usury, like him that borroweth upon usury, the creditor like the debtor. Yee miserably shall the world be wasted and clean destroyed. For the Lord hath so determined in himself. The earth shall be heavy and decay: The face of the earth shall perish away, the proud people shall come to naught. For the earth is corrupt of her indwellers.

For why? they have offended the law changed the ordinances, and made the everlasting testament of none effect. And therefore shall the curse devour the earth: for they that dwell thereon have sinned, wherefore they shall be burnt also, and those that remain, shall be very few. The sweet wine shall mourn, the grapes shall be weak, and all that have been merry in heart, shall sigh. The mirth of tabrets shall be layed down, the cheer of the joyful shall cease, and the pleasure of the lutes shall have an end: there shall be no more wine be drunk with mirth, the beer shall be bitter to them that drink it, the wicked cities shall be broken down, all houses shall be shut, that no man may come in.

In the streets shall there be lift up a cry because of wine, all mens cheer shall vanish away, and all joy of the earth shall pass. Desolation shall remain in the cities, and the gates shall be smitten with wasteness. For it shall happen unto all lands and to all people, like as when a man smiteth down the olives, that are left on the olive tree: or seeketh after grapes, when the wine gathering is out. And those same (that remain) shall lift up their voice, and be glad, and shall magnify the glory of the Lord, even from the *see and praise the name of the Lord God of Israel in the *valleys and Flondes. We heard songs sung to the praise of the righteous, from all the ends of the world. Therefore I must speak: O mine unfruitfulness, O my poverty. Woe is me, all is full of sinners, which offend of purpose and malice. And therefore (O thou that dwellest upon the earth) there is at hand for thee, fear, pit and snare. Who so escapeth the terrible cry, shall fall in to the pit. And if he come out of the pit, he shall be taken with the snare. For the windows above shall be opened, and the foundation of the earth shall move. The earth shall give a great crack, it shall have a sore ruin, and take an horrible fall. The earth shall *stacker like a drunken man, and be taken away like a tent. Her misdeeds shall lay heavy upon her, that she must fall, and never rise up again. At the same time shall the Lord muster together the high host above, and the Kings of the world upon the earth. These shall be coupled together as prisoners be, and shall be shut in one ward and punished innumerable days. The Moon and the Sun shall be ashamed, when the Lord of Hosts shall rule them at Jerusalem upon the mount Zion, before and with his excellent counsel.

*For *plagues; see Job (of the heart, and also the flesh) RN*

**see (sea). *valleys and Flondes (floods). (kiv and other bibles of man = isles of the sea).*

*The earth shall *stacker (stagger) like a drunken man.*

[Chpt 25] O' Lord, thou art my God, I will praise thee, and will magnify thy name: For thou bringest marvelous things to pass, according to thine old counsels, truly and steadfastly. Thou makest of towns, heap of stone: and of head cities, broken walls: The palaces of the wicked destroyest thou out of the city, that they shall never be builded again. Therefore the very rude people must magnify thee, and the cities of the cruel Heathen must fear thee. For thou art the poor mans help, and strength for the needful in his necessity.

Thou art a defense against evil weather, a shadow against the heat. But unto the presumptuous, thou art like a strong whistle wind, that casteth down the boasting of the ungodly: thou keepest men from heat, with the shadow of thy clouds, thou cuttest off the branches of the tyrants.

Moreover, the Lord of Hosts shall once prepare a feast for all people upon the hill: a plenteous, costly, pleasant feast, of fat and well fed beasts, of sweet and most pure things. Upon the hill shall he take away the side veil that hangeth before the face of all people, and the covering wherewith all Gentiles are covered. As for death he shall utterly consume it. The Lord God shall wipe away the tears from all faces, and take away the confusion of his people through the whole world. For the Lord himself hath said it.

At that time shall it be said: Lo, this is our God in whom we *put our trust, and *he hath healed us. This is the Lord we have waited for: Let us rejoice and delight in his health. For the hand of the Lord ceaseth upon this hill. But Moab shall be threshed down under him, like as the straw is trodden down under feet in a dung hill. For he stretch out his hands upon him, like as a swimmer doeth swim. And with the power of his hands shall he cast down his pomp. As for his strongholds and high walls: he shall bow them, cast them down, and fell them to the ground in to dust.

*this is our God in whom we *put our trust, (kjb and other bibles of man = have waited for him) and *he hath healed us. (kjb and other bibles of man =and he will save us)*

[Chpt 26] Then shall the song be sung in the land of Judah. We have a strong city, the walls and the ordinance shall keep us. Open the gates, that the *good people may go in, which laboreth for the truth. And thou, which art the doer and hast the matter in hand: shall provide for peace, even the peace that men hope for in thee. Hope still in the Lord, for in the Lord God is everlasting strength. For why? It is he, that bringeth low the high minded citizens, and cast down the proud cities. He casteth them to the ground, yee even in to the mire, that they may be trodden under the feet of the simple, and with the steps of the poor. Thou (Lord) considerest the path of the righteous, whether it be right. Therefore (Lord) we have a respect unto to the way of thy judgements, thy name and thy remembrance rejoice the soul. My soul lusteth after thee all the night long, and my mind hasteth freely to thee. For as soon as thy judgments are known to the world, then the inhabitants of the earth learn righteousness. But the ungodly (though he have received grace) yet learneth he not righteousness, but in the place where he is punished, he offendeth, and feareth not the glory of the Lord.

Lord, they will not see thine high hand, but they shall see it, and be confounded: when thou shalt devour them with the wrath of the people, and with the fire of thine enemies. But unto us, O' Lord, provide for peace: for thou workest in us all our works. O' Lord our God, though such Lords have

domination upon us as know not thee: yet grant that we may hope only in thee, and keep thy name in remembrance. The malicious tyrants when they die, are neither in life nor resurrection, for thou visitest them and rooted them out, and destroyest all the memorial of them. Again, thou increaseth the people, O' Lord, thou increaseth the people thou shalt be praised and magnified in all of the ends of the world. The people that seek unto thee in trouble, that same adversary which they complain of is unto them a chastening before thee. Like as a wife with child (when her travail cometh upon her) is ashamed, cryeth and suffereth the pain: Even so are we, O' Lord, in thy sight. We are with child, we travaileth, and bear, and with the spirit we bring forth health, where through the earth is undestroyed, and the inhabitants of the world perish not.

But as for thy dead men and ours, that be departed, they are in life and resurrection. They lay in the earth, they wake, and have joy: for thy dew is a dew of life and light. But the place of the malicious Tyrants is fallen away. So go now my people into thy chamber, and shut the door to thee, and suffer now the twinkling of an eye, till the wrath be over past. For behold, the Lord will go out of his habitation, and visit the wickedness of them that dwell upon the earth. He will discover the blood that she hath devoured, she shall never hide them, that she hath murdered.

*Open the gates, that the *good people may go in, which laboreth for the truth. (kjb and other bibles of man = righteous nation).*

***If the Lord leads, the 2nd paragraph might be compared unto the kjb or any of the bibles of man. RN*

[Chpt 27] Then the Lord with his heavy, great, long sword shall visit Leviathan that invincible serpent: even Leviathan that crooked serpent, and shall slay the whalefish in the sea. At the same time shall men sing of the vineyard of Muscatel. I the Lord keep it, and water it in due season. I watch day and night, that no man break into it. I hear no evil will in my mind. Who will compel me, that I greatly forgetting all faithfulness, should burn it up at once with thorns and bushes? Or who will enforce me to keep or make peace? It will come to this point, that Jacob shall be rooted again, and Israel shall be green, and bare flowers, and they shall fill the whole world with their fruit. Smiteth he not his smiter even as he is smitten himself: Destroyeth he not the murders, as he is murdered ? Every man recompenseth with the measure that he receiveth: He museth upon his sore wind, as upon the days of extreme heat. And therefore shall the iniquity of Jacob be thus reconciled. And so shall he take away all the fruit of his sins. As for the altar of stones, he shall make them all as stones beaten to powder: the groves and Idols shall not stand. The strong cities shall be

desolate, and the fair cities shall be left like a wilderness. The cattle shall feed and lay their, and the sheep shall eat it up. Their harvest shall be burnt, their wives which were their beauty, when they came forth: shall be defiled. For it is a people without understanding, and therefore he that created them, shall not favor them and he that made them shall not be merciful to them. In that time shall the Lord shoot from the swift water of Euphrates, unto the river of Egypt. And there shall the children be chosen out one by one. Then shall the great trumpet be blown, so that those which have been destroyed in the Assirians land, and those that be scattered abroad in Egypt: shall come and worship the Lord at Jerusalem, upon the holy mount.

[Chpt 28] Woe to the crown of pride, to the drunken *Ephraimites, and to the fading flower, to the glory of his pomp, that is upon the top of the plentiful valley: which men be overladen with wine. Behold, the strength and power of the Lord shall break into the land on every side, like a tempest of hail, that beareth down strongholds, and like an horrible, mighty and overflowing water. And the proud crown of the drunken Ephraimites, shall be trodden under foot. And as the fading flower, which is upon the top of the plentiful valley: it shall happen unto him, as to an untimely fruit before the harvest come. Which as soon as it is seen, is by and by devoured, or ever it come well in a mans hand.

Then shall the Lord of Hosts be a joyful crown, and a glorious garland unto the remnant of his people. Unto the lowly, he shall be a spirit of Judgement, and unto them that drive away the enemies from the gates, he shall be a spirit of strength. But hey go wrong by the reason of wine, they fall and *stacker because of strong drink. Yee even the priests and prophets themselves go amiss, they are drunken with wine, and weak brained through strong drink. They error in seeing, and in judgement they fail. for all tables are so full of vomit and filthiness, that no place is clean. What is he among them, that can teach, instruct or inform the children, which are weeded from suck or taken from the breasts: of any other fashion then: Command that may be commanded, bid that my be bidden, forbid that may be forbidden, keep back that may be kept back, here a little there a little. And therefor the Lord also shall speak with lisping lips and with a strange language unto these people, to whom he spake afore of this manner: This shall bring rest, if one refresh the weary, yee this shall bring rest. But they had no will to hear. And therefore the Lord shall answer their stubbornness. Command that may be commanded, bid that my be bidden, forbid that may be forbidden, keep back that may be kept back, here a little there a little. That they may go forth, fall backward, be bruised, snared, and taken. Wherefore hear the word of the Lord, ye mockers that rule the Lords people,

which is at Jerusalem. For ye comfort yourselves thus: Tush, death and we are at point, and as for hell, we have made a condition with it, that though it break out any sore plague, it shall not come upon us. For with deceit we shall escape, and with nimbleness we will defend ourselves. Therefore saith the Lord God: Behold, I will lay a stone in Sion, a great stone, a costly corner stone, for a sure foundation: that who so putteth his trust in him, shall not be confounded. Righteousness will I set up again in the balance, and judgement in the weights. The tempest of hail shall take away your refuge, that ye have to deceive withal: and the overflowing waters shall break down your strongholds of dissimulation. Thus the appointment you have made with death, shall be done away: and the consideration that ye made with hell, shall not stand. When the great destruction goeth through, it shall all to tread you. It shall take you quiet away before it. For it shall go forth early in the morning, and continue only that day and that night. And the very fear only shall teach you, when ye hear it. For the bed shall be so narrow that a man can not lie upon it: And the covering to small, that a man may not wind himself therin. For the Lord shall step forth as he did upon the mount Perazim, and take on as he did upon the dale of Gabaon: that he may bring forth his devise, his strange devise: and fulfill his work, his wonderful work. And therefore make no mocks at it, that your captivity increase not: for I have heard the Lord God of Hosts say, that there shall come a sudden destruction and plague upon the whole earth. Take heed, and hear my voice, ponder and *mark my words well. Goeth not the houseband man ever in due season earnestly to his land? He moweth and ploweth his ground to sow. And when he hath made it plain, he soweth it with *fetches or *comin. He soweth the wheat and Barley in their place, Milium and Rye also in their place. And that he may do it right, his God teacheth him and showeth him. For he treadeth not the fitches out with a *wane, neither bringeth he the cart here and there over the comin, but he thresheth the fitches out with a flayle, and the comin with a rod. As for the wheat, he grindeth it to make bread thereof, In as much as he can not bring it to pass with treading out. For neither the bruising that the cart wheels make, ner his beasts can grind it. This and such like things come of the Lord of Hosts which is marvelous in counsel, and great in righteousness.

**Ephraimites; the Hebrew : double ash heap , double fruitful, increased. RN*

**stacker (stagger) *fetches (wheat like crop) or *comin (cumin like parsley)*

**wane (farm wagon)*

[Chpt 29] Woe be unto thee O Ariel, thou city that David won. Take ye yet some years, and yet some feasts pass over: then shall Ariel be besieged, so that

she shall be heavy and sorrowful, and shall be unto me even as a lion. For I will lay siege to thee round about, and keep thee in with towers, and grave up dikes against thee. And thou shalt be brought low, and speak out of the earth, and thy words shall go humbly out of the ground. Thy voice shall come out of the earth, like the voice of a witch, and thy talking shall groan out of the mire. For the multitude of thine enemies shall be like meal dust. And the number of Tyrants shall be as the dust that the wind taketh away suddenly. Thou shalt be visited of the Lord of Hosts with thunder, earthquake, and with a great crack, with the whistle wind, tempest, and the flame of a consuming fire. But now the multitude of all the people, that went out against Ariel: the whole host, the strongholds, and siege: is like a dream which appeareth at night. It is like when an hungry man dreameth that he is eating, and when he awaketh, he hath nothing: like as when a thirsty man dreameth that he is drinking, and when he awaketh he is faint, and his soul impatient.

So is the multitude of all the people that muster themselves against hill of Sion. But ye shall be at your wits end, ye shall be abashed: ye shall stagger, and reel to and fro.

Ye shall be drunken, but not of wine. Ye shall fall, but not through drunkenness: For the Lord shall give you an hard sleeping spirit, and hold down your eyes: namely your Prophets and heads which should see, them shall he cover. And all visions shall be unto you, as the words that stand in a sealed letter, when one offereth it to a man that is learned, and sayeth: read us this letter. Then he answereth: I can not read it, for it is shut. But if it be given to one that is not learned, or say unto him: read this letter: Then sayeth he I can not read.

Therefore thus sayeth the Lord: For so much as this people draweth near me with their mouth, and praiseth me highly with their lips, where as their heart nevertheless is far from me, and the fear which they owe unto me, that turn they to mens laws and doctrines, therefore will I also show unto this people a marvelous, terrible, and great thing (Namely this:) I will destroy the wisdom of their wise, and the understanding of their learned men shall perish. Woe be unto them that seek so deep, to hide their imagination before the Lord, which rehearse their counsels in darkness, and say: who seeth us, or who knoweth us? Which imagination of yours is even as when the potters clay taketh advisement, as though the work might say to the workmaster : make me not, or as when an earthen vessel sayeth of the potter: he understandeth not. See ye not that it is hard by, that Libanus shall be turned in to Charmel, and that Charmel shall be taken as wood? Then shall the deaf man understand the words of the book, and

the eyes of the blind shall see without any cloud or darkness. The oppressed shall hold a merry feast in the Lord, and the poor shall rejoice in the holy one of Israel.

Then shall the furious people cease, and the mockers shall be put away, and all they that do wrong shall be plucked out, such as labor to draw men unto sin: and that deceive him, which reproveth them in the gate, and such as turn good persons to vanity. And therefore the Lord (even the defender of Abraham) sayeth thus unto the house of Jacob: Now shall not Jacob be ashamed, nor his face confounded, when he seeth among his children (whom my hands have made) such as hallow my name among them: that they may sanctify the holy one of Jacob, and fear the God of Israel. and that they which afore time were of an erroneous spirit, have now understanding, and that such as before could not speak, are now learned in my law.

[Chpt 30] Woe be unto those shrinking children (saith the Lord) which seek counsel, but not at me: which take a web in hand, but not after my will: that they may heap one sin upon another. They go down into Egypt, (and ask me on counsel) to seek help at he power of Pharaoh, and comfort in the shadow of the Egyptians. But Pharaohs help shall be your confusion, and the comfort in the Egyptians shadow shall be your own shame. Your rulers have been at Zoan, and your messengers came unto Hanes. But ye shall all be ashamed of the people that may not help you, which shall not bring you strength or comfort, but shame and confusion.

Your beasts have born burdens upon their backs toward the South, through the way that is full of peril and trouble, because of the lion and lions, of the Cockatrice and shutting dragon. Yee the Mules bear your substance, and the Camels brought your treasure upon their crooked backs, unto a people that can not help you. For the Egyptians help shall be but vain and lost. Therefore I told you also that your pride should have an end. Wherefore go hence and write them this in their tables, a note in a book: that it may remain by their posterity, and be still kept. For it is an obstinate people, unfaithful children, children that will not hear the law of the Lord.

They dare say to the Prophets: *Intromit yourselves with nothing, and unto the Soothsayers: tell us nothing for to come, but speak friendly words unto us, and preach us false things. Tread out of the way, go out of the path, turn the holy one of Israel from us. Therefore thus saith the holy one of Israel: In so much as ye have cast off your beauty, and comforted yourselves with power and nimbleness, and put your confidence therein: therefore shall ye have this mischief again for your destruction and fall, like as an high wall, that falleth because of

some rift (or blast) whose breaking cometh suddenly.

And your destruction shall be like as an earthen pot, which breaketh no man touching it, yee and breaketh so sore, that a man shall not find a *shever of it to fetch fire in, or to take water withal out of the pit. For the Lord God, even the holy one of Israel hath promised this: With still setting and rest shall ye be healed, in quietness and hope shall your strength lay. Notwithstanding ye regard it not, but ye will say: No, for thus we are constrained to flee upon horses. And therefore shall ye flee, we must ride upon swift beasts, and therefore your persecutors shall yet be swifter. A thousand of you shall flee for one, or at the most for five, which do but only give you evil words: until ye be desolate, as a ship mast upon an high mountain, and as a beacon on a high hill.

Yet standeth the Lord waiting, that he may have mercy upon you, and lifteth himself up, that he may receive you to grace. For the Lord God is righteous. Happy are all they that wait for him. For thus (O thou people of Sion and ye citizens of Jerusalem) shall ye never be in heaviness, for doubtless he will have mercy upon thee. As soon as he heareth the voice of thy cry, he will help thee. The Lord giveth you the bread of adversity, and the water of trouble. But thine instructor flyeth not far from thee, if thine eyes look unto thine instructor, and thine ears harken to his word, that cryeth after thee and sayeth: this is the way, go this, and turn neither to the right hand nor to the left.

Moreover, if ye destroy the silver works of your Idols, and cast away the golden *coapes that deck them withal (as filthiness) and say get you hence: Then well he give rain to the seed, that ye shall sow in the earth, and give you bread of increase of earth, so that all shall be plenteous and abundant. Thy cattle also shall he feed in the broad meadows, yee thine oxen and Mules that till the ground, shall eat good fodder, which is purged with the fan. Goodly rivers shall flow out of all his mountains and hills. In the day of the great slaughter when the towers shall fall, the moon shall shine as the sun, and the sunshine shall be seven fold, and have as much shine, as in seven days beside.

In that day shall the Lord bind up the bruised sores of his people, and heal their wounds. Behold, the glory of the Lord shall come from far, his face shall burn, that no man shall be able to abide it, his lips shall wag for very indignation, and his tongue shall be as a consuming fire. His breath like a vehement flood of water, which goeth up to the throat. That he may take away the people, which have turned themselves to vanity, and the bridle of error, that lieth in other folks *chawes. But ye shall sing, as the use is in the night of the holy *solempnite. Ye shall rejoice from your heart, as they that come the pipe, when they go up to the mount of the Lord, unto the rock of Israel. The Lord also

shall set up the power of his voice, and declare his terrible arm, with his angry countenance, yee and the flame of the consuming fire, with earthquake, tempest of wind, and hailstones. Then shall the Assyrians fear also because of the voice of the Lord, which shall smite him with the rod. And the same rod which the Lord will send upon him, shall move the whole foundation: with trumpet, with noise of war and battle to destroy. For he hath prepared the fire of pain since the beginning, yee even for Kings also. This hath he made deep and wide, the nourishing thereof is fire and wood innumerable which the breath of the Lord kindleth, as it were a match of brimstone.

**intormit To cause or permit to enter; introduce or admit. *shever (shard)*

**coapes (glorifying cape, robes ect.) *chawes (jaws). *solempnite. (solemn night)*

[Chpt 31] Woe be unto them that go down in to Egypt for help, and trust in horses, and comfort themselves in chariots, because they be many, and in horsemen because they be lusty and strong. But they regard not the holy one of Israel, and they ask no question of the Lord. Whereas he nevertheless plagueth the wicked, and yet goeth not from his word, when he steppeth forth, and taketh the victory against the household of the forward, and against the help of the evil doers. Now the Egyptians are men, and not God, and their horses flesh, and not spirit. And as soon as the Lord stretcheth out his hand, then shall the helper fall, and he that should have been helped, and shall all together be destroyed. For thus hath the Lord spoken unto me: Like as the lion or lions whelps roareth upon the prey that he hath gotten, and is not afraid, though the multitude of shepherds cry out upon him, neither abashed for all the heap of them: So shall the Lord of Hosts come down from the mount of Sion, and defend his hill. Like as birds flutter about their nests, so shall the Lord of Hosts keep, save, defend and deliver Jerusalem. Therefore, O ye children of Israel, turn again, like as ye have exceeded in your going back. For in that day every man shall cast out his Idols of silver and gold, which ye have made with your own sinful hands.

Assur also shall be slain with the sword, not with a mans sword. A sword shall devour him, but not a mans sword. And he shall flee from the slaughter, and his servants shall be taken prisoners. He shall go for fear to his strongholds, and his Princes shall flee from his badge. This hath the Lord spoken, whose light burneth in Sion, and his fire in Jerusalem.

[Chpt 32] Behold, the king shall *govern after the rule of righteousness, and the Princes shall rule according to the *balance of equity. He shall be unto men, as a defense *for the wind, and as a refuge *for the tempest, like as a river of water in a thirsty place, and the shadow of a great rock in a dry land. The

eyes of the seeing shall not be dim, and the ears of them that hear, shall take diligent heed. The heart of the unwise, shall attain to knowledge, and the unperfect tongue shall speak plainly and distinctly. Then shall the *nigard be no more called gentle, nor the *churle liberal. But the churle will be churlishly minded, and his heart will work evil and play the hypocrite, and imagine abominations against God, to make the hungry lean, and withhold drink from the thirsty: These are the perilous weapons of the covetous, these be his shameful counsels: that he may beguile the poor with deceitful works, yee even there as he should give sentence with the poor. But the liberal person imagineth honest things, and cometh up with honesty. * these two words mean: nigard = miserly, cheap, petty, stingy and ignoble. churle = boorish, rude crude, fat with stingy desire for money. Also note: Used as an evil term against a member of any dark-skinned people. Used as a evil term for a member of any socially, economically, or politically deprived group of people: Indeed, as we see today, the world is up side down. RN

Up (ye rich and idle *cities) harken unto my voice. Ye careless cities, *mark my words. After years and days shall ye be brought in fear, O ye careless cities. For the *Harvest shall be out, and the grape gathering shall not come. O ye rich idle cities ye that fear no peril, ye shall be abashed and removed: when ye see the bareness, the nakedness and the preparing to war. Ye shall knock upon your breasts, because of the pleasant field, and because of the fruitful vineyard. My peoples field shall bring thorns and thistles for every house is voluptuousness: and in the cities, wilfulness. The palaces also shall be broken, and the greatly occupied cities desolate. The towers and bulwarks shall be become dens for evermore, the pleasure of Mules shall be turned to pasture for sheep: unto the time, that the spirit be poured upon us from above.

Then shall the wilderness be a fruitful field, and the fruitful field be reckoned for a wood. Then shall equity dwell in the desert, and righteousness in the fruitful land. And the reward of righteousness shall be peace, and her fruit rest and quietness for ever. And my people shall dwell in the inns of peace, in my tabernacle and pleasure where there is enough in them all. And when the hail falleth, it shall fall in the wood and in the city. O how happy shall ye be, when ye shall safely sow your seed beside all waters, and drive thither the feet of your oxen and the asses.

**govern (kfv and other bibles of man = reign; like of kingdoms of man)*

**balance of equity.(kfv = in judgment)*

*as a refuge *for the tempest *(kfv and other bibles of man = from)*

** these two words mean: *nigard = miserly, cheap, petty, stingy and ignoble. *churle = boorish, rude crude, fat with stingy desire for money. Also note: Used as an evil term*

against a member of any dark-skinned people. Used as a evil term for a member of any socially, economically, or politically deprived group of people: Indeed, as we see today, the world is up side down. RN

*Up (ye rich and idle *cities) (kfv and other bibles of man = women)*

**Mark this word in all things. *It is worthy to note this capital letter of the word Harvest.*

RN And the reward (kfv and other bibles of man = work ; wicked labor) of righteousness shall be peace,

[Chpt 33] Therefore woe be unto thee (O robber) shalt thou not be robbed also? and unto thee that layest wait, as who say there should no wait be laid for thee: Woe unto thee which doest hurt, even so shall thou be hurt also. And as thou layest wait, so shall wait be laid for thee also.

Lord be merciful unto us, we wait for thee. *Thine arm is at a point to visit us, but thou our health in time of trouble. Grant that the people may flee at the anger of thy voice, and that at thine upstanding of the Gentiles may be scattered abroad, and that their people may be gathered, as the grasshoppers are commonly gathered together in a pit. Stand up Lord, thou that dwelleth on high: Let truth and faithfulness be in her time: power, health, wisdom, knowledge and the fear of God are her treasure. Behold, their angels cry without, the messengers of peace weep bitterly. The streets are waste, there walketh no man therein, the appointment is broken, the cities are dispised, they are not regarded, the desolate earth is in heaviness. Libanus taketh it but for a sport, that it is hewn down: Saron is like a wilderness: and Basan and Carmel are turned upside down. *And therefore saith the Lord. I will up, now will I get up, now will I arise. Ye shall conceive stubble, and bare straw, and your spirit shall be the fire, that it may consume you: and the people shall be burnt like lime, and as thorns burn that are hewn off, and cast in the fire.

Now hearken to, ye that are far off of how I do with them, and consider my glory, ye that be at hand. The sinners in Sion are afraid and sudden fearfulness is come upon the cities. What is he among us (say they) that will dwell by that consuming fire? Which of us may abide that everlasting heat? He that leadeth a godly life (say I) and speaketh the truth: He that abhorreth to do violence and deceit: he that keepeth his hand that toucheth no reward: which stoppeth his ears, that he hear no counsel against the innocent: which holdeth down his eyes, that he see none evil. He it is, that shall dwell on high whose saverguard shall be in the true rock, to him shall be given the right true meat and drink. His eyes shall see the king in his glory: and in the wide world, and his heart shall delight in the fear of God. What shall then become of the scribe? of the Senator? what

of him that teacheth children? There shalt thou not see a people of a strange tongue to have so diffused a language, that it may not be understood: neither so strange a speech but it shall be perceived.

There shall Sion be seen, the head city of our solemn feasts. There shall thine eyes see Jerusalem that glorious habitation: the tabernacle that never shall remove, whose nails shall never be taken out world without end, whose *coardest *everychone shall never corrupt: for the glorious Majesty of the Lord shall there be present among us. In that place, where fair broad rivers and streams are shall neither Galley row, ner great ship sail. For the Lord shall be our captain, the Lord shall be our law giver. The Lord shall be our king, and he himself shall be our Saviour. There are the *coardest so layed abroad, that they can not be better: The mast set up of such a fashion, that no banner nor sail hangeth thereon: but there is dealed great spoil, yee lame men run after the prey, There layeth no man that sayeth: I am sick, but all evil is taken away from the people, that dwell there.

Of this last sentence 2nd PP compare to kjv and or other bibles of man. RN

**coardest (courses) *everychone (every each one ?) . *coardest (courses) possible reference to a ship; in it is the lowest sail. RN*

**Thine arm is at a point to visit us, but thou our health in time of trouble. That is his power to be shown plainly.*

[Chpt 34] Come ye heathen and hear, take heed ye people. Hearken thou earth and all that is therein: thou round compass and all that groweth there upon, for the Lord is angry with all people, and his displeasure is kindled against all the multitude of them, to curse them, and to slay them. So that their slayen shall be cast out, and their bodies stink: that even the very hills should be wet with the blood of them. All the stars of heaven shall be consumed, and the heaven shall fold together like a roll, and all the stars thereof shall fall, like as the leaves fall from the vines and fig trees. For my sword (sayeth he) shall be bathed in heaven, and shall immediately come down upon *Idumea, and upon the people which I have cursed for my vengeance.

And the Lords sword is filled with blood, and be rusty with the fatness and blood of lambs and goats, with the fatness of the kidneys of wethers. For the Lord shall kill a great offering in Bosra. and in the land of Idumea. There shall the Unicorns fall with the Bulls, (that is with the giants) and their land shall be washed with blood, and their ground corrupt with fatness. Unto thee also (O Sion) shall come the day of the vengeance of God, and the year when thine own judgements shall be recompensed. Thy floods shall be turned to pitch, and thine earth to brimstone, and therewith shall the land be kindled, so that it shall not be

quenched day ner night: But smoke evermore, and so forth to lie waste. And no man shall go through thy land forever: But Pelicans, Storks, great Owls, and Ravens shall have it in possession, and dwell therein.

God shall spread out the line of desolation upon it, and weight it with the stones of emptiness. When the kings are called upon, there shall be none, and all princes shall be away. Thorns shall grow in her palaces, nettles and thistles in their strongholds, that the dragons may have their pleasure therein, and that they may be a court for Ostriches. There shall strange *visures and monstrous beasts meet one another, and the wild keep company together. There shall the lamya lie, and have her lodging. There shall the hedge hog build, dig, be there at home, and bring forth his young ones. There shall the kites come together, each one to his like.

Seek through the scripture of the Lord and read it. There shall none of these things be left out, there shall not one (ner such like) fail. For what his mouth commandeth, that same doeth his spirit gather together (or fulfilleth). Upon whomsoever the lot falleth, or whom he dealeth it with the line: those shall possess the inheritance from generation to generation, and dwell therein.

**"The red ones" from the Hebrew ; Edomites : Esau RN.*

**visures may be from viscera, which would be those that eviscerate: meaning to disembowel the dead or dying, as do vultures. All the above animals, are similitude of the natures of people, as revealed in the last line of this next paragraph. Hebrew root words do reveal these characters....having a lot of "guts" to do what wickedness they do. RN*

[Chpt 35] But the desert and wilderness shall rejoice, the waste ground shall be glad, and flourish as a lily. She shall flourish pleasantly, and be joyful, and ever be giving thanks more and more. For the glory of Libanus, the beauty of Carmel and Saron shall be given her. These shall know the honor of the Lord, and the majesty of our God. And therefore strengthen the weak hands, and *comfort the feeble knees.

Say unto them that are of a fearful heart: Be of good cheer, and fear not. Behold, your God cometh, to take vengeance, and to reward, God cometh his own self, and will deliver you. Then shall the eyes of the blind be lightened, and the ears of the deaf opened. Then shall the lame man leap as an *hart and the dumb mans tongue shall give thanks.

In the wilderness also there shall wells spring, and floods or water in the desert. The dry ground shall turn to rivers, and the thirsty to springs of water. Where as dragons dwelt afore, there shall grow sweet flowers and green rushes. There shall be foot paths and common streets, this shall be called the holy way.

No unclean person shall go through it, for the Lord himself will go with them that way, and the *ignorant shall not error, There shall be no lion, and no raving beast shall come therein, nor be there, but men shall go there free and safe. And the redeemed of the Lord shall convert, and come to Sion with thanksgiving. Everlasting joy shall they have, pleasure and gladness shall be among them. And as for all sorrow and heaviness, it shall vanish away.

**comfort (kjv and other bibles of man =confirm)*

**hart (deer) *and the ignorant (kjv and other bibles of man = fools) shall not error*

[Chpt 36] In the fourteenth year of King Hezekiah, came Sennaherib King of the Assyrians down, to lay siege unto all the strong cities of Judah. And the King of Assyrians sent Rabsakeh from Lachis toward Jerusalem, against King Hezekiah, with a grievous Host, which set him by the conduit of the over pool, in the way that goeth through the fullers land. And so there came forth unto him Eliakim, Helkiahs son, the President, Sobna the scribe, and Joah, Asaphs son, the Secretary.

And Rabsakeh said unto them: Tell Hezekiah, that the great king of Assyria sayeth thus unto him: What presumption is this, that thou trustest unto? Thou thinkest (peradventure) that thou hast counsel and power enough to maintain this war: or else where to trusteth thou, that thou casteth thy self off from me? Lo, thou putteth thy trust in a broken staff of reed (I mean Egypt) which he that leaneth upon, it goeth into his hand and shooteth him through. Even so is Pharaoh the King of Egypt, unto all them that trust in him. But if thou wouldest say unto me: We trust in the Lord our God: An goodly God in deed: whose High places and altars Hezekiah took down, and commanded Judah and to Jerusalem, to worship only before this altar. Abide that thou hast made a consideration with my lord the King of the Assyrians, that he should give thee two thousand horses: art thou able to set men there up? Seeing now that thou canest not resist the power of the smallest prince that my lord hath, how darest thou trust in the chariots and horsemen of Egypt? Moreover, thinkest thou that I am come down hither, to destroy this land without the Lords will? The Lord said unto me, go down into this land, that thou mayest destroy it.

Then said Eliakim, Sobna and Joah unto Rabsakeh: Speak to us thy servants (we pray thee) in the Syrians language, for we understand it well: And speak not to us in the Jews Tongue, lest the flock hear, which layeth upon the wall. Then answered Rabsakeh: Think ye, that the king sent me to speak this only to you? Hath he not sent me to them also, that lay upon the wall? that they be not compelled to eat their own dung, and drink their own *stale with you?

And Rabsakeh stood stiff, and cried with a loud voice in the Jews tongue, and said: Now take heed, how the great king of the Assyrians giveth you a warning. Thus saith the king: Let not Hezekiah deceive you, for he shall not be able to deliver you. Moreover, let not Hezekiah comfort you in the Lord, when he sayeth: The Lord with out doubt shall defend us, and shall not give over this city into the hands of the King of the Assyrians, believe him not. But thus saith the King of Assyria: obtain my favor, incline to me: so may every man enjoy his vineyards and fig trees, and drink the water of his own cistern: Unto the time I come myself, and bring you into the land that is like your own: wherein is wheat and wine, which is both sown with seed, and planted with vineyards. Let not Hezekiah deceive you, when he sayeth unto you: The Lord will deliver us.

Might the Gods of the Gentiles keep every man his land, from the power of the King of the Assyrians? Where is the God of Sepharuaim? And who was able to deliver Samaria out of my hand? Or which of all the Gods of the lands, hath delivered their country out of my power, so that the Lord should deliver Jerusalem from my hand? Unto this Hezekiahs messengers held their tongues, and answered not one word: for the King had charged them, that they should give him none answer. So came Eliakim, Helkiahs son the President, Sobna the Scribe, and Joah Asaphs son the Secretary, unto Hezekiah with rent clothes, and told him the words of Rabshakeh.

**stale (urine)*

[Chpt 37] When Hezekiah heard that, he rent his clothes, put on sackcloth, and went to the temple of the Lord. But he sent Eliakim the President, Sobna the Scribe, with the eldest priests clothed in sackcloth, unto the Prophet Esai the son of Amoz, and they said unto him: Thus sayeth Hezekiah: This is the day of trouble, of plague, and of wrath: like as when a child cometh to the birth, but the woman hath no power to bring it forth. The Lord thy God (no doubt) hath well considered the words of Rabsakeh, whom his lord the King of Assyrians hath sent, to defy and blaspheme the living God: with such words as the Lord thy God hath heard right well. And therefore lift up thy prayer for the remnant, that yet are left. So the servants of King Hezekiah came to Esai.

And Esai gave them this answer: say thus unto your lord: Thus sayth the Lord: Be not afraid of the words that thou hast heard, wherewith the King of the Assyrians servants have blasphemed me. Behold, I will cause a wind go over him, as soon he heareth it, he shall go again into his country, there I will destroy him with the sword. Now when Rabsakeh returned, he found the King of Assyria laying siege to Lobnah, for he had understand, that he was departed

from Lachis. For there came a rumor, that Tharhakah King of Ethiopia was come forth to make war against him.

And when the King of Assyria heard that, he sent other messengers to King Hezekiah with this commandment: Say thus to Hezekiah King of Judah: Let not thy God deceive thee, in whom thou hopest, and sayest: Jerusalem shall not be given into the hands of the King of Assyria. For thou knowest well how the Kings of Assyria have handled all the lands that they have subverted, and hopest thou to escape? Were the people of the Gentiles (whom my progenitors conquered) delivered any time through their gods? As namely, Gozan, Haran, Rezeph, and the children of Eden, which dwell at Thalassar. Where is the King of Hemah, and the King of Arphad, and the King of the city Separvaim, Ena, and Iva? Now when Hezekiah received the letter from the hand of the messengers, and read it, he went up into the house of the Lord, and opened the letter before the Lord. And Hezekiah prayed before the Lord on this manner : O' Lord of Hosts, thou God of Israel, which dwellest upon Cherubims, Thou art the God, that only is God of all the Kingdoms of the world, for thou only hast created heaven and earth. Incline thine ear Lord, and consider, open thine eyes, O' Lord, and see, and ponder all the words of Sennacherib, which hath sent his assemblage to blaspheme the living God. It is true, O' Lord, that the Kings of Assyria have conquered all kingdoms and lands, and cast their Gods in the fire. Notwithstanding, those were no gods, but the works of mens hands, of wood or stone, therefore they have destroyed them. Deliver us then, O' Lord our God, from the hands of Sennacherib, that all Kingdoms of the earth may know, that thou only art the Lord. Then Esai the son of Amoz sent unto Hezekiah, saying: Thus saith the Lord God of Israel: Whereas thou hast made thy prayer unto me, as touching Sennacherib, this is the answer, that the Lord hath given concerning him: Despised art thou, and mocked, O daughter of Sion, he hath shaken his head at thee, O daughter of Jerusalem . But thou Sennacherib, whom hast thou defied and blasphemed? And against whom hast thou lifted up thy voice, and exalted thy proud looks? even against the holy one of Israel. Thou with thy servants hast blasphemed the Lord, and thus holdest thou of thyself: I cover the high mountains, and sides of Libanus; and there I will cut down the high Cedar trees and the fairest Fir trees. I will up into the height of it, and into the chiefest of his timber woods. If there be no water, I will give drink. And as for waters of defense, I shall dry them up with the feet of my Host. Yee (sayest thou) hast thou not heard, what I have taken in hand, and brought to pass of old time? That same will I do now also: waste, destroy, and bring strong cities into heaps of stones. For their inhabitants

shall be like lame men, brought in fear and confounded. They shall be like the grass and green herbs of the field, like the hay upon the housetops, that withered afore it be grown up.

I know thy ways, thy going forth and thy coming home, yee and thy madness against me. Therefore thy furriousness against me, and thy pride is come before me. I will put a ring in thy nose, and a bridle bit in the jaws of thee, and turn thee about, even the same way thou camest. I will give thee also this token, (O Hezekiah) this year shalt thou shall eat that is kept in store, and the next year such as groweth of himself, and in the third year ye shall sow and reap, yee ye shall plant vineyards, and enjoy the fruits thereof.

And such of the house of Judah as are escaped, shall come together, and the remnant shall take root beneath, and bring forth fruit above. For the escaped shall go out of Jerusalem, and the remnant from mount Sion.

And this shall the jealousy of the Lord of hosts bring to pass. Therefore thus saith the Lord, concerning the king of the Assyrians: He shall not come into the city, and shoot no arrow into it, there shall no *shride hurt it, neither shall they grave about it. The same way that he came, shall he recover, and not at this city, saith the Lord. And I will keep and save the city, sayeth he, for mine own, and for my servant Davids sake.

Thus the angel went forth, and slew of the Assyrians host, an hundred and eighty five thousand. And when men arose up early (at Jerusalem:) Behold, all lay full of dead bodies. So Sennacherib the king of the Assyrians brake up, and dwelt at Nineve. Afterward it chanced, as he prayed in the temple of *Nesrah his god, that *Adramalech and *Sarazer his own sons slew him with the sword, and fled into the land of Ararat. And Asarhadon his son reigned after him.

**shride (charade) *charade, pronounce today sh-ar-aid, meaning to use words to pretend something.*

*fled into the land of *Ararat (kiv and other bibles of man = Armenia)*

Nisroch = "the great eagle", Adrammelech = "honor of the king", Sharezer or Sherezer = "prince of fire", Ararat = "the curse reversed: precipitation of curse" RN

[Chpt 38] Not long afore this, was Hezekiah sick unto death: And the Prophet Esai the son of Amoz came unto him, and said: Thus commandeth the Lord: Set thine house in order: for thou must die, and shall not escape. Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said: Remember (O' Lord) that I have walked before thee in truth and a steadfast heart, and have done the thing that is pleasant to thee. And Hezekiah wept sore. Then said God unto Esai: Go and speak unto Hezekiah: The Lord God of David thy father sendeth thee this word: I heard thy prayer, and considered thy tears:

behold I will put fifteen years more unto thy life, and deliver thee and the city also, from the hand of the king of Assyria, for I will defend the city. And take thee this token of the Lord, that he will do it, as he hath spoken: Behold, I will return the shadow of Ahaz dial, that now is layed out with the Sun and bring it ten degrees backward. So the Sun turned ten degrees backward, that which he was desended afore.

A thanksgiving, which Hezekiah King of Juda wrote, when he had been sick, and was recovered.

I thought I should have gone to the gates of hell in my best age, and wanted the residue of my years.

I spake within myself: I shall never visit the Lord God in this life: I shall never see man among the dwellers of the world.

Mine age is folden up together, and taken away from me, like a shepherds cottage: my life is hewn off, like as a weaver cutteth off his web.

While I was yet taking my rest, he hewd me off, and made an end of me in one day.

I thought I would have lived until the morrow, but he bruised my bones like a lion, and made an end of me in one day.

Then chattered I like a swallow, and like a crane, and did mourn as a dove.

I lift up mine eyes to the height: O' Lord (say I) violence is done unto me, be thou surety for me.

What shall I speak or say, that he may do this? that I may live out all my years, yee in the bitterness of my life?

Verily (Lord) men must live in bitterness, and all my life must I pass over therein: For thou raisest me up, and wakest me. But lo, I will be well content with this bitterness.

Nevertheless my conversation hath so pleased thee, that thou wouldest not make an end of my life: so that thou hast cast all my sins behind thy back.

For hell praiseth not thee, death doeth not magnify thee.

They that go down into the grave, praise not thy truth: but the living, yee the living acknowledge thee, like as I do this day.

The father telleth his children of thy faithfulness.

Deliver us (O' Lord) and we will sing praises in thy house, all the days of our lives.

And Esai said: take a plaster of figs, and lay it upon the sore, so that it be whole.

Then said Hezekiah: O what a great thing is this, that I should go up in to the house of the Lord.

[Chpt 39] At that same time *Merodach Baladam, Baladams son King of Babylon, sent letters and presents to Hezekiah. For he understood how that he had been sick, and was recovered again. And Hezekiah was glad thereof, and showed them the commodities of his treasure, of silver, of gold, of spices and roots, of precious oils, and all that was in his cupboards and treasure houses. There was not one thing in Hezekiahs house, and throughout all his Kingdom, but he let them see it.

Then came Esai the Prophet to King Hezekiah, and said unto him: What have the men said, and from whence came they unto thee? Hezekiah answered: They came out of a far country unto me, out of Babylon. Esai said: What have they looked upon in thine house? Hezekiah answered: All that is in mine house have they seen: and there is nothing in my treasure, but I showed it them.

Then said Esai unto Hezekiah: Understand the word of the Lord of Hosts: Behold, the time will come, that everything which is in thine house, and all that thy progenitors have laid up in store unto this day, shall be carried to Babylon, and nothing left behind. Thus saith the Lord. Yee and part of thy sons, that shall come of thee, and whom thou shall get, shall be carried hence, and become gelded chamberlains in the King of Babylons court. Then said Hezekiah to Esai: Now God prosper his own counsel, which thou hast told me. He said moreover: So that there be peace and faithfulness in my time.

** Merodach-baladan = "Marduk has given a son" Merodach = "thy rebellion" Baladam = "Bel (is his lord)" Bel = "lord" 1) a chief Babylonian deity: Baal = "lord". "MAN" AS LORD, owner, husband, 1a) owner 1b) a husband 1c) citizens, inhabitants 1d) rulers, lords 1e) (noun of relationship used to characterise - ie, master of dreams) 1f) lord (used of foreign gods) RN see: Paul to the Philipians chap 6 ...For we wrestle not against flesh and blood: but against rule, against power, and against worldly rulers of the darkness of this world against spiritual wickedness, for heavenly things.*

[Chpt 40] Be of good cheer my people, be of good cheer, (saith your God) Comfort Jerusalem, and tell her, that her travail is at an end, that her offense is pardoned, that she hath received of the Lords hand sufficient correction for all her sins. A voice crieth: Prepared the way *for the Lord in the wilderness, make straight the path for our God in the desert. Let all valleys be exalted, and every mountain and hill layed low. What so is crooked, let it be made straight, and let the rough places be made plain fields. For the glory of God shall appear, and all flesh shall see it. For why? The mouth of the Lord hath spoken it.

The same voice spake: Now cry. And I said: What shall I cry? Then spake it:

That all flesh is grass, and that all the beauty thereof, is as the flower of the field. When the grass withereth, the flower faileth away. Even so is, the people as grass, when the *breath of the Lord bloweth upon *them. Nevertheless, whether the grass wither, or the flower fade away: Yet the word of our God endureth forever. Moreover the voice cried thus: Go up unto the hill (O Sion) thou that bringest good tidings, lift up thy voice with power, O thou preacher Jerusalem. Lift it up without fear, and say unto the cities of Judah, Behold your God, behold the Lord, even the Almighty will come with power, and shall beare rule with his arm. Behold, he bringeth his treasure with him, and his works go before him. He shall gather the lambs together with his arm, and carry them in his bosom, and shall kindly entreat those that beare young.

Who hath holden the waters in his fist? Who hath measured heaven with his span, and hath comprehended all the earth of the world in three fingers? Who hath weighed the mountains and the hills? Or who is of his counsel to teach him? And who hath he asked counsel, to make him understand, and to learn him the way of judgement: to teach him science: and to instruct him in the way of understanding. Behold, all people are in comparison of him, as a drop to a bucket full, and are counted as the least thing that the balance weigheth. Behold, the Isles are in comparison of him, as the shadow of the *son beam. Libanus is not sufficient to minister fire for his offering, and all the beasts thereof are not enough to one sacrifice. All people in comparison of him are reckoned as nothing, yee vain vanity and emptiness.

To whom then will ye liken God? or what similitude will ye set up unto him? Shall the carver make him a carved image? and shall the goldsmith cover him with gold, or cast him into a form of silver plates? Moreover shall the image maker, that the poor man which is despoiled, may have something to set up also, seek out and choose a tree, that is not rotten, and carve thereout an image, that moveth not? Know ye not this ? Heard ye never of it ? Hath it not been preached unto you since the beginning? Have ye not been enformed of this since the foundation of the earth was layed: That he sitteth upon the circle of the world, and all the inhabitants of the world are in comparison of him, but as grasshoppers: That he spreadeth out the heavens as a *covering that he stretcheth them out, as a tent to dwell in: That he bringeth Princes to nothing, and the judges of the earth to dust: so that they be not planted, nor sown again, neither their stock rooted again in the earth? For as soon as he bloweth upon them, they wither and fade away like the straw in a whirlwind.

To whom now will ye liken me, and whom shall I be like, sayeth the holy one? Lift up your eyes on high, and consider. Who hath made those things,

which come out by some great heaps? and can he call them all by names. For their is nothing hid unto the greatness of his power, strength, and might. Now then may Jacob think, or how may Israel say: My ways are hid from the Lord, and my God knoweth not my judgments. Knowest thou not, or hast thou not heard, that the everlasting God, the Lord, which made all the corners of the earth, is neither weary nor faint: and that his wisdom can not be comprehended? but that he giveth strength to the weary, and power to the faint, and the strongest men fall: But unto them that have the Lord before their eyes, shall strength be increased, Eagles wings shall grow upon them: When they run, they shall not fall: and when they go, they shall not be weary.

*Prepared the way *for (kfv and other bibles of man =of) the Lord in the wilderness*

**breath (kfv and other bibles of man =the spirit) upon *them.(kfv and other bibles of man = it) This is the exact spelling; son. RN*

**covering (kfv and other bibles of man = curtain)*

[Chpt 41] Be still (ye Islands) and harken unto me. Be strong ye people, Come hither, and show your cause, we will go to the law together. Who raiseth up the just from the rising of the Sun, and calleth him to go forth? Who casteth down the people, and subdueth the kings before him: that he may throw them all to the ground with his sword, and scatter them as stubble with his bow. He followeth upon them, and goeth safely himself, and cometh in no foot path with his feet. Who hath made, created, and called the generations from the beginning? Even I the Lord, which am the first, and with the last.

Behold ye Isles? that ye may fear, and ye ends of the earth, that ye may be abashed, draw nye, and came hither. Every man hath exhorted his neighbor; and brother, and bidden him be strong. The Smith comforted the molder, and the Ironsmith the hammer man, saying: It shall be good, that we fasten this cast work: and then they fastened it with nails, that it should not be moved. And thou Israel, my servant: Jacob my elect seed of Abraham my beloved, whom I led from the ends of the earth by the hand: For I called thee from far, and said unto thee: Thou shalt be my servant: I have chosen thee, and will not cast thee away: be not afraid, for I will be with thee. Look not behind thee, for I will be thy God, to strengthen thee, help thee, and to keep with this right hand of mine. Behold, all they that resist thee, shall come to confusion and shame: and thine adversaries shall be destroyed and brought to naught. So that who so seeketh after them, shall not find them. Thy destroyers shall perish, and so shall they that undertake to make battle against thee. For I thy Lord and God, will strengthen thy right hand. Even I that say unto thee: Fear not. I will help thee. Be not afraid thou little worm Jacob, and thou despised Israel for I will help

thee, sayeth the Lord, and the holy one of Israel thine avenger. Behold, I will make thee a treading cart and a new *flayle, that thou mayest thresh and grind the mountains, and bring the hills to powder. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them. But thou shalt rejoice in the Lord, and shall delight in the praising of the holy one of Israel.

When the thirsty and poor seek water, and find none, and when their tongue is dry of thirst: I give it them sayeth the Lord. I the God of Israel forsake them not. I bring forth floods in the hills, and wells in the plain fields. I turn the wilderness to rivers, and dry land to *condites of water. I plant in the waste ground trees of Cedar, Box, Mire and Olives. And in the dry I set Fir trees, Elms, and Hawthorns together. All this do I, that they altogether may see a *mark, perceive with their hearts and consider, that the hand of the Lord maketh these things, and that the holy one of Israel bringeth them to pass. Stand at your cause (saith the Lord) and bring forth your strongest ground, counseleth the King of Jacob. Let the gods come forth themselves, and show us the things that are past, what they be: let them declare them unto us, that we may take them to heart, and know the hereafter. Either, let them show us things for to come, and tell us what shall be done hereafter: so shall we know, that they be gods. Show something, either good or bad: so will we both knowledge the same, and tell it out. * mark, see mark of heart and hand.

Behold, ye gods are of naught, and your making is of naught, but abomination hath chosen you. Nevertheless, I have waked up one from the North, and he shall come. And another from the East, which shall call upon my name, and shall come to the Princes, as the Potter to his clay, and as the Potter treadeth down the mire. Who told thee afore? So will we confess and say, that he is righteous. But there is none that showeth or declareth anything, there is none also that heareth your words. Behold, I will first grant them of Sion and Jerusalem to be Evangelists. But when I consider: there is not one among them that prophesieth, neither (when I ask them) that answereth one word, Lo, wicked are they and vain, with the things also that they take in hand: yee wind are they, and emptiness, with their images together.

**flayle = a manual threshing device, consisting of a wooden staff.*

**condites (conduits / fountains)*

[Chpt 42] Behold now therefore, this is my servant whom I will keep to myself: mine elect, In whom my soul shall be pacified. I will give him my spirit, that he may show forth judgement and equity among the Gentiles. He shall not be an out crier, nor an high minded person. His voice shall not be heard in the

streets. A bruised reed he shall not break, and a smoking flax shall he not quench: but faithfully and truly he shall give judgement. He shall neither be over seen or hasty, that he may restore righteousness unto the earth: and the Gentiles shall also keep his laws. For thus sayeth God the Lord unto him (even he that, that made heavens, and spread them abroad and set forth the earth with her increase: which giveth bread unto the people that is in it, and to them that dwell therin) I the Lord have called thee in righteousness, and led thee by the hand. Therefore I will also defend thee, and give thee for a covenant of the people, and to be the light of the Gentiles. That thou mayest open the eyes of the blind, let out the prisoners, and them that sit in darkness, out of the dungeon house. I my self, whose name is the Lord, which gave my power to none other, neither mine honor to the Gods: show you these new tidings, and tell you them or they come, for old things also are come to pass.

Sing therefore unto the Lord, a new song of thanks giving, blow out his praise unto the end of the world. They that be upon the sea, and all that is therin, praise him, the Isles and they that dwell in them. Let them be glad the sit upon rocks of stone, and let them cry down from the high mountains: ascribing almightiness unto the Lord, and magnifying him among the Gentiles. The Lord shall come forth as a giant, and take a stomach to himself as a fresh man of war. He shall roar and cry, and overcome his enemies.

I have long time holden my peace, (sayeth the Lord) should I therefore be still, and keep silence for ever? I will cry like a travailing woman, and once will I destroy, and devour. I will make waste both mountain and hill, and dry up every green thing that groweth thereon. I will dry up the floods of water, and drink up the rivers. I will bring the blind into the street, that they know not: and lead them in to such a foot path that they are ignorant in. I shall make darkness light before them, and the thing that is crooked to be straight. These things will I do, and not forget them. And therefore let them convert, and be ashamed earnestly, that hope in Idols, and say to fashioned images: ye are our gods.

Hear, O ye deaf men, and sharpen your sights to see (O ye blind) But who is blinder than my servant? Or so deaf, as my messengers, whom I send unto thee? For who is so blind as my people, and they that have the rule of them? They are like, as if they understood much, and keepest nothing: or if one heard well, but were not obedient. The Lord be merciful unto them for his righteousness sake, that his word might be magnified and praised. Their young men belong all unto the snare, and shall be shut into prison houses. They shall be carried away captive, and no man shall loosen them. They shall be trodden under foot, and no man shall labor to bring them again. But who is he among you, that pondereth

this in his mind, that considereth it, and taketh it for a warning in time to come?

Who suffered Jacob to be trodden under foot, and Israel to be spoiled? Did not the Lord? Now have we sinned against him, and have had no delight to walk in his ways, neither been obedient unto his law. Therefore hath he poured upon us his wrathful displeasure, and strong battle, which maketh us to have to do on every side, yet will we not understand: He burneth us up, yet sinketh it not in to our hearts.

[Chpt 43] But now, the Lord that made thee O Jacob, and he that fashioned thee, O Israel, Sayeth thus: Fear not, for I will defend thee. I have called thee by thy name, thou art mine own. When thou wentest in the water, I was by thee, that the strong floods should not pluck thee away. When thou walkest in the fire, it shall not burn thee, and the flame shall not kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour. I gave Egypt for thy deliverance, the *Morains and the Sabees for thee: because thou wast dear in my sight, and because I set by thee, and loved thee. I *pilled all men for thee, and delivered all people for thy sake, that thou shouldest not fear, for I was with thee. I will bring thy seed from the East, and gather thee together from the West. I will say to the North, let go. And to the South, keep not back: but bring me my sons from far, and my daughters from the ends of the world: Namely, all those that be called after my name: For them have I created, fashioned, and made for mine honor.

Bring forth that people, whether they have eyes, or are blind, deaf or have ears. and the deaf that have ears. All nations shall come in one, and be gathered in one people. But which among yonder gods can declare such things, and tell us what is to come? Let them bring their witnesses, so shall they be free: for then men shall hear it, and say, it is truth. But I bring you witnesses (saith the Lord) even those that are my servants, whom I have chosen: to the intent that ye might be *certified and give me faithful *credence: yee and to consider, that I am he, before whom there was never any God, and that there shall be none after me. I am only the Lord, and without me there is no Saviour. I give warning, I make whole, I teach you that there should be no strange God among you. And this record must ye bear me yourselves, (saith the Lord) that I am God. And even he am I from the beginning, and there is none that can take any thing out of my hand. And what I do, no man can change.

Thus saith the Lord the holy one of Israel your redeemer: For your sake I will send to Babylon, and bring all the strongest of them from hence: Namely, the Chaldees that boast them of their ships: Even I the Lord your holy one, which have made Israel, and am your King. Moreover, thus saith the Lord, (even he

that maketh a way in the sea, and a footpath in the mighty waters: Which bringeth forth the chariots and horses, that they may fall asleep and never rise, and be extinct, like as *towe is quenched.

Ye remember not the things of old, and regard nothing that is passed. Therefore behold, I shall make a new thing, and shortly shall it appear: ye shall well know it, I told it you afore, but I will tell it you again. I will make streets in the desert, and rivers of water in the wilderness. The wild beasts shall worship me: the dragon, and the Ostrich. For I shall give water in the wilderness, and streams in the desert: that I may give drink to my people, whom I choose. This people have I made for myself, and they shall show forth my praise. For thou (Jacob) wouldest not call upon me, but thou hadest an unlust toward me, O Israel. Thou gavest me not your young beasts for burnt offerings, neither didest thou honor me with thy sacrifices. Though boughtest me no dear spice with thy money, neither pourest the fat of thy sacrifices upon me. Howbeit I have not been chargeable unto thee in offerings, neither grievous in incense.

But thou hast ladened me with thy sins, and wearied me with thine ungodliness.

Where as I yet am even he only, that for mine own selfs sake do away thine offenses, and forget thy sins: so that I will never think upon them. Put me now in remembrance, for we will reason together, and show what thou hast for thee, to make equity. Thy first father offended sore, and thy *rulers have sinned against me. Therefore I either suspended, or slew the cheifest Princes: I did curse Jacob, and gave Israel into reproof.

**Morains (kfv = Ethiopia) Egypt =land of double straight, power, fortresses, wealth (dominate civilizations) Morains = teachers (of the doctrines of the world) Sabees = "drink thou" those that "drink" of the cup of the world; worldly beliefs. *pilled = to subject them to extortion, what ever the market will bear, East: rise up with the son, West: from rest, from shaded place, from being bound, mortgaged, pledged, and occupied by merchants. North: from hidden treasures (treasures of God) those filled with the spirit and truth, of allmighty God. South: those of the right hand, who have been given the strength of God. From Hebrew roots. RN *certified (to know for certain) *credence: (claim acceptance and trustworthiness) *tow = coarse fiber, maybe used as a wick ie :candle, lamp. RN *rulers (kfv and other bibles of man = teachers)*

[Chpt 44] So hear now , O Jacob my servant, and Israel whom I have chosen. For thus saith the Lord, that made thee, fashioned thee, and helped thee, even from thy mothers womb: Be not afraid, O Jacob my servant, thou righteous, whom I have chosen. For I shall pour water upon the dry ground, and rivers upon the thirsty. I shall pour my spirit upon thy seed, and my increase

upon thy stock. They shall grow together, like as the grass, and as the *Willies by the waters side. One will say: I am the Lords. Another will call under the name of Jacob. The third shall describe with his hand unto the Lord, and give himself under the name of Israel.

Moreover, thus hath the Lord spoken: even the King of Israel, and his avenger, the Lord of Hosts: I am the first and the last, and without me there is no God. For what is he, that was ever like me, which am from everlasting? Let him show his name, and do where through he may be likened unto me. Let him tell you forth plainly things, that are past, for to come: yee and that without any fear or stop. For have not I ever told you hitherto, and warned you? Ye can bear me record yourselves. Is there any God except me? or any maker, that I should not know him?

Wherefore all carvers of Idols are but vain, and their labor lost. They must bear record themselves, that (seeing they can neither understand) they shall be confounded. Who should now make a God, or fashion an Idol, that is profitable for nothing? Behold, all the fellowship of them must be brought to confusion. Let all the workmen of them come and stand together from among men: they must be abashed and confounded one with another. The smith taketh iron, and tempereth it with hot coals, and fashioneth it with hammers, and maketh it with all the strength of his arms: yee, sometime he is faint from very hunger, and so thirsty that he hath no more power. The carpenter (or image carver) taketh meat of the timber: and spreadeth forth his line: he marketh it with some color: he planeth it, he ruleth it, and squareth it, and make it after the image of a man and according to the beauty of a man: that it may stand in the temple.

Moreover, he goeth out to hew down Cedar trees: He bringeth home Elms and Oaks, and other timber of the wood. Or else the Fir trees which he planted himself and such as the rain hath swelled, which would serveth for men to burn. Of this he taketh and warmeth himself withal: he maketh a fire of it to bake bread. And afterward maketh a God thereof, to honor it: and an Idol to kneel before it. One piece he burneth in the fire, with another he roasteth flesh, that he may eat roast, his belly full: with the third he warmeth himself, and sayeth: Aha, I am well warmed, I have been at the fire. And of the residue he maketh him a God, and an Idol for himself. He kneeleth before it, he worship it, he prayeth unto it, and sayeth: deliver me, for thou art my God.

Yet men neither consider ner understand, because their eyes are stopped, that they cannot see: and their hearts, that they can not perceive. They ponder not in their minds, for they have neither knowledge, ner understanding to think thus: I have burnt one piece in the fire: I have baked bread with the coals thereof, I

have roasted flesh withal, and eaten it: shall I now of the residue make an abomination, and fall down before a rotten piece of wood? The keeping of dust, and foolishness of the heart hath turned them aside: so that none of them can have a free conscience to think: may not I error?

Consider this (O Jacob and Israel) for thou art my servant. I have made thee, that thou mightest serve me. O Israel, forget me not. As for thine offenses, I drive them away like the clouds, and thy sins as the mist. Turn ye again unto me, and I will deliver thee.

Be glad ye heavens, whom the Lord hath made, let all that is here beneath upon the earth, be joyful. Rejoice ye mountains and woods, with all the trees that are in you: for the Lord shall redeem Jacob, and show his glory upon Israel. For thus saith the Lord thy redeemer, even he that fashioned thee from thy mothers womb: I am the Lord, which do all things myself alone. I only have spread out the heavens and I only have layed the foundation of the earth. I destroy the tokens of witches, and make the Soothsayers go wrong. As for the wise, I turn them backward, and make their cunning foolishness.

But I set up the purpose of my servants, and fulfill the counsel of my messengers. I say unto Jerusalem: turn again: And to the cities of Juda, be ye builded again: and I repair their decayed places. I say to the ground: be dry. And I dry up thy water floods. I say to Cyrus: thou art mine herdsman: so that he shall fulfill all things after my will. I say unto Jerusalem: be thou builded, and to the temple: be thou fast grounded.

**Willies (Willows) cap W and willows take up much waters.*

[Chpt 45] Thus saith the Lord unto Cyrus his anointed, whom he leadeth by the right hand: that the people may fall down before him: I will loose the girdles of Kings: that they shall open *the gates before thy face, and not to shut their doors. I will go before thee, and make the crooked straight. I shall break the brazen doors, and burst the iron bars. I shall give thee the hid treasure and the thing that is secretly kept: that thou mayest know, that I the God of Israel have called thee by thy name: and that for Jacob my servants sake, and for Israel my chosen. For I called thee by name, and *ordened thee or ever thou knewest me: Even I the Lord, before whom there is none other: for without me there is no God. I prepared the or ever thou knowest me: that it might be known from the rising of the sun to the going down of the same, that all is nothing without me. For I am the Lord, and there is else none. It is I that created the light, and darkness, I make peace, and trouble: yee even I the Lord do all these things. The heavens above shall drop down, and the clouds shall rain righteousness. The

earth shall open itself, and bring forth health, and thereby shall righteousness flourish. Even I the Lord shall bring it to pass.

Woe be unto him that *chideth with his maker, the potsherd with the potter: Sayeth the clay to the potter: What makest thou? or thy work serveth for nothing? Woe be unto him, that saith to his father: Why begettest thou? And to his mother: Why bearest thou? Thus saith the Lord, even the holy one and maker of Israel: Ask me of things for to come, concerning my sons: and put me in remembrance, as touching the works of my hands: I have made the earth, and created man upon it. With my hands have I spread forth heaven, and given a commandment for all the Host thereof. I shall wake him up with righteousness, and order all his ways. He shall build my city, and let out my prisoners: and that for neither gifts or rewards, saith the Lord of Hosts.

The Lord hath said moreover: The occupiers of Egypt, the merchants of the *Morains and Sabees, shall come unto thee with tribute, they shall be thine, they shall follow thee, and go with chains upon their feet. They shall fall down before thee, and make supplication unto thee. For God (without whom there is none other God) shall be with thee. O how profound art thou O' God, thou God and Saviour of Israel? Confounded be ye, and put to dishonor: go hence together with shame, all ye that be workmasters of error: (that is worshipers of Idols) But Israel shall be saved in the Lord, which is the everlasting salvation: They shall not come to shame or confusion, world without end.

For thus saith the Lord: even he that created heaven, the God that made the earth, that fashioned it, and set it forth: I have not made it for naught, but I made it to be inhabited. Even I the Lord, without whom there is none other. I have not spoken secretly, neither in dark places of the earth. It is not for naught, that I said unto the seed of Jacob: Seek me. I am the Lord, which when I speak, declareth the thing that is righteousness and true. Let them be gathered, and come together, let them draw nye hither, that are escaped of the people: Have they any understanding, that set up the stocks of their Idols, and praise unto a God, that cannot help them? Let men draw nye, let them come hither, and ask counsel of one another, and show forth: What is he, that told this before? or, who spake of it, ever since the beginning? Have not I the Lord done it: without whom there is none other God? the true God and Saviour, and there is else none but I : And therefore turn you unto me (all ye ends of the earth) so shall ye be saved, for I am God, and there is else none. I swear by myself: out of my mouth cometh the word of righteousness, and that may no man turn: but all knees shall bow unto me, and all tongues shall swear by me, saying: Verily in the Lord is my righteousness and strength. To him shall men come: but all they that think

scorn of him, shall be confounded. And the whole seed of Israel shall be justified, and praised in the Lord.

**the (kfv and other bibles of man =two leaved gates??) gates before thy face, *ordened (ordained, ordered) *chideth (express disapproval) *Morains (kfv and other bibles of man = Ethiopia)*

[Chpt 46] Nevertheless, *Bel shall fall, and *Nebo shall be broken: whose images are a burden for the beasts and cattle, to overladen them, and to make them weary. They shall sink down, and fall together: for they may not ease them of their burden, therefore must they go into captivity.

Hearken unto me, O house of *Jacob, and ye that remain yet of the household of Israel: whom I have borne from your mothers womb, and brought you up from your birth, till ye were grown: I, I which shall bear you unto your last age: I have made you, I will also nourish you, bear you and save you. Whom will ye make me like, in fashion or image, that I may be like him? Ye fools (no doubt) will take out silver and gold out of your purses, and weigh it, and hire a goldsmith to make a God of it, that men may kneel down and worship it. Yet must he be taken on mens shoulders and borne, and set in his place, that he may stand and not move. Alas that men should cry unto him, which giveth no answer: and delivereth not the man that calleth upon him, from his trouble.

Consider this well, and be ashamed. Go into your own selves (O ye renegades) Remember the things which are past, since the beginning of the world: that I am God, and that there is else no God, yee and that there is nothing like unto me. In the beginning of a thing, I show the end thereof: and tell before, things that are not yet come to pass. With one word is my devise accomplished, and fulfilleth all my pleasure. I call a bird out of the East, and all that I take in hand, out of far countries, as soon as I command, I bring it hither: as soon as I think to devise a thing, I do it.

Hear me, O ye that are of an high stomach, but far from righteousness, I shall bring forth my righteousness. It is not far, and my health shall not tarry long away. I will lay health in Sion, and give Israel my glory.

**Bel shall fall, (kfv and other bibles of man = boweth down) and *Nebo shall be broken: (kfv and other bibles of man = stoopeth) *Bel = "lord" a chief Babylonian deity, MAN as Lord , owner, husband , have, master, man given, adversary, archers, babblers, citizens, inhabitants) rulers, lords, (noun of relationship used to characterize - ie, master of dreams) lord (used of foreign gods) Nebo = "prophet" of : of the Baal :who presided over learning and writings of the Greek Hermes, Latin Mercury, and Egyptian Thoth *(the mountain where Moses died) all from the Hebrew. RN*

Jacob = "heel holder" or "supplanter" `aqab {aw-kab}a primitive root; - supplant take by the heel, stay, utterly, circumvent, follow at the heel, assail insidiously, overreach, attack at

the heel, to hold back`athar {aw-thawr};from -thick, suppliant)worshipper, odor, incense (odoriferous smoke)`athar {aw-thar} a primitive root; - deceitful, multiplied, to be abundant, to be plentiful, to multiply, become abundant . from the Hebrew. RN

[Chpt 47] But as for thee (O daughter thou virgyn Babylon) Thou shall sit in the dust thou shall sit upon the ground, and not in a throne, (O thou maiden of Chaldea) Thou shalt no more be called tender and pleasant. Thou shalt bring forth the *querne and grind meal, put down thy stomacher and bear thy knees, and shalt wade through the water rivers. Thy shame shall be discovered, and thy *previties shall be seen. For I will avenge me of thee, and no man shall let me: sayeth our redeemer, which is called the Lord of Hosts, the holy one of Israel.

Sit still, hold thy tongue, and get thee into some dark corner, O daughter Chaldea, for thou shalt no more be called lady of kingdoms. I was so wroth with my people, that I *punished mine inheritance, and give them into thy power. Nevertheless, thou showiest them no mercy, but even the very aged men of them, didest thou oppress right sore with thy yoke, and thou thoughtest thus. I shall be lady for ever. And beside all that, thou hast not regarded these things, neither cast, (camest) what should come after. Hear now therefore, thou willful, that sittest so careless, and speakest it thus in thine heart: I am alone, and wantony is there none: *I shall never be a widow, ner desolate again. And yet both these things shall come to thee upon one day in the twinkling of an eye: Namely widowhood, and desolation. They shall mightily fall upon thee, for the multitude of thy *witches, and for the great heap of thy *conjurers. For thou hast comforted thyself in deceitfulness, and hast said: No man seeth me. Thy own wisdom and conning has deceived thee. In that thou hast said: I am alone, and without me there is none. Therefore shall trouble come upon thee, and thou shall not know, from whence it shall arise. Mischief shall fall upon thee, which thou shalt not be able to put off. A sudden misery shall come upon thee, or ever thou be aware.

Now go to thy conjurers, and to the multitude of thy witches (whom thou hast been acquainted withal from thy youth) if they may help thee, or strengthen thee. Thou hast hither to had many counsels of them, so let the heaven gazers and the beholders of stars come on now and deliver thee: yee and let them show, when these new things shall come upon thee. Behold, they shall be like straw, which if it be kindled with fire, no man may rid it for the vehemence of the flame: And yet it giveth no cinders to warm a man by, ner clear fire to sit by. Even so shall they be unto thee whom thou hast used and occupied from thy youth. Every one shall show thee his erroneous way, yet shall none of them

defend thee.

**querne = hand held grain mill. *previties = secrets held between people, to cover up something. Not "private parts" as we have been told, see Genesis 3:11, when God asked Adam, "who told thee that thou wast naked"*

**punished mine inheritance, (kjv and other bibles of man = polluted)*

**I shall never be a widow; see Apocalypse 18. Look to the Hebrew root words for the revealing definitions of witches and conjurers. RN*

[Chpt 48] Hear this, O thou house of Jacob: ye that are called by the name of Israel, and are come out of one stock with Judah: which swear by the name of the Lord, and bear witness by the God of Israel (but not with truth and right) which are called free men of the holy city, as they that look for comfort in the God of Israel, whos name is the Lord of Hosts.

The things that I showed you ever since the beginning: Have I not brought them to pass, immediately as they came out of my mouth, and declared them? And they are come? Howbeit I know that thou art obstinate, and that thy neck hath a iron vein, and thy brow is of brass. Nevertheless, I have ever since the beginning showed thee of things for to come, and declared them unto thee, or ever they came to pass: that thou shouldest not say: mine Idol hath done it, my carved or graven image hath showed it: Hear and consider all these things whether it was ye that prophesied them: But as for me, I told thee before at the beginning, new and secrete things that thou knowest not of: And some done now not of old time, whereof thou never heardest, before they were brought to pass: that thou can not say: I knew of them. Moreover there be some whereof thou hast neither heard nor know, neither have they been open unto thy ears afore time. For I know that thou wouldest maliciously offend, therefore I have called thee a transgressor, even from thy mothers womb.

Nevertheless for my names sake, I have withdrawn my wrath, and for mine honors sake I have over seen thee, so that I have not rooted the out. Behold, I have purged thee, and not for money. I have chosen thee in the fire of poverty, And that only for mine own sake, for I gave mine honor to none other, that thou shouldest not despise me. Hearken unto me O Jacob, and Israel whom I have called. I am even he that is, I am the first and the last. My hand is the foundation of the earth, and my right hand spanneth over the heavens. As soon as I called them they were there. Gather you all together, and hearken: Which of yonder gods hath declared this, that the Lord will do by the king of Babylon (whom he loveth and favoreth) and by the Chaldees his arm? I myself alone have told you this before. Yee I shall call him and bring him forth, and give him a prosperous

journey. Come nye and hear this: have I spoken anything darkly since the beginning? when a thing begineth, I am there.

Wherefore the Lord God with his spirit hath sent me, And thus saith the Lord God thy avenger, the holy one of Israel: I am the Lord thy God, which teach thee profitable things, and lead thee the way, that thou shouldest go. If thou wilt now regard my commandment, thy wealthiness shall be as the water stream: and thy righteousness as the waves flowing in the sea. Thy seed shall be as the sand of the sea, and the fruit of thy body, like the gravel stones thereof: Thy name shall not be rooted out, nor destroyed before me. Ye shall go away from Babylon, and escape the Chaldees with a merry voice. This shall be spoken of, declared abroad, and go forth unto the end of the world: so that it shall be said: The Lord hath defended his servant Jacob, that they suffered no thirst, when they travailed in the wilderness. He clave the rocks a sunder, and the water gushed out. As for the ungodly, they have no peace, saith the Lord.

[Chpt 49] Ye Isles, hearken unto me, and take heed ye people from far: The Lord hath called me from my birth, and made mention of my name from my mothers womb: he hath made my mouth like a sharp sword, under the shadow of his hand hath he defended me, and hid me in his quiver, as a good arrow, and said unto me: Thou art my servant Israel, I will be honored in thee. Then answered I: I shall lese my labor, I shall spend my strength in vain. Nevertheless, I will commit my cause and my work unto the Lord my God. And now saith the Lord, even he that fashioned me from my mothers womb to be his servant, that I may bring Jacob again unto him: Howbeit, Israel shall not be gathered unto him again. In whose sight I am great, which also is my Lord, my God and my strength. Let it be but a small thing, that thou art my servant, to set up the kindreds of Jacob, and to restore the destruction of Israel: If I make thee not also the light of the Gentiles, that thou mayest be my health unto the end of the world.

Moreover, thus saith the Lord the *avenger and holy one of Israel, because of the abhorring and despising among the Gentiles, concerning the servant of all them that bear rule: Kings and princes shall see, and arise and worship, because of the Lord that he is faithful: and because of the holy one of Israel, which hath chosen thee.

And thus saith the Lord: In the time appointed will I be present with thee. And in the hour of health will I help thee, and deliver thee. I will make thee a pledge for the people, so that thou shalt help up the earth again, and challenge against the seated heritages: That thou mayest say to the prisoners: Go forth, and to them that are in darkness: come into the light, that they may feed in the high

ways, and get their living in all places. There shall neither hunger nor thirst, heat nor Sun hurt them. For he that favoereth them shall lead them, and give them drink of the spring wells. I will make ways upon all my mountains, and my foot paths shall be exalted. And behold, they shall come from far: lo, some from the north and west, some from the *south. Rejoice ye heavens, and sing praises thou earth: Talk of joy ye hills, for God will comfort his people, and have mercy upon his, that be in trouble.

Then shall Sion say: God hath forsaken me, and the Lord hath forgotten me. Doth a wife forget the child of her womb, and the son who she hath born? And though she forget, yet will not I forget thee. Behold, I have written thee up upon my hands, thy walls are ever in my sight. They that have broken thee down, shall make haste to build thee up again: and they that made thee waste shall dwell in thee. Lift up thine eyes, and look about thee: all these shall gather them together, and come to thee. As truly as I live (saith the Lord) thou shalt put them all upon thee, as an apparel, and gird them to thee, as an bride doth her jewels. As for thy land that layeth desolate, wasted and destroyed: it shall be too narrow for them, that shall dwell in it. And they that would devour thee, shall be far away. Then the child whom the barren shall bring forth unto thee, shall say in thine ear: This place is too narrow, sit near together, that I may have some room. Then shall thou think to thyself: Who hath begotten me these? seeing I am barren and alone, a captive and an out cast? And who hath nourished them up for me? I am desolate and alone, but from whence come these?

And therefore thus saith the Lord God: Behold, I will stretch out mine hand to the Gentiles, and set up my token to the people. They shall bring thy sons in their laps, and carry thy daughters unto thee upon their shoulders. For kings shall be thy nursing fathers, and Queens shall be thy nursing mothers. They shall fall before thee with their faces flat upon the earth, and lick up the dust of thy feet: that thou mayest know, how that I am the Lord. And who so putteth his trust in me, shall not be confounded. Who so spoileth the giant of his *praye ? or who taketh the prisoners from the mighty? And therefore thus saith the Lord: The prisoners shall be taken from the giant, and the spoil delivered from the violent: for I will magnify thy cause against thine adversaries, and save thy sons. And feed thine enemies with their own flesh, and make them drink of their own blood, as of sweet wine. And all flesh shall know (O Jacob) that I am the Lord thy Saviour, a strong avenger.

*the Lord the *avenger (kfv and other bibles of man = Redeemer)
some from the *south. (kfv and other bibles of man = land of Sinim)
the giant of his praye (prey) ? exact spelling.*

[Chpt 50] Thus saith the Lord, Where is the bill of your mothers divorcement, that I sent unto her or who is the usurer, whom I sold you to? Behold, for your own offenses are ye sold: and because of your transgression, is your mother forsaken. For why would no man receive me, when I came? and when I called, no man gave me answer. Was my hand clean smitten off, that it might not help? or had I not power to deliver? Lo, at a word I drank up the sea, and of water floods I make dry land: so that for want of water, the fish corrupt and die of thirst. As for heaven, I clothe it with darkness, and put a sack upon it.

The Lord God hath given me a well learned tongue, so that I can comfort them which are troubled, yee and that in due season. He waked mine ear up by times in the morning (as schoolmasters do) that I might **herk*. The Lord God hath opened mine ear, therefore can I not say nay, ner withdraw myself, but I offer my back unto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, for the Lord God hath helped me, therefore shall I not be confounded. I have hardened my face like a flint stone, for I am sure, that i shall not come to confusion. Mine advocate speaketh for me, who will then go with me to the liar? Let us stand one against another: if there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by me, what is he that can condemn me? Lo, they shall be all like as an old cloth which moths shall eat up.

Therefore who so feareth the Lord among you, let him hear the voice of his servant. Who so walketh in darkness, and no light shineth upon him, let him hope in the Lord and hold him by his God. But take heed, ye have all kindled a fire, and girded yourselves with flame: Ye walk in the glistening of your own fire, and in the flame that ye have kindled. This cometh unto you from my hand, namely that ye shall sleep in sorrow.

**herk (hearken)*

[Chpt 51] Hearken to me, ye that hold of righteousness, ye that seek the Lord: Take heed unto the stone, whereout ye are hewn, and to the grave whereout ye are digged. Consider Abraham your father, and Sara that bare you: how that I called him alone, and prospered him well, and increased him: how the Lord comforted Sion, and repaired all her decay: making her wilderness as the garden of the Lord. Mirth and joy was there, thanksgiving, and the voice of praise. Have respect unto me then, O my people, and lay thine ear to me: for a law and an ordinance shall go from me, to lighten the Gentiles. It is hard by, that my health and my righteousness shall go forth, and the people shall be ordered

with mine arm.

The Islands (that is the Gentiles) shall hope in me, and put their trust in mine arm. Lift up your eyes toward heaven, and look upon the earth beneath. For the heavens shall vanish away like smoke, and the earth shall tear like a cloth, and they that dwell therein, shall perish in like manner. But my health endureth for ever, and my righteousness shall not cease. Therefore hearken unto me, ye that have pleasure in righteousness, thou people that bearest my law in their heart. Fear not the curse of men, be ye afraid of their blasphemes and revilings: For the worms and moth shall eat them up like cloth and wool. But my righteousness shall endure for ever, and my saving health from generation to generation. Wake up, wake up, and be strong: O thou arm of the Lord: wake up, like as in times past, ever and since the world began.

Art thou not *he, that hast wounded that proud lucifer, and hewn the dragon in pieces? Art not thou even he, which hath dried up the deep of the sea, which hast made plain the sea ground, that the delivered might go through? That the redeemed of the Lord, which turned again, might come with joy unto Sion, there to endure for ever? That mirth and gladness might be with them? Yee I, I am even he, that in all things giveth you consolation. What art thou then, that fearest a mortal man, the child of man, which goeth away as doeth the flour? And forgetest the Lord that made thee, that spread out the heavens, and laid the foundation of the earth. But thou art ever afraid for the sight of thine oppressor, which is ready to do harm: Where is the wrath of the oppressor? It cometh on fast, it maketh hast to appear: It shall not perish, that it should not be able to destroy, neither shall it fail for fault of nourishing. I am the Lord thy God, that make the sea to be still, and to rage: whose name is the Lord of Hosts. I shall put my word in thy mouth, and defend thee with the turning of my hand: that thou mayest plant the heavens, and lay the foundations of the earth, and say unto Sion: Thou art my people.

Awake, awake, and stand up, O Jerusalem, thou that from the hand of the Lord, hast drunken out the cup of his wrath: thou that hast supped of, and sucked out the slumbering cup to the bottom. For among all the sons whom thou hast begotten, there is not one that may hold thee up: and not one to lead thee by the hand, of all the sons that thou hast nourished. Both these things are happened unto thee, but who is sorry for it. Yee, destruction, wasting, hunger and sword: but who hath comforted thee? Thy sons lay comfortless at the head of every street like a taken *venison, and are full of that terrible wrath of the Lord, and punishment of thy God. And therefore thou miserable and drunken (howbeit not with wine) Hear this: Thus saith thy Lord: thy Lord and God, the

defender of his people: Behold, I will take the slumbering cup out of thy hand, even the cup with the dregs of my wrath: that from hence forth thou shalt never drink it any more, and will put it in their hand they that trouble thee: which have spoken to thy soul: stoop down, that we may go over thee: make thy body even with the ground, and as the street to go upon.

*Art thou not *he, that hast wounded that proud lucifer, and hewn the dragon in pieces? (kiv and other bibles of man =leave out this entire line)*

**venison = game meat, this is to say, these sons feel like they are the "game meat" of the oppressors as prey of the powerfull. RN*

[Chpt 52] Up Sion up, take thy strength unto thee: put on thy honest raiment O Jerusalem, thou city of the holy one. For from this time forth, there shall no uncircumcised ner unclean person come in thee. Shake thee from the dust, arise and stand up, O Jerusalem. Pluck out thy neck from the bond, O thou captive daughter Sion. For thus saith the Lord: Ye are sold for nought, therefore shall ye be redeemed also without any money.

For thus hath the Lord said: My people went down aforetime into Egypt, there to be strangers. Afterward did the king of the Assyrians oppress them, for naught. And now what profit is it to me (saith the Lord) that my people is freely carried away, and brought into heaviness by their rulers, and my name ever still blasphemed? Sayeth the Lord. But that my people may know my name, I myself shall speak in that day. Behold, here am I. O how beautiful are the feet of the Ambassador, that bringeth the message from the mountain, and proclaimeth peace: That bringeth the good tidings, and preacheth health, and saith unto Sion: Thy God is the king. Thy watchmen shall lift up their voice, with loud voice shall they preach of him: for they shall see him present, when the Lord shall come again to Sion.

Be glad, O thou desolate Jerusalem, and rejoice together: for the Lord will comfort his people, he will deliver Jerusalem. The Lord will make bare his holy arm, and show it forth in the sight of all the Gentiles, and all the ends of the earth shall see the saving health of our God. Away, away, get you out from thence and touch no unclean thing. Go out from among such. And be clean ye that bear the vessel of the Lord. But ye shall not go out with *sedition nor make hast as they that flee away: for the Lord shall go before you, and the God of Israel shall keep the watch.

Behold, my servant shall deal wisely, therefore he shall be magnified, exalted and greatly honored. Like as the multitude shall wonder upon him, because his face shall be so deformed and no a mans face, and his beauty like no man: Even so shall the multitude of the Gentiles look unto him, and the kings shall shut

their mouths before him. For they that have not been told of him, shall see him, and they that heard nothing of him, shall behold him.

**sedition (revolt)*

[Chpt 53] But who giveth credence unto our preaching? Or to whom is the arm of the Lord known? He shall grow before the Lord like as a branch, and as a root in the dry ground, he shall have neither beauty nor favor. When we look upon him, there shall be no fairness: we shall have no **lust* unto him. He shall be the most simple, and despised of all, which yet hath good experience of sorrows and infirmities. We shall reckon him so simple and so vile, that we shall hide our faces from him. Now be it (of a truth) he only taketh away our infirmity, and beareth our pain: Yet we shall judge him, as though he were plagued and cast down of God: where as he (notwithstanding) shall be wounded for our offenses, and smitten for our wickedness. For the pain of our punishment shall be layed on him, and with his strips shall we be healed.

As for us, we go all astray (like sheep) everyone turneth his own way. But through him, the Lord pardoneth all our sins. He shall be pained and troubled, and shall not open his mouth. He shall be led as a sheep to be slain, yet shall he be as still as a lamb before the shearer, and not open his mouth. He shall be had away, his cause not heard, and with out any judgement: Whose generation yet no man may number, when he shall be cut off from the ground of the living: Which punishment shall go upon him, for the transgression of my people. His grave shall be given him with the condemned, and his crucifying with the thieves. Where as he did never violence ner unright, neither hath there been any deceitfulness in his mouth.

Yet hath it pleased the Lord to smite him with infirmity, that when he had made his soul an offering for sin, he might see long lasting seed. And this devise of the Lord shall prosper in his hand. With travail and labor of his soul, shall he obtain great riches. My righteous servant shall with his wisdom justify and deliver the multitude, for he shall bear away their sins. Therefore will I give him the multitude for his part, and he shall give divide the strong spoil because he shall give over his soul to death, and shall be reckoned among the transgressors, which nevertheless shall take away the sins of the multitude, and make intercession for the misdoers.

**lust (desire)*

[Chpt 54] Therefore be glad now, thou barren that barest not. Rejoice, sing and be merry, thou that art not with child: For the desolate hath no more

children, then the married wife, saith the Lord. Make thy tent wider, and spread out the hangings of thy habitation: spare not, lay forth thy coards, and make fast thy stakes: for thou shalt break out on the right side and on the left, and thy seed shall have the Gentiles in possession, and dwell in the desolate cities. Fear not, for thou shalt not be confounded: Be not ashamed, for thou shalt not come to confusion. Yee thou shalt forget the shame of thy youth, and shalt not remember the dishonor of thy *wedowhead. For he that made thee, shall be thy Lord and husband (whose name is the Lord of Hosts) and thine avenger shall be even the holy one of Israel, the Lord of the whole world. For the Lord shall call thee, being as a desolate sorrowful woman, and as a young wife that hath broken her wedlock: sayeth thy God.

A little while have I forsaken thee, but with great mercifulness will I take thee up unto me. When I was angry, I hid my face from thee for a little season, but through everlasting goodness shall I pardon thee, sayeth the Lord thy avenger. And this must be unto me as the water of Noe: for as like I have sworn that I will not bring the water of Noe any more upon the world: so have I sworn that I will never be angry with thee, nor reprove thee: The mountains shall remove, and the hills shall fall down: but my loving kindness shall not move, and the bond of my peace be shall not fall down from thee, saith the Lord thy merciful lover. Behold thou poor, vexed, and despised: I will make walls of precious stones, and thy foundation of Sapphires, thy windows of Crystal, thy gates of fine clear stone, and thy borders of pleasant stones. Thy children shall be taught of God, and I will give them plenteousness of peace. In righteousness shalt thou be grounded, and be far from oppression: for the which thou needest not be afraid, neither for hinderance, for it shall not come nye thee. Behold, the *aleaunt that was far from thee, shall dwell with thee: and he that was sometime a stranger unto thee, shall be joined with thee: Behold, I make the smith that bloweth the coals in the fire, and he maketh a weapon after his handy work. I make also the waster to destroy: but all the weapons that are made against thee, shall not prosper. And as for all tongues, that shall resist thee in judgment, thou shalt over come them, and condemn them. This is the heritage of the Lords servants, and the righteousness that they shall have of me, saith the Lord.

**wedowhead (wedowhead; of the wed/ widowhood). *aleaunt (alien)*

[Chpt 55] Come to the waters all yee, that be thirsty, and yee that have no money. Come, buy, that yee may have to eat. Come buy wine and milk, without any money, or money worth. Wherefore do ye lay out your money, for the thing that feedeth not, and spend your labor about the thing that satisfieth you not. But

hearken unto me, and yee shall eat of the best, and your soul shall have her pleasure in plenteousness. Incline your ears, and come unto me, take heed, and your soul shall live. For I will make an everlasting covenant with you, even the sure mercies of David.

Behold, I shall give him for a witness among the folk, for a Prince and Captain unto the people. Lo, thou shalt call an unknown people: and a people that had no knowledge of thee, shall run unto thee: because of the Lord thy God, the holy one of Israel, which glorifieth thee. Seek the Lord, while he may be found, and call upon him while he is nye. Let the ungodly man forsake his ways and the unrighteous his imaginations, and turn again unto the Lord: so shall he be merciful unto him: and to our God, for he is ready to forgive. For thus sayeth the Lord: my thoughts are not your thoughts, and your ways are not my ways, but as far as the heavens are higher than the earth, so far do my ways exceed yours, and my thoughts yours. And like as the rain and snow cometh down from heaven, and returneth not thither again, but watereth the earth, maketh it fruitful and green, that it may give corn and bread unto the sower: So the word also that cometh out of my mouth shall not turn again void unto me, but shall accomplish my will and prosper the thing, whereto I sent it. And so shall yee go forth with joy, and be lead with peace. The mountains and the hills shall sing with you for joy, and all the trees of the field shall clap their hands. For thorns, there shall grow, Fir trees, and that Myrtle tree instead of briers. And this shall be done to the praise of the Lord, and for an everlasting token, that shall not be taken away.

[Chpt 56] Thus saith the Lord: Keep ye equity, and do right, for my saving health shall come shortly, and my righteousness shall be opened. Blessed is the man that doeth this, and the mans child which keepeth the *same. *He that taketh heed, that he unhallow not the Sabbath (that is) he that keepeth himself that he do no evil. Then shall not the stranger, which cleaveth to the Lord, say: Alas the Lord hath shut me clean out from his people. Neither shall the gelded man say: Lo, I am a dried tree. For thus sayeth the Lord, first unto the gelded that keepeth my Sabbath: Namely: that holdeth greatly of the thing that pleaseth me, and keepeth my commandment: Unto them will I give in my household and within my walls, a better heritage and name then if they had been called sons and daughters. I will give them an everlasting name, that shall not perish. Again, he sayeth unto the strangers that are disposed to stick to the Lord, to serve him, and to Love his name: That they shall be no bondman. And all they, which keep themselves, that they unhallow not the Sabbath, namely, that they fulfil my covenant: Them will I bring to my holy mountain, and make them joyful in my

house of prayer. Their burnt offerings and sacrifices shall be accepted upon mine altar. For my house shall be an house of prayer for all people.

Thus saith the Lord God which gathered together the scattered of Israel: I will bring yet another congregation to him. All the beasts of the field, and all the beasts of the wood, shall come to devour him. For his watchmen are all blind, they have altogether no understanding, they are all dumb as dogs, no being able to bark, they are sleepy: sluggish are they, and lie snoring: they are shameless dogs, that never be satisfied. The shepherds also in like manner have no understanding, but every man turneth his own way, everyone after his own covetousness with all his power. Come (say they) I will fetch wine, so shall we fill ourselves, that we may be drunken. And do tomorrow, like as today, yee and much more.

*which keepeth the *same. (kiv and other bibles of man = sabbath)*

**note here that the true keeping of the Sabbath is; he that keepeth himself from doing evil, each day, one day, at a time. RN*

[Chpt 57] But in the mean season the righteous perisheth, and no man regardeth it in his heart, Good godly people are taken away, and no man considereth it. Namely: that the righteous is conveyed away through the wicked: that he himself might be at rest, lie quietly upon his bed, and live after his own pleasure. Come hither therefore ye charmers children, ye sons of *advovtry, and the whore: Wherein take ye your pleasure? Upon whom gape ye with your mouth, and bleat out your tongue? Are ye not children of *advovtry, and the seed of *dissimilation? Ye take your pleasure under the oaks, and under all green trees, the child being slain in the valleys, and the dens of stone. Thy part shall be with the stoney rocks by the river: Yee even these shall be thy part. For there thou hast poured meat and drink offerings unto them. Should I *oversee that? Thou hast made thy bed upon high mountains, thou wentest up thither, and there hast thou slain sacrifices. Behind the doors and posts, hast thou set up thy remembrance. When thou hast discovered thyself to another then me, when thou wentest down and made thy bed wider (that is) when thou didest carve the certain yonder Idols, and lovest their couches, where thou sawest them. Thou wentest straight to kings with oil and diverse ointments (that is) thou hast sent thy messengers far off, and yet are thou fallen into the pit thereby. Thou hast had trouble for the multitude of thine own ways, yet saidest thou never: I will leave off. Thou thinkest to have life (or health) of thy self, and therefore thou believest not that thou art sick. For when wilt thou be abashed or fear, seeing thou hast broken thy promise, and rememberest me not, neither hast me in thy

heart? Thinkest thou, that I also will hold my peace (as afore time) that thou fearest me not? Yee verily I will declare thy goodness and thy works but they shall not profit thee when thou cryest, let thy chosen heap deliver thee. But the wind shall take them all away, and carry them in to the air. Nevertheless, they that put their trust in me, shall inherit the land, and have my holy hill in possession.

And therefore thus he sayeth: Make ready, make ready, and clean the street, take up what you can out of the way that leadeth to my people. For thus sayeth the high and excellent, even he that dwelleth in the everlasting, whose name is the holy one: I dwell high above and in the sanctuary, and with him also that is of a contrite and humble spirit: that I may heal a troubled mind, and a contrite heart. For I chide not ever, and am not wroth without end. But the blasting goeth from me, though I make the breath. I am wroth with him for his covetousness and lust, I smite him, I hide me, and am angry, when he turneth himself, and followeth his own heart. But if I may see his right way again, I make him whole, I lead him and restore him unto them whom he maketh joyful, and that were sorry for him. I make the fruits of thanksgiving. I give peace unto them that are far off, and to them that are nye, say I the Lord, that make him whole. But the wicked are like the raging see, that cannot rest, whose water foameth with the mire and gravel. Even so the wicked have no peace, sayeth my God.

**advoutry (a /devoted; not /devoted, to God), the seed of *dissimulation? similar Yet NOT! Should I *oversee that? (overlook that?)*

**advoutry : see the word devoted, a-devoted; where the heart is: prefix: a meaning: not, without against. devoted to God, Christ, and the truth. Note also that this word is most often replaced in the kjv and other bibles of man with adultery. So that you know this word here is NOT adultery, see James 2 for adultery. dissimulation : Dictionary; the act or process of making or becoming dissimilar. distinct, diverse, unlike, incompatible, disparate. note also: the word "religion" is not found in all the original text. RN*

[Chpt 58] And therefore cry now, as loud as thou canst. Leave not off, lift up thy voice like a trumpet, and show my people their offenses, and the house of Jacob their sins. For they seek me daily, and will know my ways, even as it were a people that did right, and had not forsaken the statutes of their God. They argue with me concerning right judgement, and will pleate at the law with their God. Wherefore fast we (they say) and thou seest not? we put our lives to straightness, and thou regardest not?

Behold, when ye fast, your lust remaineth still: for ye do no less violence to your debtors : Lo, ye fast for strife and debate, and to smite with your fist that speaketh unto you. Ye fast not (as some time) that your voice might be heard

above. Think ye this fast pleaseth me, that a man should chasten himself for a day, and to wring his head about like an hook in an heavy cloth and, to lie upon the earth? Should that be called fasting, or a day that pleaseth the Lord? But this fasting pleaseth me not, till that time be thou *jowse him out of bondage, that is in thy danger: that thou break the oath of wicked bargains, that thou let the oppressed go free, and take from them all manner of burdens. It pleaseth not me, till thou deal thy bread to the hungry, and bring the poor fatherless home into thy house, when thou seest the naked that thou cover him, and hide not thy face from thine own flesh.

Then shall thy light break forth as the morning, and thy health flourish right shortly: thy righteousness shall go before thee, and the glory of the Lord shall embrace thee.

Then if thou callest, the Lord shall answer thee: if thou shalt cryest, he shall say: Here I am. Yee If thou layest away thy burdens, and holdest thy fingers, and ceasest from blasphemous talking, if thou hast compassion on the hungry, and refresheth the troubled soul: Then shall thy light spring out in the darkness, and thy darkness shall be as noon day. The Lord shall ever be thy guide, and satisfy the desires of thine heart, and fill thy bones with merry. Thou shalt be like as a fresh watered garden, and like the fountain of water, that never leaveth running. Then the places that have ever been waste, shall be builded of thee: there shalt thou lay a foundation for many kindreds. Thou shalt be called the maker up of hedges, and the builder again of the way of the Sabbath.

Yee if thou turn thy feet from the Sabbath, so that thou do not the thing which pleaseth thy self in my holy day: then shalt thou be called unto the pleasant, holy, and glorious Sabbath of the Lord, where thou shalt be in honor: so that thou do not after thine own imagination, neither seek thine own will, ner speak thine own words. Then shalt thou have thy pleasure in the Lord, which shall carry thee high above the earth, and feed thee with the heritage of Jacob thy father: for the Lords own mouth hath so promised.

**jowse (loose or jowest win him out of)*

[Chpt 59] Behold, the Lords hand is not so shortened that it cannot help, neither is his ear so stopped that it may not hear. But your misdeeds have separated you from your God, and your sins hide his face from you, that he heareth you not. For your hands are defiled with blood, and your fingers with unrighteousness: Your lips speak leasings, and your tongue setteth out wickedness. No man regardeth righteousness, and no man judgeth truly. Every man hopeth in vain things, and imagineth deceit, conceiveth weariness, and

bringeth forth evil. They breed cockatrice eggs, and weave the spiders web. Whoso eateth of their eggs dieth. But if one treadeth upon them. there cometh up a serpent. Their web maketh no cloth and they may not cover themselves with their labors. Their deeds are the deeds of wickedness, and the work of robbery is in their hands. Their feet run to evil, and they make hast to shed innocent blood. Their counsels are wicked counsels, harm and destruction are in their ways. But the way of peace they know not. In their goings is there no equity, their ways are so *crooked that whosoever goeth therin, knoweth nothing of peace.

And this is the cause that equity is so far from us, and the righteousness cometh not nye, us. We look for light, lo, it is darkness: for the morning shine, see, we walk in the dark. We grope like the blind upon the wall, we grope even as one that hath none eyes. We stumble at the noon day as though it were toward night: in the falling places, like men that are half dead. We roar all like Bears, and mourn still like doves. We look for equity, but there is none: for health , but it is far from us. For our offenses are many before thee, and our sins testify against us. Yee we must confess that we offend, and knowledge that we do amiss: Namely transgress and disassemble against the Lord, and fall away from our God: using presumptuous and traitorous imaginations, and casting false matters in our hearts. And therefore is equity gone aside, and righteousness standeth far off: truth is fallen down in the street, and the thing that is plain and open, may not be showed. Yee the truth is laid in prison, and he that refraineth him self from evil, must be spoiled.

When the Lord saw this, it displeased him sore, that there was no where any equity. He saw also, that there was no man, which had pity thereof, or was grieved at it. And he held him by his own power, and cleaved to his own righteousness. He put righteousness upon him for a breast plate, and a fiery helmet of health upon his head. He put on wrath in stead of clothing, and took jealousy about him for a cloak: (like as when a man goeth forth wrathfully to recompense his enemies, and to be avenged of his adversaries.) Namely, that he might recompense and reward the Islands where through the name of the Lord might be feared, from the rising Sun: and his majesty, unto the going down of the same.

For he shall come as a violent water stream, which the wind of the Lord hath moved. But unto Sion there shall come a redeemer, and unto them in Jacob that turn from wickedness, sayeth the Lord. I will make this covenant with them, (saith the Lord): My spirit that is come upon thee, and the words which I have put in thy mouth, shall never go out of thy mouth, nor out the mouth of thy

childrens children, from this time forth for evermore.

**crooked (crooked or a crock of ; like unto a bedroom chamber pot)*

[Chpt 60] And get thee up by times, for thy light cometh, and the glory of the Lord shall rise upon thee. For lo, while the darkness and cloud covereth the earth and the people, the Lord shall show the light, and his glory shall be seen in thee. The Gentiles shall come to thy light, and kings to the brightness that springeth forth upon thee. Lift up thine and look round about thee: All these gather themselves, and come to thee. Sons shall come unto thee from far, and daughters shall gather themselves to thee on every side. When thou seest this thou shall marvel exceedingly, and thine heart shall be opened: when the power of the sea shall be converted unto thee (that is) when the strength of the Gentiles shall come unto thee. The multitude of Camels shall cover thee, the dromedaries of Madian and Ephraim. All they of Saba shall come, bringing gold and incense, and showing the praise of the Lord. All the cattle of Cedar shall be gathered unto thee, the rams Nabaioth shall serve thee, to be offered upon mine altar, which I have chosen, and in the house of my glory which I have garnished. But what are these that flee here like clouds, and as the doves flying to their windows?

The isles also shall gather them unto me, and specially threw ships of the sea: that they may bring the sons from far, and their silver and gold with them, unto the name of the Lord thy God, unto the holy one of Israel, that hath glorified thee. Strangers shall build up thy walls, and their kings shall do thee service. For when I am angry, I smite thee: and when it pleaseth me, I pardon thee. Thy gates shall stand open still both day and night, and never be shut: that the house of the Gentiles may come, and that their kings may be brought unto thee. For every people and kingdom that serveth not thee, shall perish, and be destroyed with the sword. The glory of the Libanus shall come unto thee: The fir trees, Boxes and Cedars together, to garnish the place of mine Sanctuary, for I will glorify the place of my feet.

Moreover those shall come kneeling unto thee, that have vexed thee: and all they that despised thee, shall fall down at thy foot. Thou shalt be called the city of the Lord, the holy Sion of Israel. Because thou hast been forsaken and hated, so that no man went through thee: I will make thee glorious for ever and ever , and joyful throughout all posterities. Thou shalt suck the milk of the Gentiles, and kings breasts shall feed thee. And thou shalt know that I the Lord am thy Saviour and defender, the mighty one of Jacob. For brass, I will give thee gold, and for iron silver: for wood brass, and for stones iron. I will make peace thy

river, and righteousness thine officer. Violence and robbery shall never be heard of in thy land, neither harm and destruction within thy borders. Thy walls shall be called health, and thy gates the praise of God. The Sun shall never be thy day light, and the light of the Moon shall never shine unto thee: but the Lord himself shall be thine everlasting light, and thy God shall be thy glory.

Thy Sun shall never go down, and thy Moon shall not be taken away, for the Lord himself shall be thine everlasting light, and thy sorrowful days shall be rewarded thee. Thy people shall all be godly and possess the land for ever: the flower of my planting, the work of my hands wherefor I will rejoice. The youngest and the least shall grow into a thousand, and the simplest into a strong people. I the Lord shall shortly bring this to pass in his time.

[Chpt 61] The spirit of the Lord God is with me, for the Lord hath anointed me, and sent me to preach good tidings unto the poor, that I might bind up the wounded hearts, that I might preach deliverance to the captive, and the open the prison to them that are bound: That I might declare the acceptable year of the Lord, and the day of vengeance of our God: that I might comfort all them that are in heaviness. that I might give unto them that mourn in Sion, beauty in the stead of ashes, joyful ointment for sighing, pleasant raiment for and heavy mind: That they might be called excellent in righteousness, a planting of the Lord for him to rejoice in.

They shall build the long rough wildernesses, and set up the old desert. They shall repair the waste places, and such as have been void throughout many generations, Strangers shall stand and feed your cattle, and the Aliens shall be your plowmen and reapers. But ye shall be named the priests of the Lord, and men shall call you the servants of our God. Ye shall enjoy the goods of the Gentiles and triumph in their substance. For your great reproof and shame, shall they have joy that ye may have part with them. For they shall have double possession in their land and everlasting joy shall be with them. For I the Lord, which love right and hate robbery (though it were offered to me) shall make their works full of faithfulness, and make an everlasting covenant with them.

Their seed also and their generation shall be known among the Gentiles, and among the people. All that see them, shall know that they are the blessed seed of the Lord. And therefore I am joyful in the Lord, and my soul rejoiceth in my God. For he shall put upon me the garment of health, and cover me with the mantle of righteousness. He shall deck me like a bridegroom, and as a bride that hath her apparel upon her. For like as the ground bringeth forth fruit, and as the garden shooteth forth seed: So shall the Lord God cause righteousness, and the fear of God to flourish forth before all Heathen.

[Chpt 62] For Sions sake therefore will I not hold my *tongue, and for Jerusalems sake I will not cease: until their righteousness break forth as a shining light, and their health as a burning lamp. Then shall the Gentiles see thy righteousness, and all kings thy glory. Thou shalt be named with a new name, which the mouth of the Lord shall show. Thou shalt be a crown in the hand of the Lord, and a glorious garland in the hand of thy God. From this time forth thou shalt never be called the forsaken, and thy land shall no more be called the wilderness. But thou shalt be called *Hephzibah, and thy land *Beula: for the Lord *loveth thee, and thy land shall be inhabited. And like as a young man taketh a daughter to marriage, so shall God marry himself unto *thy sons. And as a bridegroom is glad of his bride, so shall God rejoice over thee.

I will set watchmen upon thy walls, (O Jerusalem) which shall neither cease day or night to preach the Lord. And ye also shall not keep him close, nor leave to speak of him, until Jerusalem be set up and made the praise of the world. The Lord hath sworn by his right hand and by his strong arm, that from hence forth he will not give thee corn to be meat for thine enemies, ner thy vine (wherein thou hast labored) to be drink for the strangers. But they that have gathered in the corn, shall eat it, and give thanks to the Lord: and they that have born in the vine, shall drink it in the court of my Sanctuary.

Stand back, and depart a sunder, ye that stand under the gate: make room ye people, and repair the street, and take away the stones, and set out a token for the people. Behold, the Lord proclaimed in the ends of the world: Tell the daughter Sion: see, thy salvation cometh, behold, he bringeth his treasure with him, and his works go before him. For they whom the Lord delivereth, shall be called the holy people: and as for thee, thou shalt be named the greatly occupied, and not the forsaken.

**tongue (kfv and other bibles of man =peace), for the Lord *loveth thee (kfv and other bibles of man = delighteth), (kfv and other bibles of man = so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.) *Hephzibah = "my delight is in her" the good pleasure, be pleased to do of God, to move, to bend down, *Beula = to marry, be lord (husband) to declare, to tell, to show, make known, to breath. RN*

[Chpt 63] What is he this, that cometh from *Edom, with stained red clothes of *Bosra:(which is so costly cloth) and cometh in so nimbly with all his strength: I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth the winepress? I have trodden the press myself alone, and of all people, there was

not one with me. Thus have I trodden down mine enemies in my wrath, and set my feet upon them in my indignation: And their blood sprang upon my clothes, and so have I stained all my raiment. For that day of vengeance that I have taken in hand, and the year of my deliverance is come. I looked about me, and there was no man to show me any help, I fell down, and no man held me up. I trodden down the people in my wrath, and bathed them in my displeasure: In so much that I have shed their blood upon the earth.

I will declare the goodness of the Lord, ye and the praise of the Lord for all that he hath given us, for the great good that he hath done for Israel: which he hath given them of his own favor, and according to the multitude of his lovingkindnesses. For he hath said: These no doubt shall be my people, and no shrinking children, and so he was their Saviour. In their troubles he forsook them not, but the angel that went forth from his presence delivered them: Of very love and kindness that he had unto them, redeemed he them: He hath born them, and carried them up even, since the world began. But after they provoked him to wrath and vexed his holy mind, he was their enemy, and fought against them himself. Yet remembered he the old time of Moses and his people: How he had brought them from the water of the sea, as a shepherd doeth with his sheep: how he had given his holy spirit among them: how he had led Moses by the right hand with his glorious arm: how he had divided the water before them (whereby he gat himself an everlasting name) how he led them in the deep, as an horse is led in the plain, that they should not stumble. The spirit of the Lord led them as a tame beast goeth in the field.

Thus (O' God) hast thou led thy people, to make thyself a glorious name withal. Look down then from heaven, and behold the dwelling place of thy Sanctuary and thy glory. How is it, that thy jealousy, thy strength, the multitude of thy mercies and thy loving kindness, will not be entreated us. Yet art thou our father: For Abraham knoweth us not, neither is Israel acquainted with us. But thou Lord art our father and redeemer, and thy name is everlasting. O' Lord wherefore hast thou led us out of thy way? Wherefore hast thou hardened our hearts, that we fear thee not ? Be at one with us again, for thy servants sake that are the generation of thine heritage. Thy people hath had but little of thy Sanctuary in possession, for our enemies have taken it in: And we are become even as we were from the beginning: but thou art not their Lord, for they have not called upon thy name.

[Chpt 64] Oh that thou wouldest cleave the heaven in sunder, and come down: that the mountains might melt away at thy presence, like as at an hot fire that the malicious might boil, as the water doth upon the fire: Whereby thy

name might be known among thine enemies, and that the Gentiles might tremble before thee. That thou mightest come down with thy wondrous works, then should the hills melt away at thy presence. For since the beginning of the world there was none (except thou O' God) that heard or perceived, neither hath any seen what thou doest for them, that put their trust in thee.

Thou helpest him that doth right with cheerfulness, and them that think upon thy ways. But lo, thou art angry, for we offend, and have been ever in sin, and there is not one whole. We are all as an unclean thing, and all our righteousnesses are as the clothes stained with the flours of a woman: we fall every each one as a leaf, for our sins carry us away like the wind. There is no man that calleth upon thy name, that standeth up to take hold of thee. Therefore hidest thou thy face from us and consumest us, because of our sins.

But now O' Lord, thou father of ours: we are the clay, and thou art our potter, and we all are the work of thy hands. Be not too sore displeas'd (O' Lord) and keep not our offenses too long in thy remembrance, but consider that we all are thy people. The cities of thy Sanctuary lay waste, Sion is a wilderness, and Jerusalem a desert. Our holy house which is our beauty, where our fathers praised thee, is burnt up: yee all our commodities and pleasures are wasted away. Wilt thou not be entreated (Lord) for all this? Wilt thou hold thy peace, and scourge us so sore?

[Chpt 65] They shall seek me, that hitherto have not asked for me, they shall find me, that hitherto have not sought me. Then shall I say immediately to the people that never called upon my name: I am here, I am here. For thus long have I ever holden out my hands to an unfaithful people, that go not in the right way, but after their own imaginations: To a people that is ever defying me to my face. They make their oblations in gardens, and their smoke upon altars of brick, they lurk among the graves, and lie in the dens all night. They eat swine flesh, and unclean broth in their vessels. If thou comest nye them, they say: touch me not, for I am holier than thou.

All these men when I am angry, shall be turned to smoke and fire, that shall burn for ever. Behold, it is written before my face, and shall not be forgotten, but recompens'd. I shall reward it them into their bosom: I mean your misdeeds, and the misdeeds of your fathers together (saith the Lord) which have made their smokes upon the mountains, and blasphemed me upon the hills: therefore will I measure their old deeds into their bosom again.

Moreover thus saith the Lord: like as when one would gather holy grapes, men say unto him: break it not off for it is holy: even so will I do also for my servants sakes, that I will not destroy them all. But I will take a seed out of

Jacob, and out of Judah one, to take possession of my hill. My chosen shall possess these things, and my servants shall dwell there. Saron shall be a sheepfold, and the valley of Achor shall give the stalling for the cattle of my people, that fear me. But as for you, ye are they, that have forsake the Lord, and forgotten my holy hill. Yee have set up an altar to fortune, and given rich drink offerings unto treasure. Therefore will I number you with the sword, that ye shall be destroyed all together. For when I called, no man gave me answer: when I spake, ye hearkened not unto me, but did wickedness before mine eyes, and chose the thing that pleased me not.

Therefore thus saith the Lord God: Behold, my servants shall eat, but ye shall have hunger. Behold, my servants shall drink, but ye shall suffer thirst. Behold, my servants shall be merry, but ye shall be confounded. Behold, my servants shall rejoice for very quietness of heart: But ye shall cry for sorrow of heart, and complain for vexation of mind. Your name shall not be sworn by among my chosen, for God the Lord shall slay you, and call his servants by another name. Whoso rejoiceth upon the earth, shall rejoice in the true God: And whoso sweareth upon the earth, shall swear in the true God. For the old enmity shall be forgotten, and taken away out of my sight. For lo, I shall make a new heaven, and a new earth. And as for the old, they shall never be thought upon, ner kept in mind: but men shall be glad and evermore rejoice, for the things, that I shall do.

For why? Behold, I shall make a joyful Jerusalem, yee I myself will rejoice with Jerusalem, and be glad with my people: And the voice of weeping and wailing shall not be heard in her from thence forth. There shall never be child nor old man, that have not their full days. But when the child cometh to an hundred years old, it shall die. And if he that is an hundred years of age do wrong, he shall be cursed. They shall build houses, and dwell in them: they shall plant vineyards, and eat the fruit of them. They shall not build, and another possess: they shall not plant, and another eat: But the life of my people shall be like a tree, and so shall the work of their hands.

My chosen shall live long, they shall not labor in vain, ner beget with trouble: for they are the high blessed of the Lord, and their fruits with them. And it shall be, that or ever they call, I shall answer them. While they are yet but thinking how to speak, I shall hear them. The wolf and the lamb shall feed together, and the lion shall eat hay like the bullock. But earth shall be the serpents meat. There shall no man hurt nor slay another, in all my holy hill, sayeth the Lord.

[Chpt 66] Thus saith the Lord: Heaven is my feet, and the earth is my footstool. Where shall now that house stand that ye build unto me? And where shall be the place, that I will dwell in? As for these things, my hand hath made them all, and they are all created, saith the Lord. Which of them shall I then regard? Even him that is of a lowly troubled spirit, and standeth in awe of my works. For who so slayeth an ox for me, doeth me so great dishonor, as he that killeth a man. He that killeth a sheep for me, choketh a dog. He that bringeth me meat offerings, offereth swines blood: Who so maketh me a memorial of incense, praiseth the thing that is unright. Yet take they such ways in hand, and their soul delighteth in these abominations.

Therefore will I also have pleasure in laughing them to scorn, and the thing that they fear, will I bring upon them. For when I called no man gave answer: when I spake, they would not hear: But did wickedness before mine eyes, and chose the things that displeaseth me. Hear the word of God all ye, that fear the thing which he speaketh. Your brethren that hate you, and cast you out for my names sake, say: Let the Lord magnify himself, that we may see your gladness: and yet they shall be confounded.

For as touching the city and the temple, I hear the voice of the Lord, that will reward, and recompense his enemies: like as when a wife bringeth forth a man child, or ever she suffer the pain of the birth and anguish of the travail. Who ever heard or saw such things? doth the ground bare in one day? or are the people born all at once, as Sion beareth her sons? For thus sayeth the Lord: Am I he that maketh other to beare, and beare not myself? Am not I he that beareth, and maketh barren? sayeth thy God. Rejoice with Jerusalem, and be glad with her, all ye that love her. Be joyful with her, all ye that mourned for her. For ye shall suck comfort out of her breasts, and be satisfied. Ye shall taste, and have delight in the plenteousness of her power. For thus saith the Lord: behold, I will let peace into her, like a water flood, and the might of the Heathen like a flowing stream. Then shall thee suck, ye shall be born upon her sides, and be joyful upon her knees. For like as a child is comforted of his mother, so shall I comfort you, and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb.

Thus shall the hand of the Lord be known among his servants, and his indignation among his enemies. For behold, the Lord will come with fire, and his chariot shall be like a whirlwind, that he may recompense his vengeance in his wrath and indignation with flame of fire. For the Lord shall judge all flesh with the fire and with his sword, and there shall be a great number slain of the Lord. Such as have made themselves holy and clean in gardens, and those that

have eaten swines flesh, mice, and other abominations, shall be taken away together, sayeth the Lord. For I will come to gather all people and tongues with their works and imaginations: these shall come, and see my glory. Unto them shall I give a token, and send certain of them (that be delivered) among the Gentiles: into Celicia, *Atrica and Lidia (where men can handle bows) into *Italye also and Greek land.

The isles far off, that have not heard speak of me, and have not seen my glory, shall preach my praise among the Gentiles and shall bring all your brethren for an offering unto the Lord, out of all the people upon horses, chariots and horse litters, upon Mules and carts to Jerusalem my holy hill (sayeth the Lord) like as the children of Israel bring the offering in clean vessels, to the house of the Lord.

And I shall take out certain of them for to be priests and levites, sayeth the Lord. For like as the new heaven and the new earth which I will make, shall be fast established by me: (sayeth the Lord) So shall your seed and your name continue and there shall be a new Moon for the other, and a new Sabbath for the other, and all flesh shall come to worship before me (sayeth the Lord) And they shall go forth and look upon the *carions of them that have transgressed against me. For their worms shall not die, neither shall their fire be quenched, and all flesh shall abhor them.

The end of the book of the Prophet Esai

**Atrica (Africa?) *Italye (Italy) *carions (dead bodies)*

[Chpt 1] These are the Sermons of Jeremie the son of Helkiah the Priest, one of them that dwell at Anathoth in the land of Ben Jamin: when the Lord had first spoken to him, in the time of Josiah the son of Amon king of Judah, in the thirteenth year of his kingdom: and so during unto the time of Jehoakim the son of Josiah king of Judah, and until the eleven years of Zedekiah the son of Josiah king of Judah were ended: when Jerusalem was taken, even in the fifth Month. The word of the Lord spake thus unto me: Before I fashioned thee in thy mothers womb, I did know thee: And or ever thou wast born, I sanctified thee, and ordained thee, to be a Prophet unto the people. Then said I: O' Lord God, I am *unmete, for I am but young. And the Lord answered me thus: Say not so, I am too young: For thou shalt go to all that I shall send thee unto, and whatsoever I command thee, thou shalt thou speak. Be not afraid of their faces, for I will be with thee, to deliver thee, saith the Lord.

And with that, the Lord stretched out his hand, and touched my mouth, and said moreover unto me. Behold I put my words in thy mouth, and this day I set thee over the people and kingdoms: that thou mayest root out, break off, destroy, and make waste: and that thou mayest build up and plant. After this, the Lord spake unto me saying: Jeremie, what seest thou? And I said: I see a waking rod. Then said the Lord: thou hast seen right, for I will watch diligently upon my word, to perform it.

It happened afterward, that the Lord spake to me again, and said: What seest thou? And I said: I see a seething pot, looking out of the north hitherward.

Then the Lord said unto me: Out of the north shall come a plague upon all the dwellers of the land. For lo, I will call all the officers of the kingdoms of the north (saith the Lord) And they shall come, and every one shall set his feet in the gates of Jerusalem, and in all their walls round about and through all the cities of Judah. And through them shall I declare my judgment, upon all the wickedness of those men that have forsaken me: that have offerred unto strange gods and worshipped the works of their own hands.

And therefore gird up thy loins, arise, and tell them all, that I give thee in commandment. Fear them not, I will not have thee to be afraid of them. For behold, this day do I make thee a strong fenced town, an iron pillar, and a wall of steel against the whole land, against the kings and mighty men of Judah, against the priests and people of the land. They shall fight against thee, but they shall not be able to overcome thee: for I am with thee, to deliver thee, sayeth the Lord.

**unmete, (not creditable)*

[Chpt 2] Moreover, the word of the Lord commanded me thus: Go thy way, and cry in the ears Jerusalem, and say: Thus saith the Lord: I remember thee for the kindness of thy youth, and because of thy steadfast love: in that thou followest me through the wilderness, in an untilled land. Thou Israel was hallowed unto the Lord, and so was his firstfruits. All they that devoured Israel, offended: misfortune fell upon them, saith the Lord. Hear therefore the word of the Lord, O thou house of Jacob, and all the generation of the house of Israel. Thus saith the Lord unto you.

What unfaithfulness found your fathers in me, that they went so far away from me, falling to lightness, and being so vain? They thought not in their hearts: Where have we left the Lord, that brought us out of the land of Egypt, that led us through the wilderness, through a desert and rough land, through a dry and deadly land, yee a land that no man had gone through, and wherein no man had dwelt. And when I had brought you into a pleasant well builded land, that ye might enjoy the fruits and all the commodities of the same: ye went forth and defiled my land, and brought mine heritage to abomination.

The priests themselves said not once: Where is the Lord? They that have the law in their hands, know me not: The shepherds offend against me. The Prophets do service to Baal, and follow such things as bring them no profit.

Wherefore I am constrained (saith the Lord) to make my complaint upon you, and upon your children. Go into the Isles of Cethim, and look well: and send unto Cedar, take diligent heed: and see, whether such things be done there, whether the Gentiles themselves deal so falsely and untruly with their gods, (which are no gods indeed) But my people hath given over their high honor, for a thing that may not help them.

Be astonished (O ye heavens) be afraid, and abashed at such a thing, saith the Lord. For my people hath done two evils. They have forsaken me the well of the water of life, and digged them pits, yee vile and broken pits, that hold no water. Is Israel a bond servant, or one of the household? Why is he then so spoiled? Why do they roar and cry upon him, as a lion? They have made his land waste, his cities are so burnt up, that there is no man dwelling in them. Yee the children of Noph and Taphnes have defiled thy neck.

Come not this unto thee, because thou hast forsaken the Lord thy God, ever since he led thee by the way? And what hast thou now to do in the street of Egypt? to drink foul water? Ether, what makest thou in the way of Assiria? To drink water of the flood? Thine own wickedness shall reprove thee, and thy turning away shall condemn thee: that thou mayest know and understand, how evil and hurtful a thing it is, that thou hast forsaken the Lord thy God, and not

feared him, saith the Lord God of Hosts.

I have ever broken thy yoke of old, and burst thy bonds: yet sayest thou, I will no more serve, but (like an harlot) thou runnest about upon all high hills, and among all green trees where as I planted thee out of noble grapes and good roots. How art thou turned then in to a bitter, unfruitful, strange grape? Yee and that so sore: that though thou wash thee with *Nitrus and make thyself to favor with that sweet smelling herb of Borith: yet in my sight thou art stained with thy wickedness, sayeth the Lord thy God.

Say not now: I am not unclean, and I have not followed strange Gods. Look upon thy own ways in the woods, valleys and dens: so shalt thou know, what thou hast done. Thou art like a swift Dromedary, that goeth easily his way: and thy wantonness is like a wild Ass, that useth the wilderness, and that snuffeth and bloweth at his will. Who can tame thee? All they that seek thee, shall not fail, but find thee in thy own uncleanness. Thou keepest thy foot from nakedness, and thy throat from thirst, and thinkest thus in thyself: tush: I will take no sorrow, I will love the strange gods, and hang upon them.

Like as a thief that is taken with the deed cometh to shame, even so is the house of Israel come to confusion: the common people, their kings and rulers, their priests and prophets. For they say to a stock, thou art my father, and to a stone: thou hast begotten me, yee they have turned their back upon me, and not their face. But in the time of their trouble, when they say: stand up, help us, I shall answer them: Where are now thy gods, that thou hast made thee? bid them stand up, and help thee in the time of need? For look how many cities thou hast (O Judah) so many gods hast thou also.

Wherefore then will ye go to law with me, seeing ye are all sinners against me, saith the Lord? In is but lost labor, that I smite your children, for they receive not my correction. Your own sword devoureth your prophets, like a devouring lion. If ye be the people of the Lord, then hearken unto his word: Am I then become a wilderness unto the people of Israel? or a land that hath no light? Wherefore sayeth my people then: we are fallen off, and we will come no more unto thee? Doth a maiden forget her raiment, or a bride her stomacher? And doth my people forget me so long? Why boasteth thou thy ways so highly (to obtain favor there through) when thou hast yet stained them with blasphemies?

Upon thy wings is found the blood of poor and innocent people, and that not in corners and holes only, but openly in all these places. Yet darest thou say: I am guiltless: Tush, his wrath can not come upon me. Behold, I will reason with thee because thou darest say: I have not offended. O how evil will it be for thee,

to abide it: when it shall be known, how often thou hast gone backward? For thou shalt be confounded, as well of Egypt, as of the Assirians: yee thou shalt go thy way from them, and smite thy hands together upon thy head. Because the lord shall bring that confidence and hope of thine to naught, and thou shalt not prosper with all.

**Nitrus = to shake tremble, loose, walls. to be loose of the walls (hedge of the Lord) replaced by the walls of false teachings. Borith = Berith meaning a covenant between men.(not of God) RN*

[Chpt 3] Commonly, when a man putteth away his wife, and she goeth from him, and marieth with another, then the question is: should he restore unto her any more after that? Is not this field then defiled and unclean? But as for thee, thou hast played the harlot with many lovers, yet turn again to me, saith the Lord. Lift up thine eyes on every side, and look, if thou be not defiled. Thou hast waited for them in the streets, and as a murderer in the wilderness. Through thy whoredoms and blasphemes, the land is defiled.

This is the cause, that the rain and evening dew hath ceased. Thou hadst gotten thee an whores forehead, and canst not be ashamed. Else wouldest thou say unto me: O my father, thou art he that hast brought me up, and led me from my youth: Wilt thou then put me away and cast me off for ever? Or wilt thou withdraw thyself clean from me? Nevertheless, thou speakest such words, but thou art ever doing worse and worse.

The Lord said also unto me: in the time of Josiah the king: Hast thou seen what that shrinking Israel hath done? how she hath run upon all the high hills, and among all thick trees, and there played the harlot: hast thou seen also (when she had done all this) how I said unto her: that she should turn again unto me, and yet she is not returned? Judah that unfaithful sister of hers also saw this: Namely, that after I had seen the *advoutry of the stinking harlot Israel, I put her away, and give her a bill of divorcement.

For all this, her unfaithful sister Judah was not ashamed, but went back and played the harlot also. Yee and the noise of her whoredom hath defiled the whole land. For she hath committed her **advoutry with stones and with stocks.

Nevertheless, her unfaithful sister Judah is not turned unto me again with her whole heart, but *feignedly, saith the Lord. And the Lord said unto me. The backslider Israel is more righteous, then the unfaithful Judah: and therefore go preach these words toward the north, and say: Thou shrinking Israel, turneth again (saith the Lord) and I will not turn my face from you, for I am merciful, saith the Lord, and I will not always bare displeasure against thee: but on this

condition, that thou know thy great blaspheme: Namely, that thou hast unfaithfully forsaken the Lord thy God, and hast made thyself partaker of strange Gods under all green trees, but hast no will to hear my voice, saith the Lord.

O ye shrinking children, turn again, sayeth the Lord: and I will be married with you. For I will take one out of the city, and two out of one generation from among you, and bring you out of Sion: and I will give you herdsmen after my own mind, which shall feed you with learning and wisdom. Moreover, when ye be increased and multiplied in the land, then (saith the Lord) there shall no more boast be made of the ark of the Lords Testament: No man shall think upon it, neither shall any man make mention of it: for from thence forth it shall neither be visited, ner honored with gifts.

Then shall Jerusalem be called the Lords seat and all Heathen shall be gathered unto it, for the name of the Lords sake, which shall be set up in Jerusalem. And from that time forth, they shall follow no more the imagination of their own froward heart.

Then those that be of the house of Judah shall go into the house of Israel: and they shall come together out of the North, into the same land that I have gave their fathers. I have showed also, how I took thee up being but a child, and give thee a pleasant land for thy heritage, yee and a goodly Hosts of the Heathen: and how I commanded thee, that thou shouldest call me father only, and not to shrink from me.

But like as a woman faileth her lover, so are ye unfaithful to me (O ye house of Israel) saith the Lord. And therefore the voice of the children of Israel was heard on every side, weeping and wailing: for they have defiled their way, and forgotten God their Lord.

O ye shrinking children, turn again (saying: lo, we are thine, for thou art the Lord our God:) And so I will heal your backturnings. The hills fall, and all the high pride of the mountains, but the health of Israel standeth only upon God our Lord.

Confusion hath devoured our fathers labor from our youth up: yee their sheep and bullocks, their sons and daughters. So do we also sleep in our confusion, and shame covereth us: for we and our fathers from our youth up unto this day have sinned against the Lord our God, and have not obeyed the voice of the Lord our God.

**advouterer: prefix "a" meaning not or without, devout: devotion; plain hearted to God only see James 2 for adultery **here we see the truth of this word, as these are devoted to any "thing" but our living God through Jesus Christ. see James 2 for adultery*

**feignedly (pretended affection)*

[Chpt 4] O Israel, if thou wilt turn thee, then turn unto me, saith the Lord. And if thou wilt put away thine abominations out of my sight, thou shalt not be moved: And shalt swear: The Lord liveth: in truth, in equity and righteousness: and all people shall be fortuable and joyful in him. For thus saith the Lord, to all Judah and Jerusalem: plow your land, and sow not among the thorns.

Be circumcised in the Lord, and cut away the foreskins of your heart, all ye of Judah, and all the indwellers of Jerusalem: that my indignation break not out like fire and kindle, so that no man can quench it, because of the wickedness of your imaginations.

Preach in Judah and Jerusalem, cry out and speak: Blow the trumpets in the land, cry that every man may hear, and say: Gather you together, and we will go into the strong cities. Set up the token in Sion, speed you, and make no tarrying: for I will bring a great plague, and a great destruction from the north. For the spoiler of the Gentiles is broken up from his place, as a lion out of his den, that he may make the land waste, and destroy the cities, so that no man may dwell therein. Wherefore gird yourselves about with sackcloth, mourn and weep for the fearful wrath of the Lord shall not be withdrawn from you.

At the same time (saith the Lord) the heart of the kings and of the princes shall be gone, the priests shall be astonished, and the prophets shall be sore afraid. Then said I, O' Lord God, hast thou deceived this people and Jerusalem, saying: Ye shall have peace, and now the sword goeth through their lives? Then shall it be said to the people and to Jerusalem: there cometh a warm wind from the north through the way of my people, but neither to fan nor to cleanse.

After that shall there come unto me a strong wind, and then will I give sentence upon them. For lo, he cometh down as a cloud, and his chariots are like a stormy wind: his horsemen are swifter than the Eagle. Woe unto us, for we are destroyed. O Jerusalem, wash thine heart from wickedness, that thou mayest be helped. How long shall thy noisesome thoughts remain with thee?

For a voice from Dan and from the hill of Ephraim speaketh out, and telleth of a destruction. Behold the Heathen give Jerusalem a warning, and preach unto her, that her destroyers are coming from far countries. They tell the cities of Juda the same also, they shall give them warning in every place, like as watchmen in the field. For they have provoked me to wrath, saith the Lord.

Thy ways and thy thoughts, have brought thee unto this, this is thy own wickedness and disobedience, that hath possessed thine heart: Ah my belly, Ah my belly (shalt thou cry) how is my heart so sore? my heart panteth within me,

I cannot be still, for I have heard the crying of the trumpets, and the peals of war.

They cry murder upon murder, the whole land shall perish. Immediately my tents were destroyed, and my hangings in the twinkling of an eye. How long shall I see the tokens of war, and hear the noise of the trumpets.

Nevertheless this shall come upon them because my people is become foolish, and hath utterly no understanding. They are the children of foolishness, and without any discretion. To do evil, they have wit enough: but to do well, they have no wisdom. I have looked upon the earth, and see, it is waste and void. I looked toward heaven, and it had no shine.

I beheld the mountains, and they tremble, and all the hills were in fear. I looked about me, and there was nobody, and all the birds of the air were away. I marked well, and the plowed field was become waste: yee all their cities were broken down at the presence of the Lord, and indignation of his wrath.

For thus hath the Lord said: The whole land shall be desolate, yet will I not have then done. And therefore let the earth mourn, and let the heaven be sorry above: for the things that I have purposed and taken upon me to do, shall not repent me, and I will not go from it. The whole land shall flee, for the noise of the horsemen and bowmen: they shall run into dens in to woods, and climb up the rocks. All the cities shall be void, and no man dwelling therein.

What wilt thou now do, thou being destroyed? For though thou clothest thyself with scarlet, and deckest thee with gold: though thou paintest thy face with colors, yet shalt trim thyself in vain.

For those that hitherto have been thy great favorers, shall abhor thee, and go about to slay thee. For (me think) I hear a noise, like as it were of a woman travailing, or one laboring of her first child: Even the voice of the daughter Sion, that casteth out her arms, and sorroweth, saying: Ah woe is me, how sore vexed and faint is my heart, for them that are slain?

[Chpt 5] Look through Jerusalem, behold and see: Seek through her streets also within, if ye can find one man, that doeth equal and right, or that laboreth to be faithful: and I shall spare him (sayeth the Lord) For though they can say: the Lord liveth, yet do they swear to deceive: Where as thou (O' Lord) lookest only upon faith and truth.

Thou hast scourged them, but they took no repentance: thou hast corrected them for amendment, but they refused thy correction. They made their faces harder than stone, and would not amend.

Therefore thought I in myself: *peradventure they are so simple and foolish, that they know nothing of the Lords way, and judgments of our God. Therefore

will I go unto their heads and rulers, and talk with them: if they know the way of the Lord, and the judgments of our God. But these (in like manner) have broken the yoke, and burst the bonds in sunder.

Wherefore a lion out of the wood shall hurt them, and a wolf in the evening shall destroy them. The cat of the mountain shall lie lurking by their cities, to tare in pieces all of them, that come thereout. For their offenses are many, and their departing way is great. Should I then for all this have mercy upon thee? Thy children have forsaken me, and sworn by them that are no gods. And albeit (even if, even though) they were bound to me in marriage, yet they fell to *advoury, and hunted harlots houses.

In the desire of uncleanly lust they are become like the stoned horse, every man neighed at his neighbors wife: Should I not correct this? saith the Lord.

Should I not be avenged of every people, that is like unto this? Climb up upon their walls and beat them down, but destroy them not utterly. Cut off their branches because they are not the Lords. For unfaithfully hath the house of Israel and Judah forsaken me, saith the Lord. They have denied the Lord, and said: It is not he. Tush, there shall no misfortune come upon us, we shall see neither sword nor hunger. As for the warning of the Prophets, they take it but for wind, yee there is none of these, which will tell them, that such things shall happen unto them.

Wherefore thus saith the Lord God of Hosts: Because ye speak such words, behold: The words that are in thy mouth will I turn to fire, and make the people to be wood, that it may consume them.

Lo, I will bring a people upon you from far, O house of Israel,(saith the Lord) a mighty people, an old people, a people whos speech thou knowest not, neither understandeth what they say. Their arrows are sudden death, yee they themselves be very giants. This people shall eat up thy fruit and thy meat, yee they shall devour thy sons and thy daughters, thy sheep and thy bullocks.

They shall eat up thy grapes and figs. As for thy strong and well fenced cities, wherein thou didest trust, they shall destroy them with the sword. Nevertheless I will not then have done with you, saith the Lord. But if they say: wherefore doth the Lord our God all this unto us?

Then answer them: because, that like as ye have forsaken me, and served strange gods in your land, even so shall ye serve other gods also in a strange land. Preach this unto the house of Jacob, and cry it out in Judah, and say thus: Hear this (thou foolish and indiscrete people) ye have eyes, but ye see not: ears have ye, but hear not.

Fear ye not me, saith the Lord? Are ye not ashamed, to look me in the face?

which bind the sea with the sand, so that it can not pass its bounds: for thou it rage, yet it can do nothing, and though the waves thereof do swell, yet may they not go over.

But this people hath a false and *obstinate heart, they are departed and gone away from me. They think not in their hearts: O let us fear the Lord our God, that giveth us rain, early and late, when need is: which keepeth ever still the harvest for us yearly.

Nevertheless your misdeeds have turned these from you, and your sins have robbed you hereof. For among my people are found wicked persons, that privately lay snares and wait for me, to take them and destroy them. And like as a net is full of birds, so are their houses full of that which they have gotten with falsehood and deceit. Hereof cometh their great substance and riches, hereof they are fat and wealthy, and blasphemies. They minister not the law, they make no end of the fatherless cause, they judge not the poor according to equity.

Should I not punish these things, saith the Lord? should I not be avenged of all such people, as these be? Horrible and grievous things are done in the land.

The Prophets teach falsely, and the priests follow them, and my people hath pleasure therein. What will become thereof at the last.

**peradventure (perhaps, perchance)*

**advouterer: prefix "a" meaning not or without, devout: devotion; plain hearted to our living God, our father, mended of heart by Jesus; Yet here such are devoted to the flesh and houses of whoreship. see James 2 for adultery*

**obstinate= Stubbornly adhering to an attitude, an opinion, or a course of action;*

[Chpt 6] Come out of *Jerusalem, ye strong children of *Ben Jamin: blow up the trumpets ye *Tecuities, set up a token unto *Bethcarem, for a plague and great misery peepeth out from the *North.

I will likened the daughter of Sion to a fair and tender woman, and to her will come the shepherds with their flocks. Their tents shall they shall pitch round about her, and every one shall feed them that are under his hand. Make battle against her (shall they say) Arise, let us go up, while it is yet day.

Alas the day goeth away, and the night shadows fall down: Arise, let us go up by night, and destroy her strongholds, for thus hath the Lord of Hosts commanded. Hew down her trees, and set up bulwarks against Jerusalem. This is the city that must be punished, for in her is all maliciousness. Like as a conduit aboundeth in water, even so this city aboundeth in wickedness. Robbery and unrighteousness is heard in her, sorrow and wounds are ever there in my sight. Amend thee (O Jerusalem) lest I withdraw my heart from thee, and make

thee desolate: and thy land also, that no man dwell in it. For thus saith the Lord of Hosts: The residue of Israel shall be gathered, as the remanent of grapes.

And therefore turn thine hand again in to the basket, like a grape gatherer. But unto whom shall I speak, whom shall I warn, that he may take heed? Their ears are so uncircumcised, that they may not hear.

Behold, they take the word of God but for scorn, and have no *lust thereto. And therefore I am so full of thine indignation O' Lord, that I may suffer no longer. Shed out thy wrath upon the children that are without, and upon all young men. Yee the man must be taken prisoner with the wife, and the aged with the cripple. Their houses with their lands and wives shall be turned unto strangers, when I stretch out mine hand upon the inhabitants of this land, saith the Lord. For from the least to the most, they hang all upon covetousness: and from the prophet unto the priest, they go all about with falsehood and lies.

And beside that, they heal the hurt of my people with sweet words, saying peace, peace, when there is no peace at all. Therefore they must be ashamed, for they have committed abomination. But how could they be ashamed, when they know nothing, neither of shame or good nurture? Therefore they shall fall among the slain, and in the hour when I shall visit them, they shall be brought down, saith the Lord.

Thus saith the Lord: go into the streets, consider and make inquisition for the old way: and if it be the good and right way: then go therin, that ye may find rest for your souls. But if they say: we will not walk therin, and I will set watchmen over you, and therefore take heed unto the voice of the trumpet. But they say: we will not take heed. Hear therefore ye Gentiles, and thou congregation shalt know, what I have devised for them. Hear thou earth also: behold, I will cause a plague upon this people, even the fruit of their own imaginations.

For they have not been obedient unto my words and my law, but abhorred them. Wherefore bring ye me incense from Saba, and sweet smelling Calamus from far countries? Your burnt offerings displease me, and I rejoyce not in your sacrifices.

And therefore thus saith the Lord: Behold, I will make this people fall, and there shall fall from among them the father with the children, one neighbor shall perish with another.

Moreover thus saith the Lord: Behold, there shall come a people from the North, and a great people shall rise from the ends of the earth, with bows and with darts shall they be weaponed: It is a rough an fierce people, an unmerciful people: their voice roareth like the sea, they ride upon horses well appointed to the battle against thee, O daughter Sion. Then shall this cry be heard: Our arms

are feeble, heaviness an sorrow is come upon us, as upon a woman travailing with child. No man goeth forth in to the field, no man come upon the high street: for the sword and fear of the enemy shall be on every side.

Wherefore gird thee a sackcloth about thee (O daughter of my people) sprinkle thyself with ashes, mourn and weep bitterly, as upon the only beloved son: for the destroyer shall suddenly fall upon us. Thee have I set as a prover of my hard people, to seek out and try their ways. For they are all unfaithful and fallen away, they hang upon filthy lucre, they are clean brass and iron, for they have hurt and destroyed every man. The bellows are burnt in the fire, the lead is consumed, the melter melteth in vain, for the evil is not taken away from them. Therefore shall they be called naughty silver, because the Lord hath cast them out.

**Jerusalem = "teaching of peace" *Benjamin = "son of the right hand" Tekoite 5, = see Tekoa "trumpet blast" 5 = "God given" Beth-haccereem = "house of the vineyard" North = secret, hidden ones, esteemed, hide from discovery, Hoshama = "whom Jehovah hears" from the Hebrew . RN
lust (deep love)

[Chpt 7] These are the words that God spake unto Jeremie: Stand under the gates of the Lords house, and cry out these words there, with a loud voice, and say: Hear the word of the Lord all ye of Judah, that go in this door, to honor the Lord. Thus saith the Lord of Hosts the God of Israel. Amend your ways and your counsels, and I will let you dwell in this place. Trust not in the false lying words, saying: saying here is the temple of the Lord, here is the temple of the Lord, here is the temple of the Lord.

For if ye amend your ways and your counsels, if ye will judge right between a man and his neighbor: If ye will not oppress the stranger, the fatherless, and the widow: if ye will not shed innocent blood in this place: if ye will not cleave to strange gods to your own destruction: then will I let you dwell in this place, yee in the land that I gave afore time unto your fathers forever. But take heed, yee trust in counsels, that beguile you and do you no good. For when ye have stolen, murdered, committed *advoutry, and *penury: When ye have offered unto Baal, following strange and unknown gods: Then come ye, and stand before me in this house, which hath my name given unto it, and say: Tush, we are absolved quiet, through we have done all these abominations.

What? Think you this house that beareth my name, is a den of thieves? And these things are not done privately, but before mine eyes, sayeth the Lord. Go to my place in *Siloh, where unto I gave my name afore time, and look well what I did to the same place for the wickedness of my people of Israel. And now,

though ye have done all these deeds (sayeth the Lord) and I myself rose up ever by times to warn you and to commune with you, yet would ye not hear me: I called, ye would not answer. And therefore even as I have done to Siloh, so will I do to this house, that my name is given unto (and that ye put your trust in) ye unto the place that I have given to you and your fathers. And I shall thrust you out of my sight, as I have cast out all your brethren the whole seed of Ephraim.

Therefore thou shalt not pray for this people, thou shalt neither give thanks, nor bid prayer for them : thou shalt make no intercession to me for them for in no wise will I hear thee. Seest thou not what they do in the cities of Juda, and without Jerusalem? The children gather sticks, the fathers kindle fire, the mothers knead the dough, to make cakes for the queen of heaven.

They pour out drink offerings unto strange gods, to provoke me to wrath: How be it they hurt not me (saith the Lord) but rather confound, and shame themselves.

And therefore thus saith the Lord God: Behold, my wrath and my indignation shall be poured out upon this place, upon men and cattle upon the trees in the field and upon and all the fruit of the land, and it shall burn so, that no man may quench it.

Thus saith the Lord of Hosts, the God of Israel: Yee heap up your burnt offerings with your sacrifices, and eat flesh. But when I brought your fathers out of Egypt, I spake no word unto them of burntofferings and sacrifices: but this I commanded them, saying: hearken and obey my voice, and I shall be your God, and ye shall be my people: so that ye walk in all the ways, which I have commanded you, that ye may prosper.

But they were not obedient, they inclined not their ears there unto, but went after their own imaginations and after the motions of their own wicked heart, and so turned themselves away, and converted not unto me. And this have they done, from the time that your fathers came out of Egypt, unto this day.

Nevertheless, I sent unto them my servants all the prophets: I rose up early and sent them word, yet would they not hearken, ner offer me their ears, but were obstinate and worse than their fathers. And thou shalt now speak all these words unto them, but they shall not hear thee: thou shalt cry upon them, but they shall not answer thee. Therefore shalt thou say unto them: this is the people, that neither heareth the voice of the Lord their God, nor receiveth his correction.

Faithfulness and truth is clean rooted out of their mouth.

Wherefor cut off thine hair, and cast it away, take up a complaint in the whole land for the Lord shall cast away, and scatter the people, that he is displeased

withal. For the children of Judah have done evil in my sight, saith the Lord. They have set up their abominations, in the house that hath my name, and have defiled it. They have also builded an altar at Topheth, which is in the valley of the children of Hennom: that they might burn their sons and their daughters, which I never commanded them, neither came it ever to my thought. And therefore behold, the days shall come (saith the Lord) that it shall no more be called Topheth, or the valley of the children of Hennom, but the valley of the slain, for in Topheth, they shall be buried, because they shall else have no room. Yee the dead bodies of this people shall be eaten up of the fowls of the air and the wild beasts of the earth, and no man shall fraie (scare) them away. And as for the voice of mirth and gladness of the cities of Judah, and Jerusalem the voice of the bridegroom and of the bride: I will make them cease, for the land shall be desolate.

**penury (to cause poverty)*

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, caused others to be devoted to something other than the living God. see James 2 for adultery.*

**Shiloh = "place of rest"*

[Chpt 8] At the same time, saith the Lord: the bones of the kings of Judah, the bones of his princes, the bones of the priests, and prophets, yee and the bones of the citizens of Jerusalem, shall be brought out of their graves and layed against the Sun, the Moon and all the heavenly host: whom they loved, whom they served, whom they ran after, whom they sought and worshipped. They shall neither be gathered together ner buried, but shall lay upon the earth, to their shame and despising.

And all that remain of this wicked generation, shall desire rather to die than to live: wheresoever they remain, and where as I scatter them, saith the Lord of Hosts.

This shalt thou say unto them also: Thus saith the Lord: Do men fall also, that they arise not up again? And turn they so far away, that they never convert? Wherefore then is this people and Jerusalem gone so far back, that they turn not again. They are ever the longer the more obstinate, and will not be converted.

For I have looked, and considered: but there is no man that speaketh a good word: there is no man that taketh repentance for his sin, that will so much as say: wherefore have I done this? But every man (as soon as he is turned back) runneth forth still, like a wild horse in battle. The Stork knoweth his appointed time, the Turtledove, the Swallow and the Crane consider the time of travail: but my people will not know the time of the punishment of the Lord. How dare

ye say then: we are wise, we have the law of the Lord among us?

Behold, the deceitful pen of the scribes, setteth forth lies: therefore shall the wise be confounded, they shall be afraid and taken: for lo, they have cast out the word of the Lord: what wisdom can then be among them? Wherefore, I will give their wives unto aliens, and their fields to destroyers.

From the lowest to the highest, they follow all filthy lucre: and from the Prophet unto the priest, they deal with all lies. Nevertheless, they heal the hurt of my people with sweet words, saying peace, peace where there is no peace at all.

*Fie for shame, how abominable things do they? and yet they be not ashamed, yee they know no shame.

Wherefore in the time of their visitation, they shall fall among dead bodies, sayeth the Lord.

Moreover I will gather them in (sayeth the Lord) so that there shall not be one grape upon the vine, neither one fig upon the fig tree, and the leaves shall be plucked off.

Then will I cause them to depart, and say: why prolong we the time? Let us gather ourselves together, and go into the strong city, there shall we be in rest: for the Lord our God hath put us to silence, and given us water mixed with gall, to drink: because we have sinned against him.

We looked for peace, and we fair not the better, we waited for the time of health, and lo, there is nothing but trouble.

Then shall the noise of his horses be heard from Dan, the whole land shall be afraid at the neighing of his strong horses: for they shall go in, and devour the land, with all that is in it: the cities, and those that dwell therein. Moreover , I will send Cockatrices and serpents among you (which will not be charmed) and they shall bite you sayeth the Lord.

Sorrow is come upon me, and heaviness vexeth my heart: for lo, the voice of the crying of my people is heard from a far country: Is not the Lord in Sion? Is not the king in her? Wherefore then have they grieved me (shall the Lord say) with their images and foolish strange fashions? The harvest is gone, the Summer hath an end, and we are not helped. I am sore vexed, because of the hurt of my people: I am heavy and abashed, for there is no more *Tryacle at Gilaad, and there is no Physician, that can heal the hurt of my people.

Fie = used to express distaste or disapproval.

Tryacle = speech of sentiment, or medicine, antidote against poison. molasses.

[Chpt 9] O Who will give my head water enough, and a well of tears for mine eyes: that I might weep night and day, for the slaughter of my people? Would God that I had a cottage some where far from folk, that I might leave my people, and go from them: for they be all *advoutrers and a shrinking sort. They bend their tongues like bows, to shoot out lies: As for the truth, they may nothing away with all in the world. For they go from one wickedness to another, and hold nothing of me, sayeth the Lord.

Yee one must keep himself from another, no man may safely trust his own brother: for one brother undermineth another, and one neighbor begileth another. Yee one dissesembleth with another, and they deal with no truth. They have practiced their tongues to lie, and taken great pains to do mischief. They have set their stole in the midst of deceit, and for very disassembling falsehood they will not know me, sayeth the Lord.

Therefore thus saith the Lord of Hosts: behold, I will melt them, and try them, for what should I do else to my people? Their tongues are like sharp arrows, to speak disceate. With their mouth they speak peaceably to their neighbor, but privately they lay wait for him. Should I not punish them for these things, sayeth the Lord? Or should I not be avenged of any such people as this? Upon the mountains will I take up a lamentation and sorrowful cry, and a mourning upon the fair plains of the wilderness: Namely, how they are so burnt up, that no man goeth there any more: Yee a man shall not hear one beast cry there.

Birds and cattle are all gone from thence. I will make Jerusalem also an heap of stones, and a den of venomous worms. And I will make the cities of Judah so waste, that no man shall dwell therein. What man is so wise, as to understand this? Or to whom hath the Lord spoken by mouth, that he may show this, and say: O thou land, why perisheth thou so? Wherefore art thou burnt up, and like a wilderness, that no man goeth through? Yee the Lord himself told the same unto them, that forsook his law, and kept not the thing that he had given them in the commandment, neither lived thereafter: but followed the wickedness of their own hearts, and served strange gods, as their fathers had taught them.

Therefore, thus sayeth the Lord of Hosts, the God of Israel: Behold, I will feed this people with worm wood, and give them gall to drink. I will scatter them also among the heathen, whom neither they ner their fathers have known: and I will send a sword among them, to persecute them, until I bring them to naught. Moreover, thus saith the Lord of Hosts: look that ye call for mourning wives, and send for wise men: that they come shortly, and sing a mourning song of you: that the tears may fall out of our eyes, and that our eye lids may gush out of water.

For there is a lamentable noise heard of Sion: O how are we so sore destroyed? O how are we so piteously confounded? We must forsake our own natural country, and we are shot out of our own lodgings. Yet hear the word of the Lord (O ye women) and let your ears regard the words of his mouth: that ye may learn your daughters to mourn, and that every one may teach her neighbour, to make lamentation. Namely thus: Death is climbing up in at our windows, he is come into our houses, to destroy the child before the door, and the young man in the street.

But tell thou plainly, thus saith the Lord: The dead bodies of them shall lay upon the ground, as the dung upon the field, and as the hay after the mower, and there shall be no man to take them up. Moreover, thus saith the Lord: Let not the wise man rejoice in his wisdom, ner the strong man in his strength, neither the rich man in his riches: But who so will rejoice, let him rejoice in this, that he understandeth, and knoweth me: for I am the Lord, which do mercy, equity and righteousness upon the earth. Therefore have I pleasure in such things, saith the Lord. Behold, the time cometh, (saith the Lord) that I will visit all them, whose foreskin is uncircumcised. The Egyptians, the Jews, the Edomites, the Ammonites, the Moabites, and the shaven Madianites, that dwell in the wilderness. For all the Gentiles are uncircumcised in the flesh, but all the house of Israel are uncircumcised in the heart.

**advouterer: prefix "a" meaning not or without, devout: devotion; plain hearted to God see James 2 for adultery*

[Chpt 10] Hear the word of the Lord, that he speaketh unto thee, O thou house of Israel: Thus saith the Lord: Ye shall not learn after the manner of the Heathen, and ye shall not be afraid for the tokens of heaven: for the Heathen are afraid of such: yee all the customs and laws of the Gentiles are nothing, but vanity. They hew down a tree in the wood with the hands of the workman, and fashion it with the axe: they cover it over with gold or silver, they fasten it with nails and hammers, that it move not. It standeth as still as the palm tree, it can neither speak nor go, but must be borne. Be ye not afraid of such, for they can do neither good nor evil. But there is none like unto thee, O' Lord, and great is the name of thy power. Who would not fear thee? Or what king of the Gentiles would not obey thee?

For among all the wise men of the Gentiles, and in all their kingdoms, there is none that may be likened unto thee. They are all together unlearned and unwise. All their conning is but vanity: namely, wood, silver, which is brought out of

Tharsis, and beaten to plates: and gold from Ophir, a work that is made with the hand of the craftsman and the caster, clothed with yellow silk and scarlet: even so is the work of their wise men altogether. But the Lord is a true God, a living God, and an everlasting king. If he be wroth, the earth shaketh: all the Gentiles may not abide his indignation.

As for their gods, it may well be said of them: they are gods, that made neither heaven ner earth: therefore shall they perish from the earth, and from all things under heaven. But (as for our God) he made the earth with his power, and with his wisdom hath he finished the whole compass of the world, with his discretion hath he spread out the heavens. At his voice the waters gather together in the air, he draweth up the clouds from the utmost parts of the earth: he turneth lighting to rain, and bringeth forth the winds out of their treasures: His wisdom maketh all men fools. And confounded be all the casters of images, for that they cast, is but a vain thing, and hath no life. The vain craftsmen with their works, that they in their vanity hath made, shall perish one with another in the time of visitation. Nevertheless, Jacobs portion is not such: but it is he, that hath made all things, and Israel is the rod of his inheritance: The Lord of Hosts is his name. Put away thine uncleanness out of the land, thou that art in the strong cities. For thus saith the Lord: Behold, I will now thrust out the inhabitors of this land a great way off, and trouble them of such a fashion, that they shall no more be found.

Alas how am I hurt? Alas, how painful are my scourges unto me? For I consider this sorrow by myself, and I must suffer it. My tabernacle is destroyed, and all my coards are broken. My children are gone from me, and can no where be found. Now have I none to spread out my tent, or to set up my hangings. For the herdsmen have done foolishly, that they have not sought the Lord. Therefore have they dealt unwisely with their cattle, and all are scattered abroad. Behold, the noise is hard at hand, and the great sedition out of the north: to make the cities of Juda a wilderness, and a dwelling place for dragons. Now I know (O' Lord) that it is not in mans power to order his own ways, or to rule his own steps and goings. Therefore chasten thou us, O' Lord, but with favor and not in thy wrath, bring us not utterly to naught. Pour out thine indignation rather upon the Gentiles, that know thee not, and upon the people that call not on thy name: And that because they have consumed, devoured and destroyed Jacob, and have rooted out his glory.

[Chpt 11] This is another Sermon, which the Lord commanded Jeremie for to preach, saying: Hear the words of the covenant, and speak unto all Judah, and to all them that dwell at Jerusalem. And say thou unto them: Thus saith the Lord

God of Israel: Cursed be every one that is not obedient unto the words of this covenant: which I commanded unto your fathers, what time as I brought them out of Egypt, from the iron furnace, saying: Be obedient unto my voice, and do according to all that I commanded you: so shall ye be my people, and I will be your God, and will keep my promise, that I have sworn unto your fathers: Namely, that I would give them a land which floweth with milk and honey, as ye see, it is come to pass unto this day. Then answered I, and said. Amen. It is even so O' Lord, as thou sayest.

Then the Lord said unto me again: preach this in the cities of Juda and round about Jerusalem, and say: Hear the words of this covenant, that ye may keep them. For I have diligently exhorted your fathers, ever since I brought them out of the Land of Egypt unto this day. I gave them warning by times, saying: hearken unto my voice: Nevertheless, they would not obey me, nor inclined their ears unto me, but followed the wicked imaginations of their own hearts. And therefore have I accused them as transgressors of all the words of this covenant, that I gave them to keep, which they (not with understanding) have not kept.

And the Lord said unto me: It is found out, that whole Israel and all these citizens of Jerusalem are gone back. They have turned themselves to the blasphemies of their forefathers, which had no lust to hear my word. Even like wise have these also followed strange gods, and worshiped them. The house of Israel and Juda have broken my covenant, which I made with their fathers.

Therefore thus sayeth the Lord: Behold I will send a plague among you, which ye shall not be able to escape: and though ye cry unto me, I will not hear you. Then shall the towns of Judah and the citizens of Jerusalem go, and call upon their gods unto whom they made their oblations: but they are not able to help them in the time of their trouble. For as many cities as thou hast, O Judah, so many gods hast thou also: And look how many streets there be in thee (O Jerusalem) so many shameful altars have ye set up, to offer upon them unto Baal. But pray not thou for this people, bid neither praise nor prayer for them, for though they cry unto me in their trouble, yet I will not hear them.

O thou beloved, why doest thou so shameful great blasphemies in my house? even as though that holy flesh might absolve thee, specially when thou hast made boast of thy wickedness. The Lord called thee a green olive tree, a fair one, a fruitful one, a goodly one: but now that there is so a contrary report of thee abroad, he will burn thee up, and destroy thy branches. For the Lord of hosts that planted thee hath devised a plague for thee (O thou house of Israel and Judah) for the evil that ye have done to provoke him to wrath, in that ye did

service unto Baal.

This (O' Lord) have I learned of thee, and understand it, for thou hast showed me their imaginations. But I (as a meek lamb) was carried away to be slain: not knowing, that they had devised such a counsel against me saying: We will destroy his meat with wood, and drive him out of the land of the living: that his name shall never be thought upon. Therefore I will beseech thee now (O' Lord of Hosts) thou righteous judge, thou that tryest the reins and the hearts: let me see the avenged of them, for unto thee have I committed my cause. The Lord therefore spake thus of the citizens of Anathoth, that sought to slay me, saying: Preach not unto us in the name of the Lord, or else thou shalt die of our hands. Thus (I say) spake the Lord of hosts: Behold, I will visit you. Your young men shall perish with the sword, your sons and daughters shall utterly die of hunger, so that none shall remain. For upon the citizens of Anathoth will I bring a plague, the year of their visitation.

[Chpt 12] O' Lord, thou art more righteous, then that I should dispute with thee: Nevertheless, let me talk with thee in things reasonable. How happeneth it, that the way of the ungodly is so prosperous? and that it goeth so well with them, which

(without any shame) offend and live in wickedness? Thou plantest them, they take root, they grow, and bring forth fruit. They boast much of it, yet doest thou not punish them. But thou Lord (to whom I am well known) thou that hast seen, and proved my heart, take them away, like as a flock is carried to the slaughter house, and appoint them for the day of slaughter.

How long shall the land mourn, and all the herbs of the field perish, for the wickedness of them that dwell therein?

The cattle and the birds are gone, yet say they: tush, God will not destroy us utterly.

Seeing thou art weary in running with the footmen, how wilt thou then run with the horses? In a peaceable sure land thou mayest be safe, but how wilt thou do in the furious pride of Jordane? For thy brethren and thy kindred have all together despised thee, and cried out upon thee in thy absence. Believe them not, though they speak fair words to thee. As for me (say I) I have forsaken mine own dwelling place, and left mine heritage. My life also that I love so well, have I given into the hands of mine enemies. Mine heritage is become unto me, as a Lion in the wood. It cried out upon me, therefore have I forsaken it. Mine heritage is unto me, as a speckled bird, a bird of diverse colors is upon it. Go hence, and gather all the beasts of the field together, that they may eat it up.

Diverse herdsmen have broken down my vineyard, and trodden upon my

portion. Of my pleasant portion, they have made a wilderness and desert. They have layed it waste and now that it is waste, it sigheth unto me. Yee the whole land is lieth waste, and no man regardeth it. The destroyers come over the *heeth every way , for the sword of the Lord shall consume from the one end of the land to the other, and no flesh shall have rest. They shall sow wheat, and reap thorns. They shall take heritage into possession, but it shall do them no good. And ye shall be confounded of your own winnings, because of the great wrath of the Lord.

Thus saith the Lord upon all mine evil neighbors, that lay hand on mine heritage, which I have given my people of Israel: Behold, I will pluck them (namely Israel) out of their land, and put out the house of Juda from among them. And when I have rooted them out, I will be at one with them again, and will have mercy upon them: and bring them again, every man to his own heritage, and to his own land. And if they (namely that trouble my people) will learn the ways of them, to swear by my name: The Lord liveth (like as when they learned my people to swear by Baal) then shall they be reckoned among my people. But if they will not obey, then I will root out the same folk, and destroy them, sayeth the Lord.

**heeth (low shrub)*

[Chpt 13] Moreover, thus said the Lord unto me: go thy way, and get thee a linen breech, and gird it about thy loins, and let it not be wet. Then I got me a breech, according to the commandment of the Lord, and put it about my loins. After this, the Lord spake unto me again: Take the breech that thou hast prepared and put it about thee, and get up, and go to the Euphrates, and hide it in a hole of the rock. So went I, and hid it, as the Lord commanded me. And it happened long after this, that the Lord spake unto me: Up, and get thee to Euphrates, and set the breech from thence, which I commanded thee to hide there. Then went I to Euphrates, and digged up, and took the breech from the place from where I had hid it: and, behold, the breech was corrupt, so that it was profitable for nothing.

Then said the Lord unto me: Thus saith the Lord: Even so will I corrupt the pride of Judah, and the high mind of Jerusalem. This people is a wicked people, they will not hear my word, they follow the wicked imaginations of their own heart, and hang upon strange Gods, them have they served and worshiped: and therefore they shall be as this breech, that serveth for nothing. For as straightly as a breech lieth upon a mans loins, so straightly did I bind the whole house of Israel, and the whole house of Juda unto me, sayeth the Lord: that they might be

my people: that they might have a gorgeous name: that they might be in honor: but they would not obey me. Therefore lay this riddle before them, and say: Thus saith the Lord God of Israel: Every pot shall be filled with wine. And they shall say: thinkest thou we know not, that every pot shall be filled with wine? Then shalt thou say unto them: Thus saith the Lord: Behold, I shall fill all the inhabitants of this land with drunkenness, the Kings that sit upon Davids stool, the Priests and Prophets, with all that dwell at Jerusalem. And I will *shute them one against another, yee the fathers against the sons, sayeth the Lord.

I will not pardon them, I will not spare them, ner have pity upon them: but destroy them. Be obedient, give ear, take no disdain at it, for it is the Lord himself that speaketh. Honor the Lord your God herein, or he take his light from you, and or ever your feet stumble in darkness at the hill: lest when ye look for the light, he turn it into the shadow and darkness of death. But if ye will not hear me, that give you secret warning, I will mourn from my whole heart for your stubbornness. Piteously will I weep, and the tears shall gush out of mine eyes. For the Lords flock shall be carried away captive. Tell the king and the rulers: Humble yourselves, set you down low, for the crown of your glory shall fall from your head. The cities toward the south shall be shut up, and no man shall open them. All Juda shall be carried away captive, so that none shall remain.

Lift up your eyes, and behold them, that come from the North: Like a fat flock shall they fall upon thee. To whom will thou make thy moan, when they come upon thee, as on a woman travailing with child? And if thou wouldest say then in thine heart: Wherefore come these things upon me? Even for the multitude of thy blasphemous, shall thy hinder parts and thy feet be discovered. For like as the man of Inde may change his skin, and the cat of the mountains her spots: so may ye that be exercised in evil, do good. Therefore will I scatter you, like as the stubble that is taken away with the south wind. This shall be your portion, and the portion of your measure, where with ye shall be rewarded of me, saith the Lord: because ye have forgotten me, and put your trust in deceitful things. Therefore shall I turn thy clothes over thy head, and discover thy thighs, that thy privates may be seen, thy *advoutry, thy deadly malice, thy beastliness, and thy shameful whoredom. For upon the fields and hills I have seen thy abominations. Wo be unto thee (O Jerusalem) when wilt thou ever be cleansed any more?

**shute: shut; as shut out, or shoot at, as in darts of the accuser.*

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Chpt 14] The word of the Lord showed unto Jeremie, concerning the *dearth of the fruits. Judah shall mourn, men shall not go much more throw his gates: the land shall be no more had in reputation, and the cry of Jerusalem shall break out. The lords shall send their servants to fetch water, and when they come to the wells, they shall find no water, but shall carry their vessels home empty. They shall be ashamed and confounded, and shall cover their heads. For the ground shall be dried up, because there cometh no rain upon it. The plowmen also shall be ashamed, and shall cover their heads. The Hind shall forsake the young fawn, that he bringeth forth in the field because there shall be no grass. The wild Asses shall stand in the Moss, and draw in their wind like Dragons, their eyes shall fail for want of grass.

Doubtless our own wickedness reward us: But Lord do thou according to thy name, though our transgressions an sins be many. For thou art the comfort and help of Israel in time of trouble. Why wilt thou be as a stranger in the Land, and as one that goeth over the field, and cometh in only to remain for a night? Why wilt thou make thyself a coward, and as it were a giant that yet may not help? For thou art ours (O' Lord) and we bear thy name, therefore forsake us not.

Then spake the Lord, concerning this people that have pleasure to go nimbly with their feet, and leave not off, and therefore displease the Lord: in so much, that he will now bring again to remembrance all their misdeeds, and punish all their sins. Yee even thus said the Lord unto me: Thou shall not pray to do this people good. For though they fast, I will not hear their prayers. And though they offer burnt offerings and sacrifices, yet will not I accept them. For I will destroy them with the sword, hunger, and pestilence. Then answered I: O' Lord God, the prophets say unto them: Tush, ye shall see no sword, and no hunger shall come upon you, but the Lord shall give you continual rest in this place.

And the Lord said unto me: The prophets preach lies unto them in my name. I have not spoken with them, neither gave I them any charge, neither did I send them: yet they preach unto you false visions, charming vanity, and deceitfulness of their own heart. Therefore thus saith the Lord: As for those prophets that preach in my name, (whom I nevertheless have not sent) and that say: Tush, there shall neither battle, nor hunger be in this land: With sword and with hunger shall those prophets perish, and the people to whom they have preached shall be cast out of Jerusalem, die of hunger, and be slain with the sword (and their shall be no man to bury them) both they and their wives, their sons and their daughters. For thus will I pour their wickedness upon them. This shalt thou say also unto them: Mine eyes shall weep without ceasing day and night. For my people shall be destroyed with great harm, and shall perish with great plague.

For if I go into the field, lo, it lieth full of slain men: If I come into the city, lo, they be all famished of hunger.

Yee their prophets also and priests shall be lead in to an unknown land.

Hast thou then utterly forsaken Juda? (said I) Doest thou so abhor Sion? Or hast thou so plagued us, that we can be healed no more? We looked for peace, and there cometh no good: for the time of health, and lo, here is nothing but trouble. We knowledge (O' Lord) all our misdeeds, and the sins of our fathers, that we have offended thee. Be not displeased, O' Lord, for thy names sake, forget not thy loving kindness: Remember the throne of thine honor, break not the covenant, that thou hast made with us. Are there any among the gods of the Gentiles, that send rain or give the showers of heaven? Dost not thou it O' Lord our God, in whom we trust? Yee Lord, thou dost all these things.

**dearth (scarce, shortage)*

[Chpt 15] Then spake the Lord unto me, and said: Though Moses and Samuel stood before me, yet have I no heart to this people. Drive them away, that they may go out of my sight. And if they say unto thee: Whither shall we go? Then tell them: The Lord giveth you this answer: Some unto death, some to the sword, some to hunger, some into captivity. For I will bring four plagues upon them saith the Lord. The sword shall strangle them, the dogs shall devour them, the fowls of the air, and the beasts of the earth shall eat them up, and destroy them. I will scatter them about also, in all kingdoms and lands to be plagued, because of Manasseh the son of Hezekiah king of Juda, for the things that he did in Jerusalem.

Who shall then have pity on thee, O Jerusalem? Who shall be sorry for thee? Or who shall make intercession, to obtain peace for thee? seeing thou goest from me, and turnest backward, sayeth the Lord? Therefore will I stretch out my hand against thee, and I will not be entreated. I will scatter thee abroad with the fan on every side of the land: I will waste my people and destroy them, for they have had no lust to turn from their own ways. I will make their widows more in number, then the sands of the sea. Upon the mothers of their children, I shall bring a destroyer in the noon day. Suddenly and unawares, shall I send a fear upon their cities. She that hath born seven children, shall have none, her heart shall be full of sorrow.

The Sun shall fail her in the clear day, when she shall be confounded and faint for her very heaviness. As for those that remain, I will deliver them unto the sword of their enemies, sayeth the Lord. O mother, alas that ever thou didest bear me, an enemy and hated of the whole land: Though I never lent nor

received upon usury, yet all men speak evil upon me. And the Lord answered me: Lead not I thee then unto good? Come not I unto thee, when thou art in trouble: and help thee, when thine enemy oppresseth thee? Doth one iron hurt another, or one metal that cometh from the North, another? As for your riches and treasure, I will give them out in to a pray, not for any money, but because of all your sins, that ye have done in all your coasts. And i will bring you with your enemies in to a land, that ye know not: for the fire that is kindled in my indignation, shall burn you up.

O' Lord (said I then) thou knowest all things, therefore remember me, and visit me, deliver me from my persecutors: Receive not my cause in thy long wrath, yet thou knowest, that for thy sake I suffer rebuke. When I had found thy words, I ate them up greedily: they have made my heart joyful and glad for I call upon thy name, O' Lord God of Hosts. I dwell not among the scorers, neither is my delight therein: but I dwell only in the fear of thy hand, for thou hast filled me with bitterness. Shall my heaviness endure forever? Are my plagues then so great that they may never be healed? Wilt thou be as a water, that falleth, and can not continue? Upon these words, thus said the Lord unto me: If thou wilt turn again, I shall set thee in my service: and if thou wilt take out the thing that is precious from the vile, thou shalt be even as my own mouth. They shall convert unto thee, but turn not thou unto them: and so shall I make thee a strong wall of steel against these people. They shall fight against thee, but they shall not prevail. For I myself will be with thee, to help thee, and deliver thee, saith the Lord. And I will rid thee out of the hands of the wicked, and deliver thee out of the hand of Tyrants.

[Chpt 16] Moreover, thus sayeth the Lord unto me: Thou shalt take thee no wife, ner beget children in this place. For the children that are born in this place, of their mothers that have borne them, and their fathers that have begotten them in this land, Thus sayeth the Lord: They shall die an horrible death: and no man shall mourn for them, ner bury them, but they shall lie as dung upon the earth: They shall perish through the sword, and hunger, and their bodies shall be meat for the fowls of the air, and beasts of the earth. Again, thus saith the Lord: Go not unto them that come together for to mourn and weep: for I have taken my peace from this people (saith the Lord) yee my favor and my mercy. And in this land shall they die, old and young, and shall not be buried: no man shall bewEEP them, no man shall clip or shave himself for them.

There shall not one man visit another, to mourn with them for their dead, or to comfort them. One shall not offer another the cup of consolation to forget their heaviness for father and mother. Thou shalt not go into their feast house, to sit

down, much less to eat or drink with them. For thus saith the Lord of Hosts the God of Israel: Behold, I shall take away out of this place, the voice of my mirth and gladness, the voice of the bridegroom and the voice of the bride: yee and that in your days, that ye may see it.

Now when thou showest this people all these words, and they say unto thee: Wherefore hath the Lord devised all this great plague for us? Or what is the offense and sin, that we have done against the Lord our God? Then make thou them this answer: Because your fathers have forsaken me, (saith the Lord) and have cleaved unto strange gods, whom they have honored and worshiped: but me they have forsaken, and have not kept my law. And yee with your shameful blasphemers, have exceeded the wickedness of your fathers. For every one of you followeth the froward and evil imagination of his own heart, and is not obedient unto me.

Therefore will I cast you out of this land in to a land that ye and your fathers know not: and there shall ye sever strange gods day and night, there will I show you no favor. Behold therefore (sayeth the Lord) the days are come, that it shall no more be said: The Lord liveth, which brought the children of Israel out of the land of Egypt: but it shall be said, the Lord liveth, that brought the children of Israel from the North, and from all lands that I scattered them. For I will bring them again in to the land, that I gave unto their fathers.

Behold, (sayeth the Lord) I will send out many fishers to take them, and after that will I send out many hunters to hunt them out, from all mountains and hills and out of the caves of stones. For mine eyes behold all their ways, and they can not be hid from my face, neither can their wicked deeds be kept close out of my sight. But first will I sufficiently reward their shameful blasphemers and sins wherewith they have defiled my land: Namely, with their stinking Idols and abominations, wherewith they have filled mine heritage. O' Lord, my strength, my power, and refuge in time of trouble. The Gentiles shall come unto thee from the ends of the world, and say: Verily our fathers have cleaved unto lies, their Idols are but vain and unprofitable. How can a man make those his gods, which are not able to be gods. And therefore I will once teach them, sayeth the Lord, I will show them my hand and my power, that they may know, that my name is the Lord.

[Chpt 17] Your sin (O ye of the tribe of Judah) is written in the table of your hearts, and graven so upon the edges of your altars with a pen of iron and with an adamant claw: that your children also may think upon your altars, woods, thick trees, high hills, mountains and fields. Wherefore, I will make all your substance and treasure be spoiled, for the great sin that ye have done upon

your high places throughout all the coasts of your land. Ye shall be cast out also from the heritage, that I gave you. And I will subdue you under the heavy bondage of your enemies, in a land that ye know not. For ye have ministered fire to my indignation, which shall burn evermore. Thus saith the Lord: Cursed be the man that putteth his trust in man, that taketh flesh for his arm: and he, whose heart departeth from the Lord. He shall be like the *heeth that groweth in the wilderness. As for the good thing that is for to come, he shall not see it : but dwell in a dry place of the wilderness, in a salt and unoccupied land. O blessed is the man, that putteth his trust in the Lord, and whose hope is in the Lord himself. For he shall be as a tree, that is planted by the water side: which spreadeth out the root unto moistness, whom the heat can not harm, when it cometh, but his leaves are green. And though there grow but little fruit because of drought, yet is he not careful, but he never leaveth off to bring forth fruit. Among all things living, man hath the most disceitful and unsearchable heart.

Who shall then know it? Even I the Lord search out the ground of the heart, and try the reins, and reward every man according to his ways, and according to the fruit of his counsels.

The disceitful maketh a nest, but bring forth no young: He cometh by riches, but not righteously. In the midst of his life he must leave them behind him, and at the last be found very fool. But thou (O' Lord) whose throne is most glorious, excellent and most adequate, which dwelleth in the place of our holy rest: Thou art the comfort of Israel. All they that forsake thee, shall be confounded: all they that depart from thee, shall be written in earth, for they have forsaken the Lord the very *condite of the waters of life.

Heal me, O' Lord, and I shall be whole: save me, and I shall be saved, for thou art my praise. Behold, these men say unto me: Where is the word of the Lord? Let it come. Where as I nevertheless leading the flock in thy ways, have compelled none by violence. For I never desired any mans death, this knowest thou well. My words also are right before thee. Be not now terrible unto me, O' Lord, for thou art he in whom I hope, when I am in peril. Let my persecutors be confounded, but not me: let them be afraid, and not me. Thou shalt bring upon them the time of their plague, and shall destroy them right sore.

Again, thus hath the Lord said unto me: Go stand under the gate, where through the people and the kings of Juda go out and in, yee under all the gates of Jerusalem, and say unto them: Hear the word of the Lord, ye kings of Juda, and all thou people of Juda, and all ye citizens of Jerusalem, that go through this gate: Thus the Lord commandeth: Take heed for your lives, that ye carry no burden upon you in the Sabbath, to bring it through the gates of Jerusalem: ye

shall bear no burden also out of your houses in the Sabbath, as I commanded your fathers. How be it they obeyed me not, neither harkened they unto me: but were obstinate and stubborn, and neither obeyed me, nor received my correction. Nevertheless, if ye will hear me (sayeth the Lord) and bear no burden in to the city through this gate upon the Sabbath: If ye will hallow the Sabbath, so that ye do no work therein: then shall there go through the gates of this city, kings and princes, that shall sit upon the stool of David: They shall be carried upon chariots, and ride upon horses, both they and their princes. Yee whole Juda and all the citizens of Jerusalem shall go here through, and this city shall ever be the more and more inhabited. There shall come men also from the cities of Judah, from about Jerusalem, and from the land of Ben Jamin, from the plain fields, from the mountains and from the wilderness: which shall bring burntofferings, sacrifices, oblations, and incense, and offer up thanksgiving in the house of the Lord. But if ye will not be obedient unto me, to hallow the Sabbath: so that ye will bear your burdens through the gates of Jerusalem upon the Sabbath: Then shall I set fire upon the gates of Jerusalem, and it shall burn up the houses of Jerusalem, and no man shall quench it.

**heeth (low shrub) *condite (conduit: fountain)*

[Chpt 18] This is another communication, that God had with Jeremie, saying: Arise, and go down to the potters house, and there shall I tell thee more of my mind: Now when I came to the Potters house, I found him making his work upon a wheel. The vessel that the Potter made of clay, brake among his hands: So he began anew, and made another vessel, according to his mind. Then said the Lord thus unto me: May not I do with you, as this Potter doth, O ye house of Israel, saith the Lord? Behold, ye house of Israel: ye are in my hand, even as the clay in the Potters hand.

When I take in hand to root out, to destroy, or to waste away any people or kingdom: if that people (against whom I have thus devised) convert from their wickedness: Immediately, I repent of the plague, that I devised to bring upon them. Again. When I take in hand, to build, or to plant a people or a kingdom: if the same people do evil before me, and hear not my voice: Immediately, I repent of the good, that I devised to do for them.

Speak now therefore unto whole Juda, and to them that dwell at Jerusalem: Thus saith the Lord: Behold, I am devising a plague for you, am taking a thing in hand against you.

Therefore let every man turn from his evil way, take upon you the thing that is good, and do right. But they say: No more of this, we will follow our own

imaginations, and do every man according to the wilfulness of his own mind.

Therefore thus saith the Lord: Ask among the Heathen, if any man hath heard such horrible things, as the Daughter of Sion hath done. Shall not the snow (that melteth upon the stony rocks of Libanus) moisten the fields? Or may the springs of waters be so graven away, that they run no more, give moistness, ner make fruitful? But my people hath so forgotten me that they have made sacrifice unto vain Gods. And while they followed their own ways they are come out of the high street, and gone in to a foot way not used to be trodden. Where through they have brought their land into an everlasting wilderness and scorn: So that whosoever travelth thereby, shall be abashed, and wag their heads. With an East wind will I scatter them, before their enemies. And when their destruction cometh, I will turn my back upon them, but not my face. Then said they: come, let us imagine something against this Jeremie. Yee this did even the priests, to whom the law was committed: the Senators, that were the wisest and the prophets, which wanted not the word of God. Come (say they) let us cut out his tongue, and let us not regard his words. Consider me, O' Lord, and hear the voice of mine enemies. Do they not recompense evil for good, when they dig a pit for my soul? Remember , how that I stood before thee, to speak for them, and to turn away thy wrath from them.

Therefore let their children die of hunger, and let them be oppressed with the sword. Let their wives be robbed of their children, and become widows: let their husbands be slain, let their young men be killed with the sword in the field. Let the noise be heard out of their houses, when the murderer cometh suddenly upon them: For they have digged a pit to take me, and layed snares for my feet. Yet Lord, thou knowest all their counsel, that they have devised, to slay me. And therefore forgive them not their wickedness, and let not their sin be put out of thy sight: but let them be judged before thee as the guilty: This shall thou do unto them in the time of thy indignation.

[Chpt 19] Moreover, thus said the Lord unto Jeremie. Go thy way, and buy thee an earthen pitcher, and bring forth the Senators, and the chief priests in to the valley of the children of Hennom, which lieth before the port that is made of brick, and show them there the words, that I shall tell thee, and say thus unto them: Hear the word of the Lord, ye kings of Judah, and ye citizens of Jerusalem: Thus saith the Lord of Hosts the God of Israel: Behold, I will bring such a plague upon this place, that the ears of all who hear it , shall glow. And that because they have forsaken me, and unhallowed this place, and have offered in it unto strange gods: whom neither they, their fathers, ner the kings of Judah have known. They have filled this place also with the blood of innocents,

for they have set up an altar unto Baal, to burn their children for a burnt offering unto Baal, which I neither commanded, nor charged them, neither thought once thereupon.

Behold therefore, the time cometh (saith the Lord) that this place shall no more be called Topheth, nor the valley of the children of Hennom, but the valley of slaughter. For in this place will I slay the Senators of Juda and Jerusalem, and kill them down with the sword in the sight of their enemies, and of them that seek their lives. And their dead carcasses will I give to be meat for the fowls of the air, and beasts of the field. And I will make this city so desolate, and despised: that whoso goeth thereby, shall be abashed and jest upon her, because of all the plagues.

I will feed them also with the flesh of their sons and daughters. Yee every one shall eat up another in the besieging and straightness, wherewith their enemies (that seek their lives) shall keep them in. And the pitcher thou shalt break in the sight of the men, that shall be with thee, and say unto them: Thus saith the Lord of Hosts: Even so will I destroy this people and city: as a Potter breaketh a vessel, that cannot be made whole again.

In Topheth shall they be buried, for they shall have none other place. Thus will I do unto this place also, saith the Lord, and to them that dwell therein: yee I will do to this city as unto Topheth. For the houses of Jerusalem, and the houses of the kings of Judah are defiled, like as Topheth, because of all the houses, in whos parlors they did sacrifice unto all the host of heaven, and poured out drink offerings unto strange gods. And so Jeremie came from Topheth, where the Lord had sent him to prophesy, and stood in the court of the house of the Lord, and spake to all the people: Thus saith the Lord of Hosts the God of Israel: Behold, I will bring upon this city and upon every town about it, all the plagues that I have devised against them: for they have been obstinate, and would not obey my warnings.

[Chpt 20] When Phashur the priest, the son of Emer, chief in the house of the Lord, heard Jeremie preach so steadfastly: he Jeremie, and put him in the stocks, that are by the high gate of Ben Jamin, in the house of the Lord. The next day following Phashur brought Jeremie out of the stocks again. Then said Jeremie unto him: The Lord shall call thee no more Phashur (that is excellent and increasing) but Magor (that is fearful and afraid) everywhere. For thus saith the Lord: behold, I will make thee afraid, thee thy self and all that favor thee: which shall perish with the sword of their enemies, even before thy face.

And I will give whole Judah under the power of the king of Babylon, which shall carry some unto Babylon prisoners, and slay some with the sword.

Moreover, all the substance of this land, all their precious and gorgeous works, all costliness, and all the treasure of the Kings of Judah: will I give in to the hands of their enemies, which shall spoil them, and carry them unto Babylon. But as for thee (O Phashur) thou shalt be carried unto Babylon with all thine household, and to Babylon shalt thou come, where thou shalt die, and be buried: thou and all thy favorers, to whom thou hast preached lies. *O' Lord, thou makest me weak, but thou refresheth me, and make me strong again. All the day long am I despised, and laughed to scorn of every man: because I have now preached long against malicious Tyranny, and showed them of destruction. For the which cause they cast the word of the Lord in my teeth, and rake me ever to the worst.

Wherefore, I thought from hence forth, not to speak of him, ner to preach any more in his name. But the word of the Lord was a very burning fire in my heart and in my bones, which when I would have stopped, I might not. For why, I Heard so many *derisions and blasphemes, yee even of my own companions, and such as were conversant with me: which went about, to make me afraid, saying: upon him, let us go upon him, to fear him, and make him hold his tongue: that we may over come him, and be avenged of him.

But the Lord stood by me, like a mighty giant: therefore my persecutors fell, and could do nothing. They shall be sore confounded, for they have done unwisely, they shall have everlasting shame. And now, O' Lord of Hosts, thou righteous searcher (which knowest the reins and the very hearts:) let me see them punished, for unto thee I commit my cause.

Sing unto the Lord, and praise him, for he hath delivered the soul of the oppressed, from the hand of the violent. Cursed be the day, wherein I was born: unhappy be the day, wherein my mother brought me forth. Cursed be the man, that brought to my father the tidings, to make him glad, saying: thou hast gotten a son. Let it happen unto that man, as to the cities which the Lord turned upside down (when he had heard long the wicked rumor of them) because he slew me not, as soon as I came out of my mothers womb, and because my mother was not my grave herself, that the birth might not have come out, but remained still in her. Wherefore came I forth out of my mothers womb? To have experience of labor and sorrow? and to lead my life with shame?

**O' Lord, thou makest me weak, but thou refresheth me, and make me strong again. (kjv and other bibles of man = hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed:) *derisions (object of ridicule)*

[Chpt 21] These are the words that the Lord spake unto Jeremie, what time as King Zedekiah sent unto him Pashur the son of Melchiah, and Sophaniah the son of Maasiah priest saying: Ask counsel at the Lord (we Pray thee) of our behalf, for Nabuchodonosor the king of Babylon beseigeth us, if the Lord (peradventure) will deal with us, according to his marvelous power, and take him from us.

Then spake Jeremie. Give Zedekiah this answer. Thus saith the Lord God of Israel: behold, I will turn back the weapons, that ye have in your hands, wherewith ye fight against the king of Babylon and the Caldees, which besiege you round about the walls, and I will bring them together into the midst of this city, and I myself will fight against you, with an outstretched hand, and with a mighty arm, in great displeasure and terrible wrath: and will smite them, that dwell in this city, yee both man and cattle shall die of the pestilence.

And after this (saith the Lord) I shall deliver Zedekiah the king of Judah, and his servants, his people, (and such as are escaped in the city, from the pestilence, sword, and hunger) into the power of Nabuchodonosor king of Babylon: yee into the hands of their enemies, into the hands of those that follow upon their lives, which shall smite them with the sword: they shall not pity them, they shall not spare them, they shall have no mercy upon them.

And unto this people thou shalt say: Thus saith the Lord: behold, I lay before you the way of life and death. Whoso abideth in this city, shall perish: either with the sword, with hunger, or with pestilence. But whoso goeth out to hold on the Caldees part, that besiege it, he shall save his life, and shall win his soul for a prey. For I have set my face against this city (saith the Lord) to plague it, and to do it no good. It must be given into the hand of the king of Babylon, and be burnt with fire.

And unto the house of the king of Judah, say thus: Hear ye the word of the Lord: (O house of David) for thus saith the Lord: Minister righteousness, and that soon, deliver the oppressed from the violent power: or ever my terrible wrath break out like a fire, and burn so, that no man may quench it, because of the wickedness of your imaginations. Behold, (sayeth the Lord) I will come upon you that dwell in the valleys, rocks and fields, and say: Tush, who will make us afraid? or who will come into our houses? For I will visit you (sayeth the Lord) because of the wickedness of your inventions, and will kindle such a fire in the wood, as shall consume all, that is about you.

[Chpt 22] Thus saith the Lord also: Go down in to the house of the king of Judah, and speak there these words, and say: Hear the word of the Lord, thou king of Judah that sittest in the kingly seat of David: thou, and thy servants, and

thy people, that go in and out of this gate. Thus saith the Lord commandeth: Keep equity and righteousness, deliver the oppressed from the power of the violent: do not grieve ner oppress the stranger, the fatherless, ner the widow, and shed no blood in this place.

And if ye will keep these things faithfully, then shall there come in at the door of this house kings, to sit upon Davids seat: they shall be carried in Chariots and ride upon horses, both they and their servants, and their people. But if ye will not be obedient unto these commandments, I swear by mine own self (saith the Lord) this house shall be waste. For thus hath the Lord spoken upon the kings house of Judah: Thou art the head, as Galaad in Libanus: What wilt thou lay of it, if I make thee not so waste (and thy cities also) that no man shall dwell therein? I will prepare a destroyer with his weapons for thee, to hew down thy special Cedar trees, and to cast them in the fire.

And all the people that go in this city, shall speak to one another: Wherefore hath the Lord done thus unto this noble city? Then shall it be answered: because they have broken the covenant of the Lord their God, and have worshipped and served other gods. Mourn not over the dead, and be not wo for them, but be sorry for him that departeth away: for he cometh not again, and seeth his native country no more. For thus saith the Lord, as touching Selum the son of Josiah king of Judah, which reigned after his father, and is carried out of this place: He shall never come hither again, for he shall die in the place, where unto he is led captive, and shall see this land no more. Wo worth him, that buildeth his house with unrighteousness, and his parlors with the good that he hath gotten by violence: which never recompenceth his neighbors labor, ner payeth him his hire. He thinketh in himself: I will build me a wide house, and gorgeous parlors: He causeth windows to be hewn therein, and the ceilings and *geastes maketh he of Cedar, and painteth them with Zenober. Thinkest thou to reign, now that thou provokest me to wrath with the Cedar trees?

Did not thy father eat and drink, and prosper well, as long as he dealt with equity and righteousness? Yee when he helped the oppressed and poor to their right, then prospered he well.

From whence came this, but only because he had me before his eyes, saith the Lord. Nevertheless, as for thine eyes and thine heart, they look upon covetousness, to shed innocent blood, and to do wrong and violence. And therefore, thus saith the Lord against Jehoakim, the son of Josiah king of Judah: They shall not mourn for him (as they used to do) alas brother, alas sister: Neither shall they say unto him: Alas sir, alas for that noble prince. But as an Ass shall he be buried, corrupt and be cast without the gates of Jerusalem.

Climb up the hill of Libanus (O thou daughter Sion) lift up thy voice upon Basan, cry from all parts: for all thy lovers are destroyed. I gave thee warning, while thou wast yet in prosperity. But thou saidst: I will not hear. And this manner thou hast used from thy youth, that thou wouldest never hear my voice. All thy herdsmen shall be driven with the wind, and thy dearlings shall be carried away into captivity: Then shalt thou be brought to shame and confusion, because of all thy wickedness: thou that dwellest upon Libanus, and makest thy nest in the Cedars trees. O how great shall thy mourning be, when thy sorrows come upon thee, as a woman travailing with child?

As truly as I live (sayeth the Lord) Though Conaniah the son of Jehoakim king of Judah were the signet of my right hand, yet will I pluck him off: And I will give thee into the power of them that seek to slay thee, and into the power of them that thou fearest: into the power of Nabuchodonosor the King of Babylon, and into the power of the Caldees. Moreover, I will send thee, and thy mother that bare thee, into a strange land, where ye were not born, and there shall ye die. But as for the land that ye will desire to return unto, ye shall never come at it again. This man Conaniah shall be like an image robbed and torn to pieces, which pleaseth no man, for all his apparel. Wherefore both he and his seed shall be sent away, and cast out into the land, that they know not. O thou earth, earth, earth: hear the word of the Lord. Write this man among the outlaws, for no prosperity shall this man have all his life long. Neither shall any of his seed be so happy, as to sit upon the seat of David, and to bear rule in Juda.

**geastes (joists?)*

[Chpt 23] Woe be unto the shepherds, that destroy, and scatter my flock, saith the Lord. Wherefore, this is the commandment of the Lord God of Israel, unto the shepherds that feed my people: Ye scatter and thrust out my flock, and look not upon them. Therefore now will I visit the wickedness of your imaginations, saith the Lord: And I will gather together the remnant of my flock, from all lands that I have driven them unto, and will bring them again to their pastures, that they may grow and increase. I will set shepherds also over them, which shall feed them. They shall no more fear and dread, for there shall none of them be lost, saith the Lord. Behold, the time cometh, saith the Lord, that I will raise up the righteous branch of David, which shall bear rule, and discuss matters with wisdom, and shall set up equity and righteousness again in the earth.

In his time shall Judah shall be saved and Israel shall dwell without fear. And

this is the name that they shall call him: even the Lord our righteous maker. And therefore behold, the time cometh, saith the Lord, that it shall no more be said: the Lord liveth, which brought forth, and led the seed of the house of Israel, out of the North land, and from all countries where I had scattered them, and they shall dwell in their own land again.

My heart breaketh in my body because of the false prophets, all my bones shake: I am like a drunken man (that by the reason of wine I can take no rest) for very fear of the Lord, and of his holy words: Because the land is full of *advouters, where through it is destroyed and mourneth, and the pleasant pastures of the desert are dried up. Yee the way that men take, is wicked, and their governance is nothing like the holy word of the Lord. For the prophets and the priests themselves are polluted *ipocrites, and their wickedness have I found in my house, sayeth the Lord. Wherefore, their way shall be slippery in the darkness, wherein they may stagger and fall. For I will bring a plague upon them, even the year of their visitation, saith the Lord. I have seen folly among the Prophets of Samaria, that they preached for Baal, and deceived my people of Israel.

I have seen also among the Prophets of Jerusalem foul **advoutry, and presumptuous lies. They take the most shameful men by the hand, flattering them, so that they can not return from their wickedness. All these with their citizens are unto me, as Sodom, and as the inhabitants of Gomorre.

Therefore thus saith the Lord of Hosts concerning the prophets: Behold, I will feed them with wormwood, and make them drink the water of gall. For from the prophets of Jerusalem is the sickness of hypocrisy come in to all the land.

And therefore the Lord of Hosts giveth you this warning: Hear not the words of the prophets, that preach unto you, and deceive you: for they speak the meaning of their own heart, and not out of the mouth of the Lord. They say unto them, that despise me: The Lord hath spoken it: Tush, ye shall prosper right well. And unto all them, that walk after the lusts of their own heart, they say: Tush, there shall no misfortune happen you. For who hath sitten in the counsel of the Lord, that he hath heard and understand, what he is about to do? Who hath marked his devise, and heard it? Behold, the stormy weather of the Lord, that is, his indignation, shall go forth, and shall fall down upon the head of the ungodly. And the wrath of the Lord shall not turn away again, until he perform and fulfil the thought of his heart. And in the latter days ye shall know his meaning.

I have not sent these Prophets (sayeth the Lord) and yet they ran. I have not spoken to them, and yet they preached. But if they had continued in my counsel

and heard my words: they had turned my people from their evil ways and wicked imaginations. Am I then God that seeth but the thing, which is nye at hand, and not that is afar off? sayeth the Lord. May any man hideth himself so, that I shall not see him? saith the Lord. Do not I fulfill heaven and earth? saith the Lord. I have heard well enough, what the prophets say, that preach lies in my name, saying: I have dreamed, I have dreamed. How long will this continue in the prophets hearts, to tell lies, and to preach the crafty subtlety of their own heart? Whose purpose is (with the dreams that everyone tell) to make my people to forget my name, as their forefathers did, when Baal came up. The prophet that hath a dream, let him tell it: and he that understandeth my word, let him show it faithfully.

For what hath chaff and wheat to do together? saith the Lord. Is not my word like as a fire? saith the Lord, and like an hammer, that breaketh the hard stone? Therefore, thus sayeth the Lord: behold, I will upon the prophets, that steal my word privately from every man. Behold, here am I (saith the Lord) against the prophets, that take upon their tongues to speak: The Lord hath said it. Behold here am I (sayeth the Lord) against those prophets, that dare prophesy lies, and deceive my people with their vanities, and miracles, whom I never sent, ner commanded them. They shall do this people great harm, sayeth the Lord.

If this people, either any prophet or a priest ask thee, and say: What is the burden of the Lord? Thou shalt say unto them: What burden? Therefore will I cast you from me (saith the Lord) because ye yourselves are a burden. And that prophet, priest, or people, that useth this term (the burden of the Lord) him I will visit, and his house also.

But thus shall ye say, every one to another: What answer hath the Lord given? or what is the Lords commandment? And as for this burden of the Lord, ye shall speak no more of it: for every mans own word is his burden, because ye have altered the words of the living God the Lord of Hosts our God.

Thus shall every man say to the Prophets: what answer hath the Lord given? thee? Or, what sayeth the Lord? And not once to name the burden of the Lord. Therefore thus sayeth the lord: For so much as ye have used this term (the burden of the Lord) where as I not withstanding sent unto you, and forbade you to speak of the Lords burden.

Behold therefore, I will repute you as a burden, and will cast you out of my presence: yee and the city also, that I gave you and your fathers: and will bring you to an everlasting confusion, and in such a shame, as shall never be forgotten.

**advouters: prefix "a" meaning not or without, devout: devotion; plain hearted to God,*

*being devoted to something or some one else. see James 2 for adultery
*ipocrites, (hypocrites) Here we see **advoutry is manifest with presumptuous (arrogant)
lies,*

[Chpt 24] The Lord showed me a vision, Behold, there stood two *maundes of figs before the Temple of the Lord, after that Nebuchodonosor king of Babylon had led away captive Jechoniah the son of Jehoakim king of Judah, the mighty men also of Judah, the workmasters, and conning men of Jerusalem, unto Babylon. In the one *maunde were very good figs, even like as those that be first ripe. In the other maunde were very naughty figs, which might not be eaten, they were so evil. Then said the Lord unto me: What seest thou Jeremie? I said: figs, whereof some be very good, and some so evil, that no man may eat them.

Then came the word of the Lord unto me, after this manner: Thus saith the Lord the God of Israel: like as thou knowest the good figs, so shall I know the men led away, whom I have sent out of this place into the land of the Caldees, for their profit: and I will set mine eyes upon them for the best, for I will bring them again in to this land: I will build them up, and not break them down: I will plant them, and not root them out. And I will give them an heart, to know, how that I am the Lord. They shall be my people, and I will be their God, for they shall return unto me with their whole heart.

And like as thou knowest the naughty figs, which may not be eaten, they are so evil: Even so will I (saith the Lord) let Zedekiah the King of Judah, (ye and all his princes, and the residue of Jerusalem that remain over this land, and them also that dwell in Egypt) to be vexed and plagued in all kingdoms and lands. And will make them to be a reproof, a common byword, a laughing stock and shame, in all the places, where I shall scatter them. I will send the sword, hunger and pestilence among them, until I have clean consumed them out of the land, that I gave unto them and to their fathers.

**maundes (baskets)*

[Chpt 25] A Sermon that was given unto Jeremie, upon all the people of Judah: In the fourth year of Jehoakim the son of Josiah king of Judah, that was, in the first year of Nebuchodonosor king of Babylon. Which sermon, Jeremie the prophet made unto all the people of Judah, and to all the inhabitantors of Jerusalem, on this manner.

From the thirteenth year of Josiah the son of Amon king of Judah, unto this present day, (that is even twenty three year) the word of the Lord hath been

committed unto me. And so I have spoken unto you, I have risen up early, I have given you warning in season, but you would not hear me. Though the Lord hath sent his servants, all the prophets unto you in season: Yet would ye not obey, ye would not incline your ears to hear.

He said: turn again every man from his evil way, and from your wicked imaginations, and so shall ye dwell for ever in the land, that the Lord promised you and your forefathers: And go not after strange gods, serve them not, and anger me with the works of your hands: then will I not punish you.

Nevertheless, ye would not hear me (saith the Lord) but have defiled me with the works of your hands, to your own great harm.

Wherefore thus saith the Lord of Hosts: Because, ye have not hearkened unto my word, Lo, I will send out, and call for all the people, that dwelleth in the North, saith the Lord, and will prepare Nabuchodonosor the king of Babylon my servant, and will bring them upon this land, and upon all that dwell therein, and upon all the people that are about them, and will utterly root them out. I will make of them a wilderness, a mocking, and a continual desert.

Moreover, I will take from them the voice of gladness and solace, the voice of the bridegroom, and the bride, the voice of the anointed, with the *cresshettes : and this whole land shall become a wilderness, and they shall serve the said people and the king of Babylon, *three score years and ten. When the seventy years are expired, I will visit also the wickedness of the king of Babylon and his people saith the Lord: yee and the land of the Caldees, and will make it a perpetual wilderness, and will fulfil all my words upon that land which I have devised against it: yee all that is written in this book, which Jeremie hath prophesied of all people: so that they also shall be subdued unto diverse nations and great kings, for I will recompense them, according to their deeds and works of their own hands.

For thus hath the Lord God of Israel spoken unto me: Take this wine cup of indignation from my hand, that thou mayest cause all the people, to whom I send thee, for to drink of it: that when they have drunken thereof, they may be mad, and out of their wits, when the sword cometh, that I will send among them. Then took I the cup from the Lords hand, and made all the people drink thereof, unto whom the Lord had sent me. But first the city of Jerusalem, and all the cities of Judah, their kings and princes: to make them desolate, waste, despised and cursed according as it is come to pass this day. Yee and Pharao the king of Egypt, his servants, his princes and his people altogether one with another and all the kings of the land of Huz, all the kings of the Philistines land, Ascalon, Azah, Accaron and the remnant of Asood, the Edomites, the Moabites, and the

Ammonites: all the kings of Tirus, and Sidon: the kings of the Isles, that are beyond the sea, Dedan, Thema, Buz and the shaven Ismaelites: all the kings of Araby, and (generally) all the kings that dwell in the desert: all the kings of Zamri, all the Kings of Elam, all the kings of the Meedes, all kings towards the north, whether they be far or nye, everyone with his neighbors: Yee and all the kingdoms that are upon the whole earth. The king of Sezach, said he, shall drink with them also.

And said thou unto them: This is the commandment of the Lord of hosts the God of Israel: Drink and be drunken, spue and fall, that ye never rise: and that through the sword, which I will send among you. But if they will no receive the cup of thy hand, and drink it, then tell them: Thus doth the Lord of Hosts threaten you: drink it ye shall, and that shortly. For lo, I bring a plague to the city, that my name is given unto: think ye then, that I will leave you unpunished? Ye shall not go quiet. For why, I call for a sword upon all the inhabitants of the earth, saith the Lord of hosts.

Therefore tell them all these words, and say unto them: The Lord shall cry from above, and let his voice be heard from his holy habitation. With a great noise shall he cry from his court regal. He shall give a great voice (like the grape gatherers) and the sound thereof shall be heard unto the ends of the world. For the Lord hath a judgement to give upon all people, and will hold his court of justice with all flesh and punish the ungodly, saith the Lord.

For thus saith the Lord of Hosts: Behold, a miserable plague shall go from one people to another, and a great stormy water shall arise from all the ends of the earth. And the same day shall the Lord himself slay them, from one end of the earth to another. There shall no moan be made for any of them, none gathered up, none buried: but shall lie as dung upon the ground.

Mourn (O ye shepherds) and cry: sprinkle yourselves with ashes, O ye rams or the flock: for the time of your slaughter is fulfilled, and ye shall fall like vessels conningly made for pleasure.

The shepherds shall have no way to flee, and the rams of the flock shall not escape. Then shall the shepherds cry horribly, and the rams of the flock shall mourn: for the Lord shall consume their pasture, and their best fields shall lie dead because of the horrible wrath of the Lord. They shall forsake their folds like an lion: for their land shall be waste, because of the wrath of the destroyer, and because of his fearful indignation.

**cresshettes (torch) *three score years and ten (70).*

[Chpt 26] In the beginning of the reign of Jehoakim the son of Josiah king of Judah, came this word from the Lord, saying: Thus saith the Lord: Stand in the court of the Lords house, and speak unto all them which (out of the cities of Juda) come to worship in the Lords house, all the words that I command thee to say. Look that thou keep not one word back, if (peradventure) they will hearken, and turn every man from his wicked way: that I may also repent of the plague, which I have determined to bring upon them, because of their wicked inventions.

And after this manner thou shalt speak unto them: Thus saith the Lord: If ye will not obey me, to walk in my laws, which I have given you, and to hear the words of my servants the prophets, whom I sent unto you, rising up timely, and still sending: If ye will not follow them (I say) then will I do to this house, as I did unto Siloh, and will make this city to be abhorred of all the people of the earth. And the priests, the prophets and all the people heard Jeremie preach these words, in the house of the Lord.

Now when he had spoken out all the words, that the Lord had commanded him to preach unto all the people, then the priests, the prophets and all the people took hold upon him, and said: Thou shalt die. How darest thou be so bold, as to say in the name of the Lord: it shall happen to this house as it did unto Siloh? And this city shall be so waste, that no man shall dwell therein?

And when all the people were gathered about Jeremie in the house of the Lord, the princes of Judah heard of this rumor and they came soon out of the kings Palace in to the house of the Lord, and sat them down before the new door of the Lord. Then spake the priests and the prophets unto the rulers and to all the people, these words: This man is worthy to die, for he hath preached against this city, as ye yourselves have heard with your ears.

Then said Jeremie unto the rulers and to all the people: The Lord hath sent me to preach against this house and against this city all the words that ye have heard. Therefore amend your ways, and your advisements, and be obedient unto the voice of the Lord your God: so shall the Lord repent of the plague, that he had devised against you. Now as for me: I am in your hands, do with me, as ye think expedient and good. But this shall ye know: if ye put me to death, ye shall make yourselves, this city, and all the inhabitants thereof, guilty of innocent blood. For this is of a truth: that the Lord hath sent me unto you, to speak all these words in your ears.

Then said the rules and the people unto the priests and to the prophets: This man may not be condemned to death, for he hath preached unto us in the name of the Lord our God. The Elders also of the land stood up, and said thus unto all

the people: Micheah the Morasthite, which was a prophet under Ezekiah king of Judah, spake to all the people of Judah, Thus saith the Lord of Hosts: Sion shall be plowed like a field, Jerusalem shall be an heap of stones, and the hill of the Lords house shall be turned to an high wood. Did Ezekiah king of Judah and the people of Judah put him to death for this? No verily, but rather feared the Lord, and made their prayer unto him. For the which cause also the Lord repented of the plague, that he had devised against them. Should we then do such a shameful deed against our souls? There was a prophet also, that preached stiffly in the name of the Lord, called Urijah the son of Semeiah of Cariathiarim: this man preached also against this city and against this land, according to all as Jeremie sayeth. Now when Jehoakim the king with all the estate and princes had heard his words, the king went about to slay him. When Uriah perceived that, he was afraid, and fled, and departed into Egypt.

Then Jehoakim the king sent servants in to the land of Egypt, Namely, Elnathan the son of Achabor, and certain men with him into Egypt. which fetched Uriah out of Egypt, and brought him unto king Jehoakim that slew him with the sword, and cast his dead body into the common peoples grave But Ahikam the son of Saphan helped Jeremie, that he came not into the hands of the people to be slain.

[Chpt 27] In the beginning of the reign of Jehoakim the son of Josiah king of Judah, came this word unto Jeremie from the Lord, which spake thus unto me: Make thee bonds and chains, and put them about thy neck, and send them to the King of Edom, the King of Moab, the King of the Ammon, the King of Tyrus, and to the King of Sidon: and that by the messengers, which come to Jerusalem unto Zedekiah the King of Judah, and bid them say unto their masters: Thus saith the Lord of Hosts the God of Israel, speak thus unto your masters: I am he that made the earth, the men, and the cattle that are upon the ground, with my great power and outstretched arm, and have given it unto whom it pleased me. And now will I deliver all these lands into the power of Nabuchodonosor the King of Babylon, my servant. The beasts also of the field shall I give him to do him service. And all people shall serve him, and his son, and his childs children, until the time of the same land be come also: yee many people and great kings shall serve him.

Moreover, that people and Kingdom which will not serve Nabuchodonosor, and that will not put their necks under the yoke of the King of Babylon, the same people will I visit with the sword, with hunger, with the pestilence, until I have consumed them in his hands, sayeth the Lord. And therefore follow not your Prophets, soothsayers, expounders of dreams, charmers and witches, which

say unto you: Ye shall not serve the King of Babylon. For they preach you lies: to bring you far from your land, and that I might cast you out, and destroy you. But the people that put their necks under the yoke of the King of Babylon, and serve him, those I will let remain still in their own land (saith the Lord) and they shall occupy it, and dwell therein.

All these things told I Zedekiah the King of Judah, and said: Put your necks under the yoke of the king of Babylon, and serve him and his people, that ye may live. Why wilt thou and thy people perish with the sword, with hunger, with pestilence: like as the Lord hath devised for all people, that will not serve the King of Babylon? Therefore give no ear unto those Prophets (that tell you: Ye shall not serve the King of Babylon?) for they preach you lies, neither have I sent them, saith the Lord: how be it they are bold, falsely to prophesy in my name: that I might the sooner drive you out, and that ye might perish with your preachers. I spake to the Priests also, and to all the people: Thus saith the Lord: Hear not to the words of those Prophets, the vessels of the Lords house shall shortly be brought hither again from Babylon: For they prophesy lies unto you. Hear them not, but serve the King of Babylon, that ye may live. Wherefore will ye make this city to be destroyed? But if they be true Prophets in very deed, and if the word of the Lord be committed unto them, then let them pray the Lord of Hosts, that the remnant of the ornaments (which are in the house of the Lord, and remain yet in the house of the King of Judah and at Jerusalem) be not carried to Babylon also. For thus hath the Lord of Hosts spoken concerning the pillars, the *laver, the seat and the residue of the ornaments that yet remain in this city, which Nabuchodonosor the King of Babylon took not, when he carried away Jechoniah the son of Jehoakim King of Judah, with all the power of Juda and Jerusalem, from Jerusalem unto Babylon, captivity.

Yee thus hath the Lord of Hosts the God of Israel spoken, as touching the residue of the ornaments of the Lords house of the king of Judahs house, and of Jerusalem: They shall be carried unto Babylon, and there they shall remain, until I visit them, saith the Lord. Then will I bring them hither again. And this was done in the same year: even in the beginning of the reign of Zedekiah king of Juda.

**laver (large basin),*

[Chpt 28] But in the fourth year of the reign of Zedekiah king of Judah, in the fifth Month, It happened, that Hananiah the son of Assur the prophet of Gabaon, spake to me in the house of the Lord, in the presence of the priests and of all the people, and said. Thus sayeth the Lord of hosts the God of Israel: I

have broken the yoke of the king of Babylon, and after two year will I bring again into this place, all the ornaments of the Lords house, that Nabuchodonosor king of Babylon carried away from this place unto Babylon. Yee I will bring again Jeconiah the son of Jehoiakim king of Judah himself, with all the prisoners of Judah (that are carried unto Babylon) even into this place, saith the Lord, for I will break the yoke of the king of Babylon.

Then the prophet Jeremie gave answer unto the prophet Hananiah, before the priests and before all the people that were present in the house of the Lord. And the prophet Jeremie said: Amen, the Lord do that, and grant the thing, which thou hast prophesied: that he may bring again all the ornaments of the Lords house, and restore all the prisoners from Babylon in to the place. Nevertheless, hearken thou also, what I will say, that thou and all the people may hear: The prophets that were before us in times past, which prophesied of war, or trouble, or pestilence either of peace, upon many nations and great kingdoms, were proved by this (if God had sent them in very deed) when the thing came to pass, which that prophet told before.

And Hananiah the prophet took the chain from the prophet Jeremies neck, and brake it and with that said Hananiah, that all the people might hear: Thus hath the Lord spoken: Even so will I break the yoke of Nabuchodonosor king of Babylon, from the neck of all nations, yee and that within this two year. And so the prophet Jeremie went his way. Now after that Hananiah the prophet had taken the chain from the prophet Jeremies neck, and broken it: The word of the Lord came unto the prophet Jeremie saying: Go, and tell Hananiah these words: Thus saith the Lord: Thou hast broken the chain of wood, but instead of wood thou shalt make chains of iron. For thus saith the Lord of hosts the God of Israel: I will put a yoke of iron upon the neck of all this people, that they may serve Nabuchodonosor the king of Babylon, yee and so shall they do. And I will give him the beasts in the field. Then said the prophet Jeremie unto the prophet Hananiah: Hear me (I pray thee) Hananiah: The Lord hath not sent thee, but thou bringest this people into a false belief. And therefore thus saith the Lord: behold, I will send thee out of the land, within a year thou shalt die because thou hast falsely spoken against the Lord. So Hananiah the prophet died the same year in the seventh Month.

[Chpt 29] This is the Copy of the letter, that Jeremie the prophet sent from Jerusalem unto the prisoners: the Senators, priests, prophets, and all the people, whom Nabuchodonosor had led unto Babylon: after that time that king Jechoniah, and his Queen, his chamberlains the princes of Judah and Jerusalem the workmasters of Jerusalem were departed thither. Which letter Elasah the son

of Saphan and Gamariah the son of Helkiah did bear, whom Zedekiah the king of Judah sent unto Babylon to Nabuchodonosor the king of Babylon: These were the words of Jeremies letter:

Thus hath the Lord of hosts the God of Israel spoken unto all the prisoners, that were led from Jerusalem unto Babylon: build you houses to dwell therein: plant you gardens, that ye may enjoy the fruits thereof: take you wives, to bear you sons and daughters: provide wives for your sons, and husbands for your daughters, that they may get sons and daughters, and that ye may multiply there. Labor not to be few, but seek after peace and prosperity of the city, wherein ye be prisoners, and pray unto God for it. For in the peace thereof, shall your peace be. For thus saith the Lord of hosts the God of Israel: Let not those prophets and soothsayers that be among you deceive you: and believe not your own dreams. For why, they preach you lies in my name, and I have not sent them, saith the Lord.

But thus saith the Lord: When ye have fulfilled seventy years at Babylon, I will bring you home, and of mine own goodness I will carry you hither again to this place. For I know what I have devised for you saith the Lord. My thoughts are to give you peace, and not trouble (which I gave you already) and that ye might have hope again. Ye shall cry unto me, ye shall go and call upon me, and I shall hear you. Ye shall seek me and find me, Yee, if so be that ye seek with your whole heart, I will be found of you, (saith the Lord) and will deliver you out of prison, and gather you together again out of all places wherein I have scattered you, saith the Lord: and will bring you again to the same place, from whence I caused you to be carried away captive.

But where as ye say, that God hath raised you up prophets at Babylon: Thus hath the Lord spoken (concerning the king that sitteth in the stool of David, and all the people that dwell in this city, your brethren that are not gone with you into captivity) Thus (I say) speaketh the Lord of hosts: Behold, I will send a sword, hunger and pestilence upon them, and will make them like untimely figs, that may not be eaten for bitterness. And I will persecute them with the sword, with hunger and death.

I will deliver them up to be vexed of all the Kingdoms, to be cursed, abhorred, laughed to scorn, and put to confusion of all the people, among whom I have scattered them: and that because they have not been obedient unto my commandments. (saith the Lord) which I sent unto them by my servants the prophets. I stood up early, and sent unto them, but they would not hear, saith the Lord. Hear therefore the word of the Lord, all ye prisoners, whom I sent from Jerusalem unto Babylon: Thus hath the Lord of hosts the God of Israel spoken,

of Ahab the son of Colaiah, and of Zedekiah the son of Maasiah, which prophesy lies unto you in my name: Behold, I will deliver them into the hand of Nabuchodonosor the king of Babylon, that he may slay them before your eyes. And all the prisoners of Judah that are in Babylon, shall take upon them this term of cursing, and say: Now God do unto thee, as he did unto Zedekiah and Ahab, whom the King of Babylon roasted in fire, Because they sinned shamefully in Israel.

For they have not only defiled their neighbors wives, but also preached lying words in my name, which I have not commanded them. This I testify, and assure, saith the Lord. But as for Semaiah the Nehelamite thou shalt speak unto him: Thus sayeth the Lord of hosts the God of Israel: Because thou hast sealed letters under thy name unto all the people that is at Jerusalem, and to Sophoniah the son of Maasiah the priest yee and sent them to all the priests: wherein thou writest thus unto him: The Lord hath *ordened thee to be priest instead of Jehoiada the priest, that thou should be chief in the house of the Lord above all prophets, and preachers, and that thou mightest put them in prison, or in the stocks. Now happeneth it then, that thou hast not reprov'd Jeremie of Anathoth, which never leaveth of his prophcing. And beside all this, he hath sent us word unto Babylon, and told us plainly, that our captivity shall long endure: that we should build us houses to dwell therin, and to plant us gardens, that we might eat the fruit thereof. Which letter Sophoniah the priest did read, and let Jeremie the prophet hear it.

Then came the word of the Lord unto Jeremie, saying: Send word to all them that be in captivity, on this manner: Thus hath the Lord spoken concerning Semeiah the Nehelamite: Because that Semeiah hath prophesied unto you without my commission, and brought you into a false hope, therefore thus the Lord doth certify you: Behold, I will visit Semeiah the Nehelamite, and his seed: so that none of his shall remain among this people, and none of them shall see the good, that I will do for this people, saith the Lord. For he hath preached falsely of the Lord.

**ordened (ordered, ordained)*

[Chpt 30] These are the words that the Lord showed Jeremie, saying: Thus sayeth the Lord God of Israel: Write up diligently all the words, that I have spoken unto thee, in a book. For lo, the time cometh (saith the Lord) that I will bring again the prisoners of my people of Israel and Judah, saith the Lord: For I will restore them unto the land, that I gave to their fathers, and they shall have it in possession.

Again, these words spake the Lord, concerning Israel and Judah: Thus saith the Lord: We hear a terrible cry, fear and disquietness. For what else does this signify, that I see? Namely, that all strong men smite, every man his hand upon his loins, as a woman in the pain of her travail. Who ever saw a man travail with child? Enquire there after, and see. Yee all their faces are marvelous pale.

Alas for this day, which is so dreadful, that none may be likened unto it: and alas for the time of Jacobs trouble, from the which he shall yet be delivered. For in that day, saith the Lord, I will take his yoke from off thy neck, and break thy bonds. They shall no more serve strange Gods under him, but they shall do service unto God their Lord, and to David their King, whom I will raise up unto them. And as for thee, O my servant Jacob, fear not (saith the Lord) and be not afraid, O Israel. For lo, I will help thee also from far, and thy seed from the land of their captivity. And Jacob shall turn again, he shall be in rest, and have a prosperous life, and no man shall make him afraid. For I am with thee, to help thee, saith the Lord. And though I shall destroy all the people, among whom I have scattered thee, yet will I not destroy thee, but correct thee, and that with discretion. For I know, that thou art in no wise without *faute. Therefore thus saith the Lord: I am sorry for thy hurt and thy wounds. There is no man to meddle with thy cause: or to bind up thy wounds: there may no man help thee.

All thy lovers have forgotten thee, and care nothing for thee. For I have given thee a cruel stroke, and chastened thee roughly: and that for the multitude of thy misdeeds, for thy sins have had the over hand. Why makest thou moan for thy harm? I myself have pity of thy sorrow, but for the multitude of thy misdeeds and sins, I have done this unto you.

And therefore all they that devour thee, shall be devoured, and all thine enemies shall be led in to captivity. All they that make thee waste, shall be wasted themselves: and all those that rob thee, will I make also to be robbed. For I will give thee thy health again and make thy wounds whole, sayeth the Lord: because they reviled thee, as one cast away and despised, O Sion.

For thus saith the Lord: Behold, I will set up Jacobs tents again, and defend his dwelling place. The city shall be builded in her old estate, and their houses shall have their right foundation. And out of them shall go thanksgiving, and the voice of joy.

I will multiply them, and they shall not minish: I shall endue them with honor, and no man shall subdue them. Their children shall be as aforetime, and their congregation shall continue in my sight. And all those that vex them shall I visit.

A captain also shall come of them, and a prince shall spring out from the midst of them: him will I challenge to myself, and he shall come unto me. For

what is he, that giveth over his heart to come unto me? sayeth the Lord. Ye shall be my people also, and I will be your God. Behold, on the other side shall the wrath of the Lord break out as a stormy water, as a mighty whistle wind: and shall fall upon the heads of the ungodly.

The terrible displeasure of the Lord shall not leave off, until he have done, and performed the intent of his heart, which in the latter days ye shall understand. At the same time (sayeth the Lord) shall I be the God of all the generations of Israel, and they shall be my people.

**faute (fault, the lack of something better).*

[Chpt 31] Thus saith the Lord: The people of Israel which escaped in the wilderness from the sword, found grace to come to their rest. Even so shall the Lord now also appear unto me from far, and say: I love thee with an everlasting love, therefore do I spread my mercy before thee. I will repair thee again (O thou daughter Israel) that thou mayest be fast and sure. Thou shalt take thy tabrets again, and go forth with them, that lead the dance.

Thou shalt plant vines again upon the hills of Samaria, and the grape gathers shall plant and sing.

And when it is time, the watchmen upon the mount of Ephraim shall cry: Arise, let us go up unto Sion to our Lord God, for thus saith the Lord: Rejoice with gladness because of Jacob, cry unto the head of the Gentiles: speak out, sing, and say: the Lord shall deliver his people, the remnant of Israel, and make them whole.

Behold, I will bring them again from out of the north land, and gather them from the ends of the world, with the blind and the lame that are among them, with the women that be great with child, and such as also be delivered: and the company of them that come again, shall be great.

They departed from hence in heaviness, but with joy will I bring them hither again. I will lead them by the rivers of water in a straight way, where they shall not stumble: For I will be Israels father, and Ephraim shall be my firstborn.

Hear the word of the Lord, O ye Gentiles, preach in the Isles, that lay far off, and say: He that hath scattered Israel, shall gather him together again, and shall keep him as a shepherd doth his flock. For the Lord shall redeem Jacob, and rid from the hand of the violent. And they shall come, and rejoice upon the hill of Sion, and shall have plenteous of goods, which the Lord shall give them: Namely, wheat, wine, oil, young sheep and calves. And their conscience shall be as a well watered garden, for they shall no longer be hungry.

Then shall the maid rejoice in the dance, yee both young and old folks. For I

will turn their sorrow to gladness, and will comfort them and make them joyful, even from their hearts. I will pour plenteousness upon the hearts of the priests, and my people shall be satisfied with good things, saith the Lord.

Thus saith the Lord: The voice of heaviness, weeping and lamentation came up in to heaven: even of Rachel mourning for her children, and would not be comforted because they were away.

But now saith the Lord: Leave off from weeping, and crying, withhold thine eyes from tears, for thy labor shall be rewarded, saith the Lord. And they shall come again out of the land of their enemies: Yee even thy posterity shall have consolation in this (sayeth the Lord) that thy children shall come again into their own land.

Moreover I have heard Ephraim, that was led away captive, complain on this manner: O' Lord, thou hast corrected me, and thy chastening have I received, as a untamed calf. Convert thou me, and I shall be converted, for thou art my Lord God. Yee as soon as thou turnest me, I shall reform me myself: and when I understand, I shall smite upon my thigh. For verily I have committed shameful things: O let my youth bear this reproof and confusion.

Upon this complaint, I thought thus by my self: Is not Ephraim my dear son? Is he not the child? with whom I have had all mirth and pastime? for since the time that i first communed with him, I have him ever in remembrance: therefore my heart driveth me unto him, gladly and lovingly will I have mercy upon him, sayeth the Lord. Get the watchman, provide teachers for thee set thine heart upon the right way, that thou shouldest walk, and turn again (O thou daughter of Israel) turn again to these cities of thine. How long wilt thou go astray, O thou shrinking daughter? For the Lord will work a new thing upon the earth: A woman shall compass a man.

For thus sayeth the Lord of hosts the God of Israel: It will come thereto, that when I have brought Juda out of captivity, these words shall be heard in the land and in his cities: The Lord, which is the fair bridegroom of righteousness, make thee fruitful O thou holy hill: And there shall dwell Juda, and all her cities, the shepherds and husbandmen: For I shall feed the hungry soul, and refresh all faint hearts. When I hear this I came again to myself, and mused, like as I had been waked out of a sweet sleep.

Behold (sayeth the Lord) the days come, that I will sow the house of Israel and the house of Juda with men and with cattle. Yee it shall come thereto, that like as I have gone about in times past to root them out, to scatter them, to break them down, to destroy them and chasten them: Even so will I also go diligently about, to build them up again, and to plant them, saith the Lord.

Then shall it no more be said: the fathers have eaten a sour grape, and the childrens teeth are set on edge: for every one shall die for his own misdeed, so that who so eateth a sower grape, his teeth shall be set on edge.

Behold, the days come (saith the Lord) that I will make a new covenant with the house of Israel and with the house of Judah: not after the covenant that I made with their fathers, when I took them by the hand, and led them out of the land of Egypt: which covenant they brake, wherefore I punished them sore, saith the Lord: But this shall be the covenant that I will make with the house of Israel after those days, saith the Lord: I will plant my law in their inward parts of them, and write it in their hearts, and will be their God, and they shall be my people.

And from thence forth shall no man teach his neighbor or his brother, and say: Know the Lord: But they shall all know me, from the lowest unto the highest, saith the Lord. For I will forgive their misdeeds, and will never remember their sins any more. Thus saith the Lord which give the sun to be a light for the day, and the moon and stars to shine in the night: which moveth the sea, so that the floods thereof wax fierce: his name is the Lord of hosts. Like as this ordinance shall never be taken out of my sight, saith the Lord: So shall the seed of Israel never cease, but all way be a people before me.

However, thus saith the Lord: like as the heaven above can not be measured, and as the foundations of the earth beneath may not be sought out: So will I also not cast out the whole seed of Israel, for that they have committed, saith the Lord. Behold the days come saith the Lord, that the city of the Lord shall be enlarged from the town of Hananeel, unto the gate of the corner wall. From thence shall be the right measure be taken before her unto the hill top of Gareb, and shall come about Gaath, and the whole valley of the dead carcasses, and of the ashes, and all Ceremoth unto the brook of Cedron: and thence unto the corner of the horse gate toward the East, whereas the Sanctuary of the Lord also shall be set. And when it is now builded, and set up of this fashion it shall never be broken, nor cast down any more.

[Chpt 32] These words spake the Lord unto Jeremy, in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nabuchodonosor, what time as the king of Babylons Host layed siege unto Jerusalem. But Jeremy the prophet lay bound in the court of the prison, which was in the king of Judahs house: where Zedekiah king of Judah caused him to be layed, because he had prophesied of this manner: Thus saith the Lord: Behold: I will deliver this city into the hands of the king of Babylon, which shall take it. As for Zedekiah king of Judah, he shall not be able to escape the Caldees, but surely he shall come

into the hands of the king of Babylon: which shall speak with him mouth to mouth, and one of them shall look another in the face. And Zedekiah shall be carried unto Babylon, and there shall he be, until the time that I visit him, saith the Lord. But if thou takest in hand to fight against the Caldees, thou shalt not prosper.

And Jeremy said: Thus hath the Lord spoken unto me: Behold, Hananeel the son of Selum thine Uncles son shall come unto thee, and require thee to redeem the land, that lieth in Anathoth unto thyself: for by reason of kindred it is thy part to redeem it, and to buy it out.

And so Hananeel mine uncles son came to me in the court of the prison (according to the word of the Lord) and said unto me: Buy my land (I pray thee) that lieth in Anathoth in the country of Ben Jamin: for by heritage thou hast right to loose it out for thyself, therefore redeem it. Then I perceived, that this was the commandment of the Lord, and so I loosed the land from Hananeel of Anathoth, my Uncles son, and weighed him there the money: even seven *sicles, and ten silver pens.

I cause him also to make me a writing, and to seal it, and called record thereby, and weighed him there the money upon the weights. So I took the evidence with the copy (when it was orderly sealed and read over) and I gave the evidence unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hananeel my cousin, and in the presence of the witnesses, that be named in the evidence, and before all the Jews that were thereby in the court of the prison.

I charged Baruch also before them, saying: The Lord of Hosts the God of Israel commandeth thee, to take this sealed evidence with the copy, and lay it in an earthen vessel, that it may long continue.

For the Lord of Hosts the God of Israel hath determined, that houses, fields and vineyards shall be possessed again in this land.

Now when I had delivered the evidence unto Baruch the son of Neriah, I besought the Lord, saying: O' Lord God, It is thou that hast made the heaven and earth with thy great power and high arm, and there is nothing too hard for thee. Thou showest mercy upon thousands, thou recompenses the wickedness of the fathers, into the bosom of the children come after them.

Thou art the great and mighty God, whose name is Lord of Hosts: great in counsel, and infinite in thought: Thine eyes look upon all the ways of mens children, to reward every one after his way, and according to the fruits of his inventions: Thou hast done great tokens and wonders in the land of Egypt, (as we see this day) upon the people of Israel and upon those men: to make thy name great, as it is come to pass this day: Thou hast brought thy people of Israel

out of the land of Egypt, with tokens, with wonders, with a mighty hand, with a stretched out arm and with great terribleness: and hast given them this land, like as thou haddest promised unto their fathers: Namely, that thou wouldest give them a land, that floweth with milk and honey.

Now when they came therin, and possessed it, they followed not thy voice, and walked not in thy law: but all that thou commandedst them to do, that have they not done, and therefore come all these plagues upon them.

Behold, there are bulwarks made now against the city, to take it: and it shall be won of the Caldees that besiege it, with sword, with hunger and death, and look what thou hast spoken, that same shall come upon them.

For lo, all things are present unto thee: Yet sayest thou unto me (O' Lord God) and commandest me, that I shall loose a piece of land unto myself, and take witness thereto: and yet in the mean season the city is delivered in to the power of the Caldees.

Then came the word of the Lord unto me, saying: Behold, I am the Lord God of all flesh, is there any thing then too hard for me? Therefore thus saith the Lord: behold, I shall deliver this city into the power of the Caldees, and into the power of Nabuchodonosor the King of Babylon, they shall take it in: For the Caldees shall come, and win this city, and set fire upon it, and burn it: with the gorgeous houses, in whose parlors they have made sacrifice unto Baal, and poured drink offerings unto strange Gods, to provoke me unto wrath.

For seeing the children of Israel, and the children of Judah have wrought wickedness before me ever from their youth up, what have they else done, but provoked me with the works of their own hands? saith the Lord.

Or, what hath this city been else, but a provoking of my wrath, ever since the day that I builded it, unto this hour? Wherein I cast it out of my sight, because of the great blasphemies of the children of Israel and Judah, which they have done to provoke me: yee they, their kings, their princes, their Priests, their Prophets, whole Judah, and all the citizens of Jerusalem.

When i stood up early, and taught them and instructed them, they turned their backs to me, and not their faces. They would not hear, to be reformed and correct. They have set their Gods in the house, that is hallowed unto my name, to defile it. They builded high places for Baal in the valley of the children of Hennom, to vow their sons and daughters unto Molech: which I never commanded them, neither came it ever in my thought, to make Judah sin with such abomination.

Moreover thus hath the Lord God of Israel spoken, concerning this city, which (as ye yourselves confess) shall be delivered into the hand of the king of

Babylon, when it is won with the sword, with hunger and with pestilence. Behold, I will gather them together from all lands, wherein I have scattered them in my wrath, in my fearful and great displeasure: and will bring them again unto this place, where they shall dwell safely. And they shall be my people, and I will be their God.

And I will give them one heart, and one way, that they may fear me all the days of their life, that they and their children after them may prosper. And I will set up an everlasting covenant with them, Namely: that I will never cease to do them good, and that I will put my fear in their hearts, so that they shall not run away from me.

Yee I will have a lust and pleasure to do them good, and faithfully to plant them in this land, with my whole heart and with all my soul.

For thus saith the Lord: Like as I have brought all this great plague upon this people: so will I also bring upon them all the good, that I have promised them. And men shall have their possessions in this land, whereof ye say now, that it shall neither be inhabited of people ner cattle, but be delivered into the hands of the Caldees. Yee land shall be bought for money, and evidences made there upon and sealed before witnesses in the land of Ben Jamin, and round about Jerusalem: in the cities of Judah, in the cities that are upon the mountains, and in them that lie beneath, yee and in the cities that are in the desert. For I will bring their prisoners hither again, saith the Lord.

**sicles (shekels; unit of money),*

[Chpt 33] Moreover the word of the Lord came unto Jeremy on this manner, when he was yet bound in the court of the prison: Thus saith the Lord, which fullfilleth the thing that he speaketh, the Lord which performeth the thing that he taketh in hand: even he, whose name is the Lord: thou hast cried unto me, and I have hear thee: I have showed great and high things, which were unknown to you.

Thus (I say) spake the Lord God of Israel, concerning the houses of this city, and the houses of the kings of Judah: that they shall be broken through the ordinance and weapons, when the Caldees come to besiege them: and they shall be filled with the dead carcasses of men, whom I will slay in my wrath and displeasure: when I turn my face from this city, because of all her wickedness. Behold, (sayeth the Lord) I will heal their wounds and make them whole: I will open them the treasure of peace and truth.

And I will return the captivity of Judah and Israel: and will set them up again as they were afore. From all misdeeds (wherein they have offended against me

) I will cleanse them: And all their blasphemous which they have done against me, when they regarded me not, I will forgive them.

And this shall get me a name, and praise and honor, among all the people of the earth, which shall hear all the good, that I will show unto them: Yee they shall be afraid and astonished at all the good deeds and benefits, that I will do for them. Moreover thus saith the Lord: In this place, whereof ye say that it shall be a wilderness, wherein neither people nor cattle shall dwell: in like manner the cities of Judah and without Jerusalem (which also shall be so void, that neither people nor cattle shall dwell there) Shall the voice of gladness be heard again, the voice of the Bridegroom and of the bride, the voice of them that shall sing: Praise the Lord of Hosts, for he is loving and his mercy endureth for ever, and the voice of them that shall offer up gifts in the house of the Lord. For I will restore the captivity of the land, as it was afore, saith the Lord. Thus saith the Lord of Hosts: It shall come yet there to, that in this land, which is void from men and cattle, and in all the cities of the land, there shall be set up shepherds cottages: in the cities upon the mountains: and in the cities that lay upon the plain, and in the desert.

In the land of Ben Jamin, in the fields of Jerusalem, and in the cities of Judah shall the sheep be numbered again, under the hand of him, that telleth them, sayeth the Lord. Behold, the time cometh, saith the Lord, that I will perform the good thing, which I have promised unto the house of Israel and to the house of Judah. In those days, and at that same time, I will bring forth unto David the branch of righteousness, and he shall do equity and righteousness in the land. In those days shall Judah be helped, and Jerusalem shall dwell safe, **and he that shall call her is even God our righteousness maker. For thus the Lord promiseth: David shall never want one, to sit upon the stool of the house of Israel: neither shall the priests the Levites want one to offer always before me burnt offerings, to kindle the meat offerings, and to prepare the sacrifices.

And the word of the Lord came unto Jeremy after this manner: Thus saith the Lord: May the covenant which I have made with day and night be broken, that there should not be day and night in due season? Then may my covenant also be broken, which I made with David my servant, and so he not to have a son to reign in his Throne. So shall also the priests and Levites never fail, but serve me. For as the stars of heaven may not be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and of the Levites my ministers.

Moreover, the word of the Lord came to Jeremy, saying, Considerest thou not what this people speaketh? Two kindreds (say they) had the Lord chosen, and

those same two hath he cast away. For so far as my people come, that they have no hope to come together any more, and to be one people again. Therefore thus saith the Lord: If I have made no covenant with day and night, and given no statute unto heaven and earth: then will I also cast away the seed of David my servant: so that I will take no prince out of his seed, to rule the prosperity of Abraham, Isaac, and Jacob. But I will turn again their captivity, and be merciful unto them.

*** (kiv and other bibles of man = and this is the name wherewith she shall be called, The Lord our righteousness.)*

[Chpt 34] These are the words which the Lord spake unto Jeremy, what time as Nabuchodonosor the king of Babylon, and all his Hosts (out of all the kingdoms that were under his power) and all his people, fought against Jerusalem, and all the cities thereof. Thus saith the Lord God of Israel: Go, and speak to Zedekiah king of Judah, and tell him: The Lord sendeth this word: Behold, I deliver this city in to the hand of the king of Babylon, he shall burn it, and thou shalt not escape his hands, but shalt be led away prisoner, and delivered into his power. Thou shalt look the king of Babylon in the face and he shall speak with thee mouth to mouth, and then shalt thou go to Babylon. Yet hear the word of the Lord, O Zedekiah thou King of Judah: Thus saith the Lord unto thee: Thou shalt not be slain with the sword, but shalt die in peace. Like as thy forefathers the kings, thy progenitors, were brent: so shalt thou be *brent also, and in the mourning they shall say: Oh Lord. For thus have I determined, sayeth the Lord.

Then spake Jeremy the prophet all these words unto *Sedekiah king of Judah in Jerusalem: what time as the king of Babylons host besieged Jerusalem, and the remnant of the cities: Namely, Lachis and against Azecah, which yet remained of the strong defended cities of Judah.

These are the words that the Lord spake unto Jeremy the prophet, when Sedekiah was agreed with all the people at Jerusalem, that there should be proclaimed a liberty: so that every man should let his servant and handmaid go free, Hebrue and Hebruess, and no Jew to hold his brother as a bond man. Now as they had consented, even so were they obedient, and let them go free. But afterward they repented, and took again the servants and the hand maidens, whom they had let go free, and so made them bond again.

For the which cause the word of God came unto Jeremy from the Lord himself, saying: Thus saith the Lord God of Israel: I made a covenant with your fathers, when I brought them out of Egypt, (that they should no more be

bondmen) saying: When seven years are out, every man shall let his bought servant an Hebrue go free, if he have served him six years. But your fathers obeyed me not and hearkened not unto me. As for you, ye were now turned, and did right before me, in that ye proclaimed, every man to let his neighbor go free, and in that ye made a covenant before me, in the temple that beareth my name: But yet ye have turned yourselves again, and blasphemed my name: In this, that every man hath required his servant and handmaid again, whom ye had let go quit and free, and compelled them to serve you again, and to be your bond men. And therefore thus saith the Lord: Ye have not obeyed me, every man to proclaim freedom unto his brother and neighbor: wherefore, I will call you unto a freedom, saith the Lord: even unto the sword, to the pestilence, and to hunger, and will make you to be plagued in all the Kingdoms of the earth. Yee those men that have broken my covenant, and have not kept the words of the appointment, which they had made before me: when they hewed the calf in two, and when there went through the two halves thereof: The Princes of Judah, the Princes of Jerusalem, the gelded men, the Priests and all the people of the land, which went through the two sides of the calf. Those men will I give into the power of their enemies, and in to the hands of them that follow upon their lives.

And their dead bodies shall be for meat unto the fowls of the air, and the beasts of the field. As for Zedekiah the King of Judah and his princes, I will deliver them into the power of their enemies, and of them that desire to slay them, and into the hand of the King of Babylons host, which is now departed from you. But through my commandment (saith the Lord) they shall come again before this city, they shall fight against it, win it, and burn it. Moreover I will lay the cities of Judah so waste, that no man shall dwell therein.

**brent (burnt). *spelling here is with an S*

[Chpt 35] The words which the Lord spake unto Jeremy, in the reign of Jehoakim the son of Josiah King of Judah, are these: Go unto the house of the Rechabites, and call them out, and bring them to the house of the Lord in to some commodious place, and give them wine to drink. Then I took I Jazaniah the son of Jeremy the son of Habaziah, and his brethren and all his sons, and the whole household of the Rechabites: and brought them to the house of the Lord, in to the closet of the children of Hanan the son of Iegedaliah the man of God: which was by the closet of the Princes, that is above the closet of Maasiah the son of Selum, which is the chief of the treasury. And before the sons of the kindred of the Rechabites, I set pots full of wine, and cups, and said unto them:

Drink wine. But they said: We drink no wine, for Jonadab the son of Rechab our father commanded us, saying: Ye and your sons shall never drink wine, build no houses, sow not seed, plant no vines, yee ye shall have no vineyards: but for all your time ye shall dwell in tents, that ye may live long in the land where ye be strangers.

Thus have we obeyed the commandment of Jonadab the son of Rechab our father, in all that he hath charged us, and so we drink no wine all our live long: we, nor our wives, our sons, and our daughters. Neither build we any house to dwell therein, we have also among us neither vineyards, ner corn land to sow: but we dwell in tents, we obey, and do according unto all, that Jonadab our father commanded us.

But now that Nabuchodonosor the king of Babylon came up into the land, we said come, let us go to Jerusalem, that we may escape the host of the Caldees and the Assyrians: and so we dwell now at Jerusalem. Then came the word of the Lord unto Jeremy saying: Thus saith the Lord of hosts the God of Israel: Go and tell whole Judah and all the inhabitantors of Jerusalem: Will ye not be reformed, to obey my words? saith the Lord. The words which Jonadab the son of Rechab commanded his sons, that they should drink no wine, are fast and surely kept: for unto this day they drink no wine but obey their fathers commandment. But as for me, I have stand up early, I have spoken unto you, and given you earnest warning: and yet have ye not been obedient unto me. Yee I have sent my servants, all the prophets unto you, I rose up early, and sent you word, saying: O turn you, every man from his wicked way: amend your lives, and go not after strange gods, to worship them: that ye may continue in the land, which I have given unto you and your fathers, but ye would neither hear me, ner follow me.

The children of Jonadab Rachabs son have steadfastly kept their fathers commandment, that he gave them, but this people is not obedient unto me. And therefore thus saith the Lord of hosts the God of Israel: Behold, I will bring upon Judah and upon everyone that dwelleth in Jerusalem, all the trouble that I have devised against them. For I have spoken unto them, but they would not follow: I have called unto them, nevertheless they would give me no answer. Jeremy also spake unto the household of the Rechabites: Thus saith the Lord of Hosts the God of Israel: For so much as ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath bidden you: Therefore thus saith the Lord of Hosts, the God of Israel: Jonadab the son of Rechab shall not fail, but have one of his stock, to stand always before me.

[Chpt 36] In the fourth year of Jehoakim the son of Josiah King of Judah, came the word of the Lord unto Jeremy, saying: Take a book, and write therein all the words, that I have spoken to thee, to Israel, to Judah, and to all the people, from the time that I began for to speak unto thee (in the reign of Josiah) unto this day. That when the house of Judah heareth of the plague, which I have devised for them, they may peradventure turn, every man from his wicked way, that I may forgive their offenses and sins.

Then Jeremy did Jeremy call Baruch the son of Neriah, and Baruch wrote in the book from the mouth of Jeremy, all the words of the Lord, which he had spoken unto him. And Jeremy commanded Baruch, saying: I am in prison, so that I may not come into the house of the Lord: therefore go thou thither, and read the book, that thou hast written at my mouth: Namely, the words of the Lord, and read them in the Lords house upon the fasting day: that the people, whole Judah, and all they that come out of the cities, may hear. Peradventure they will pray meekly before the face of Lord, and turn every one from his wicked way. For great is the wrath and displeasure, that the Lord hath taken against this people.

So Baruch the son of Neriah did, according unto all that Jeremy the Prophet commanded him, reading the words of the Lord out of the book in the Lords house. And this was done in the fifth year of Jehoakim the son of Josiah King of Judah, in the ninth month when it was commanded, that all the people of Jerusalem should fast before the Lord, and they also that were come from the cities of Judah unto Jerusalem.

Then read Baruch the words of Jeremy out of the book in the house of the Lord, out of the treasury of Gamariah the son of Saphan the Scribe, which is beside the higher loft of the new door of the Lords house: that all the people might hear. Now when Micheah the son of Gamariah the son of Saphan had heard all the words of the Lord out of the book, he went down to the Kings palace into the Scribes chamber, for there the Princes were set: Elisama the Scribe, Dalaiah the son of Semei, Elnathan the son of Acabor, Gamariah the son of Saphan, Zedekiah the son of Hananiah, with all the Princes. And Micheah told them all the words, that he heard Baruch read out of the book before the people.

Then all the Princes sent Jehudi the son of Nathaniah, the son of Selamiah, the son of Chusi, unto Baruch, saying: Take in thine hand the book, whereout thou hast read before all the people, and come. So Baruch the son of Neriah took the book in his hand, and came unto them. And they said unto him: Sit down, and read the book that we may hear also. So Baruch read, that they might hear. Now

when they had heard all the words, they were abashed one upon another, and said unto Baruch: We will certify the king of all these words. And they examined Baruch, saying: Tell us, how didst thou write all these words out of his mouth? Then Baruch answered them: He spake all these words unto me with his mouth, and I alone was with him, and wrote them in the book.

Then said the Princes unto Baruch: Go thy way, and hide with Jeremy, so that no man know where ye be. And they went in to the King to the court. but they kept the book in the chamber of Elisama the Scribe, and told the King all the words that he might hear. So the King sent Jehudi to fetch the book him the book, which he brought out of Elisama the Scribes chamber. And Jehudi read it, that the King and all the Princes, which were about him might hear. Now the King sat in the winter house, for it was in the ninth Month, and there was a good fire before him. And when Jehudi had read three or four leaves thereof, he cut the book in pieces with a pen knife, and cast it into the fire upon the hearth, until the book was all burnt in the fire upon the hearth.

Yet no man was abashed thereof, or rent his clothes: neither the King himself, ner his servants, though they heard all these words. Nevertheless Elnathan, Dalaiah, and Gamariah besought the King, that he would not burn the book: notwithstanding the King would not hear them, but commanded Jerahmeel the son of Amalech, and Saraiah the son of Ezriel and Selamiah the son of Abdiel, to lay hands on Baruch the Scribe, and upon Jeremy the Prophet: but the Lord kept them out of sight. Now after that the king had burnt the book, and the sermons which Baruch wrote at the mouth of Jeremy: The word of the Lord came unto Jeremy, saying: Take another book, and write in it all the afore said sermons: that were written in the first book, which Jehoakim the King of Judah hath burnt.

And tell Jehoakim King of Judah: Thus saith the Lord: Thou hast burnt the book, and thou thoughtest within thyself: Why hast thou written therein, that the King of Babylon shall come, and make this land waste, so that he shall make both people and cattle to be out of it? Therefore thus the Lord sayeth of Jehoakim king of Judah: There shall none of his generation sit upon the throne of David. His dead *corse shall be cast out, that the heat of the day, and the frost of the night may come upon him. And I will visit the wickedness of him, of his seed, and of his servants. Moreover all the evil that I have promised them (though they heard me not) will I bring upon them, upon the inhabitants of Jerusalem, and upon all Judah. Then took Jeremy another book, and gave it Baruch the Scribe, the son of Neriah, which wrote therin out of the mouth of Jeremy: all the sermons that were in the first book, which Jehoakim King of

Judah did burn. And there were added unto them many more sermons, then before.

**corse (corpse)*

[Chpt 37] Zedekiah the son of Josiah, which was the made king through Nabuchodonosor King of Babylon, reigned in the land of Juda, in the stead of Cononiah the son of Jehoakim. But neither he, ner his servants, ner the people in the land would obey the words of the Lord, which he spake by the Prophet Jeremy. Nevertheless Zedekiah the King sent Jehucal the son of Selamiah and Sophoniah the son of Maasiah the Priest to the Prophet Jeremy, saying: O pray thou unto the Lord our God for us. Now Jeremy walked free among the people at that time, and was not put in prison as yet. Pharaohs host also was come out of Egypt: which when the Caldees that besieged Jerusalem perceived, they departed from thence.

Then came the word of the Lord unto the Jeremy the Prophet, saying: Thus saith the Lord God of Israel, This answer shall ye give to the King of Judah, that sent you unto me for counsel: Behold, Pharaohs host which is come forth to help you, shall return to Egypt in to his own land: but the Caldees shall come again, and fight against this city, win it, and set fire upon it. For thus saith the Lord: Deceive not your own minds, thinking on this manner: Tush, the Caldees go now their way from us: No, they shall not go their way. For though ye had slain the whole host of the Caldees, that besiege you, and every one of the slain lay in his tent, yet should they stand up, and set fire upon this city. Now when the Host of the Caldees was broken up from Jerusalem for fear of the Egyptians army, Jeremy went out of Jerusalem toward land of Ben Jamin, to do certain business there among the people. And when he came under Ben Jamins port, there was a porter, called Jeriah, the son of Selemiah, the son of Hananiah, which fell upon him, and took him, saying: Thy mind is run to the Caldees. Then said Jeremy: It is not so, I go not to the Caldees. Nevertheless Jeriah would not believe him, but brought Jeremy bound before the Princes. Wherefore the Princes were angry with Jeremy, causing him to be beaten, and to be layed in prison in the house of Jonathas the scribe. For he was the ruler of the prison. Thus was Jeremy put into the dungeon and prison, and so lay there a long time. Then Zedekiah the king sent for him and called him, and asked him quietly in his own house, saying: thinkest thou this business (that now is in hand) cometh of the Lord? Jeremy answered: yee that it doth: and thou (said he) shalt be delivered in to the king of Babylons power.

Moreover, Jeremy said unto King Zedekiah: What have I offended against

thee, against thy servants or against this people, that ye have caused me to be put in prison? Where are your prophets which have prophesied unto you, and said, that the King of Babylon should not come against you and this land? And therefore hear now, O my Lord the King: let my prayer be accepted before thee, and send me no more into the house of Jonathas the Scribe, that I die not there. Then Zedekiah the King commanded to put Jeremy in the fore entry of the prison, and daily to be given him a cake of bread, and else no *dighty meat, until all the bread in the city was eaten up. Thus Jeremy remained in the fore entry of the prison.

**dighty (boiled/dressed)*

[Chpt 38] Saphathiah the son of Mathan, Godoliah the son of Phashur, and Jucal the son of Selemiah, and Phashur the son of Melchiah, perceived the words, that Jeremy had spoken unto all the people, namely on this manner: Thus saith the Lord: Who so remaineth in this city, shall perish, either with the sword, with hunger or with pestilence: But who so falleth unto the Caldees, shall escape, winning his soul for a pray, and shall live. For thus saith the Lord. This city (no doubt) must be delivered into the power of the King of Babylon, and he also shall win it. Then said the Princes unto the King: Sir, we beseech you let this man be put to death, For thus he discourageth the hands of the soldiers that be in this city, and the hands of all the people, when he speaketh such words unto them. This man verily laboreth not for peace of the people, but mischief. Zedekiah the King answered and said: Lo, he is in your hands, for the King may deny you no thing. Then took they Jeremy, and cast him into the dungeon of Melchiah the son of Hamelech, that dwell in the fore entry of the prison. And they let down Jeremy with cords into a dungeon, where there was no water, but mire. So Jeremy *stack fast in the mire. Now when Abedmelech the Morian being a chamberlain in the Kings court, understood, that they had cast Jeremy in to the dungeon: he went out of the Kings house, and spake to the king, (which then sat under the port of Ben Jamin) these words: My Lord the king, where as these men meddle with Jeremy the prophet, they do him wrong: Namely, in that they have put him in prison, there to die of hunger for there is no more bread in the city. Then the King commanded Abedmelech the Morain and said: Take from hence thirty men whom thou wilt, and draw up Jeremy the prophet out of the dungeon, before he die. So Abedmelech took the men with him, and went to the house of Amalech, and there under an *almery he gat old rags and worn clothes, and let them down by a cord, into the dungeon to Jeremy.

And Abedmelech the Morain said unto the prophet Jeremy: O put these rags

and clothes under thine arm holes, between them and the cords: And Jeremy did so. So they drew up Jeremy with cords and took him out of the dungeon, and he remained in the fore entry of the prison. Then Zedekiah the King sent and caused Jeremy the prophet to be called unto him, into the third entry, that was by the house of the Lord. And the King said unto Jeremy: I will ask thee somewhat but hide nothing from me. Then Jeremy answered Zedekiah: If I be plain unto thee, thou wilt cause me suffer death: If I give thee counsel, thou wilt not follow me. So the king swore an oath secretly unto Jeremy, saying: As truly as the Lord liveth, that made us these souls, I will not slay thee, ner give thee in to the hands of them that seek after thy life.

Then said Jeremy unto Zedekiah: Thus saith the Lord of hosts the God of Israel: If cause be, that thou wilt go forth unto the king of Babylons princes, thou shalt save thy life, and this city shall not be burnt, yee both you and thy household shall escape with your lives. But if thou wilt not go forth to the king of Babylons princes, then shall this city be delivered into the hands of the Caldees which shall set fire upon it, and thou shalt not be able to escape them. And Zedekiah said unto Jeremy: I am afraid for the Jews, that are fled unto the Caldees, lest I come in their hands, and so they to have me in derision.

But Jeremy answered: No, they shall not betray thee: O hearken unto the voice of the Lord (I beseech thee) which I speak unto thee, so shall thou be well, and save thy life. But if thou wilt not go forth, that the Lord hath told me this plainly: Behold, all the women that are left in the King of Judahs house, shall go to the King of Babylons Princes. For they think, that thou art deceived: and that the men in whom thou didest put thy trust, have gotten thee under, and set thy feet fast in the mire, and gone their way from thee. Therefore all thy wives with their children shall flee unto the Caldees, and thou shalt not escape their hands, but shalt be the King of Babylons prisoner, and this city shall be burnt. Then said Zedekiah unto Jeremy: Look that no body know of these words, and thou shalt not die. But if the Princes perceive, that I have talked with thee, and come unto thee, saying: O speak, what said the King to thee? hide it not from us, and we will not put thee to death. Tell us (we pray thee) what said the king to thee? See that thou give them this answer: I have humbly be sought the king, that he will let me lay no more in Jehonathans house, that I die not there. Then came all the Princes unto Jeremy, and asked him, And he told them, after the manner that the king had bad him. Then they held their peace, for they perceived nothing. So Jeremy abode still in the fore entry of the prison, until the day that Jerusalem was won.

**stack (stuck) *almery (place of tools)*

[Chpt 39] Now when the city of Jerusalem was taken (for in the ninth year of Zedekiah King of Judah, in the tenth Month, came Nabuchodonosor King of Babylon and all his Host, and besieged Jerusalem. And in the eleventh year of Zedekiah in the fourth Month the ninth day of that Month, he brake in to the city) Then all the Princes of the King of Babylon, came in, and sat down under the port: Nerergel, Sarezzer, Samegarnabo, Sarsechim, Rabsaris, Nergel, Sarezzer, Rabmag, with all the other Princes of the King of Babylon. And when Zedekiah the King of Judah with his soldiers saw them, they fled, and departed out of the city by night through the Kings garden, and through the port that is between the two walls, and so they went toward the wilderness.

But the Caldees Host followed fast after them, took Zedekiah in the field of Jericho, and brought him prisoner to Nabuchodonosor the King of Babylon unto Reblath, that lieth in the land of Hemath where he gave judgment upon him. So the King of Babylon caused the children of Zedekiah and all the nobles of Judah be slain, before his face at Reblah. And made Zedekiahs eyes to be put out, and bound him with chains, and sent him to Babylon.

Moreover, the Caldees burnt up the Kings palace, with the other houses of the people, and brake down the walls of Jerusalem. As for the remnant of the people that were in the city, and such as were come to help them (whatsoever was left of that common fort) Nabuzaradan the chief captain carried them to Babylon. But Nabuzaradan the chief captain let the rascall people (and those that had nothing) dwell still in the land of Judah, and gave them vineyards and corn fields at the same time. Nabuchodonosor also the King of Babylon gave Nabuzaradan the chief captain a charge, concerning Jeremy, saying: Take and cherish him, and make much of him: see thou do him no harm, but entreat him after his own desire.

So Nabuzaradan the chief captain, and Nabusasban the chief chamberlain, Nergalsarezzer the treasurer and all the King of Babylons lords, sent for Jeremy, and caused him be set out of the fore entry of the prison, and committed him unto Godoliah the son of Ahikam the son of Saphan: that he should carry him home, and so he dwelt among the people. Now while Jeremy lay yet bound in the fore entry of the prison, the word of the Lord came unto him, Go and tell Abedmelech the Morain: Thus saith the Lord of Hosts the God of Israel: Behold, the cruel and sharp plague that i have devised for this city, will I bring upon them, that thou shalt see it: but I will deliver thee (saith the Lord) and thou shalt not come in the hands of those men, whom thou fearest. For doubtless I will save thee, so that thou shalt not perish with the sword: but thy life shall be

saved, and that because thou hast put thy trust in me, saith the Lord.

[Chpt 40] This is the manner how the Lord entreated Jeremy, when Nabuzaradan the chief Captain had let him go free from Raniah, whither he had led him bound among the prisoners, that were carried from Jerusalem and Judah unto Babylon. The chief Captain called for Jeremy, and said unto him: The Lord thy God spake mightily before of the misery upon this place: Now the Lord hath sent it, and performed it as he had promised: For ye have sinned against the Lord, and have not been obedient to his voice, therefore cometh this plague upon you. Behold, I loose the bounds from thy hands this day: if thou wilt now go with me unto Babylon, up then: for I will see to thee, and provide for thee: But if thou wilt not go with me to Babylon, then remain here. Behold, all the land is at thy will, look where thou thinkest convenient and good for thee to abide, there dwell. If thou canst not be content to dwell alone, then remain with Godoliah the son of Ahicam, the son of Saphan: whom the King of Babylon hath made governor over the cities of Judah, and dwell with him among the people, or remain wheresoever pleaseth thee. So the chief Captain of the guard gave him his expenses with a reward, and let him go. Then went Jeremy unto Godoliah the son of Ahikam to Mazphah, and dwelt with him among the people that were left in the land.

Now when the captains of the Host of Juda (which with their fellows were scattered abroad on every side in the land) understood that the king of Babylon had made Godoliah the son of Ahicam governor in the land, and that man, wife and child, yee and the poor men in the land (that were not led captive to Babylon) should be under his instruction: They came to Godoliah unto Mazphah: Namely, Ishmael the son of Nathaniah, and Johanan and Jonathah the sons of Careah, and Saraiah the son of Thanhometh, and the sons of Ophai the Netophathite, and Jesaniah the son of Maachati, with their companions. And Godoliah the son of Ahicam, the son of Saphan, swore unto them and their fellows on this manner: Be not afraid to serve the Caldees, dwell in the land, and do the King of Babylon service, so shall yee prosper. Behold, I dwell at Mazphah to be an officer in the Caldees behalf, and to satisfy such as come to us. Therefore gather you wine, corn and oil, and keep them in your ware houses, and dwell in your cities that ye have in keeping.

Yee all the Jews also that dwelt in Moab, under the Ammonites, in Jdumea and in all the countries, when they heard, that the King of Babylon had made Godoliah the son of Ahicam the son of Saphan, governor upon them that were left in Juda: All the Jews (I say) returned out of all the places where they had fled unto: and came in to the land of Judah, to Godoliah unto Mazphah, and

gathered wine and other fruits, and that very much.

Moreover Johanan the son of Careah and all the captains of the Host, that were scattered on every side in the land, came to Godoliah to Mazpah, and said unto him: knowest thou not that Baalis king of the Ammonites hath sent Ismael the son of Nathaniah, to slay thee? But Godoliah the son of Ahicam believed them not. Then said Johanan the son of Careah unto Godoliah in Mazpah these words secretly: Let me go, I pray thee, and I will slay Ismael the son of Nathaniah, so that no body shall know it. Wherefore will he kill thee, that all the Jews which resort unto thee, might be scattered, and the remnant in Judah perish? Then said Godoliah the son of Ahicam to Johanan the son of Careah: Thou shalt not do it, for they are but lies, that men say of Ismael.

[Chtp 41] But now in the seventh Month it happened, that Ismael the son of Nathaniah the son of Elisama (one of the kings blood) came with them that were greatest about the king, and ten men that were sworn with him: unto Godoliah the son of Ahicam to Mazpah, and ate there together. And Ismael the son of Nathaniah, with those ten men that were sworn to him, start up, and smote Godoliah the son of Ahicam the son of Saphan with the sword, and slew him, whom the King of Babylon had made governor over the land. Ismael also slew all the Jews that were with Godoliah at Mazpah, and all the Caldees that he found there waiting upon him.

The next day after that he had slain Godoliah (the matter was yet unknown) there came certain from Sichem, from Siloh and Samaria, to the number of eighty, which had shaven their beards, rent their clothes, and were all heavy, bringing meat offerings, and incense in their hands, to offer it in the house of the Lord. And Ismael the son of Nathaniah went forth of Mazpah weeping, to meet them. Now when he met them, he said: Go your way to Godoliah the son of Ahicam. And when they came into the midst of the city, Ismael the son of Nathaniah (with them that were sworn to him) slew them, even at the midst of the pit. Among these eighty men there were ten, that said unto Ismael: O slay us not, for we have yet great treasure in the field, of wheat, barley, oil and of honey. So he spared them, and slew them not with their brethren. Now the pit wherein Ismael did cast the dead bodies of the men (whom he slew because of Godoliah) had King Asa caused to be made, for fear of Baasa the king of Israel, and the same pit did Ismael fill with slain men. As for the remnant of the people, the kings daughters and all the people that were yet left at Mazpah, upon whom Nabusaradan the chief Captain had made Godoliah the son of Ahicam governor: Ismael the son of Nathaniah carried them away prisoners toward the Ammonites. But when Johanan the son of Careah, and all they which

had been captains over the kings Host with him, heard of all the wickedness that Ismael the son of Nathaniah had done: they took their companions, and went out for to fight with Ismael the son of Nathaniah, and found him by the waters of Rabim in Gabaon. Now when all the people, whom Ismael led captive, saw Johanan the son of Careah and all the Captains of the Host, they were glad. So all the people that Ismael had carried away from Mazpah, were brought again.

And when they returned, they came to Johanan the son of Careah. But Ismael the son of Nathaniah fled from Johanan with eight of his sworn companions, and went to the Ammonites. Then Johanan the son of Careah, and all the captains of the Host that were with him, took the remnant of the people, whom Ismael the son of Nathaniah had led away (when he had slain Godoliah the son of Ahicam) whom they also had rescued from him: fighting men, women and children, and gelded men, whom they brought again from Gabaon: and went from thence, and sat them down at Camaam, which layeth beside Bethlehem, that they might go into Egypt for fear of the Caldees: of whom they were afraid, because that Ismael the son of Nathaniah had slain Godoliah Ahikams son, whom the King of Babylon had made governor in the land.

[Chpt 42] So all the rulers, and Johanan the son of Kareah, Jezaniah the son of Osaiah came with all the people from the least unto the most, and said unto Jeremy the prophet: O hear our petition, that thou mayest pray for us unto the Lord thy God, and for the remnant, whereof there be very few left of many, and as thou seest us: that the Lord, thy God may show us a way to go in, and tell us, what we should do. Then Jeremy the Prophet said unto them: I have heard you. Behold, I will pray unto God your Lord, as ye have required of me: and look what answer the Lord giveth you, I shall certify you thereof, and keep nothing back from you. And they said to Jeremy: The Lord of truth and faithfulness be our record, that we will do all, that the Lord thy God commandeth us, whether it be good or evil. We will hearken unto the voice of our Lord God to whom we send thee that we may prosper, when we have followed the voice of the Lord our God.

And after ten days, came the word of the Lord unto Jeremy. Then called he Johanan the son of Kareah, and all the captains of the people that were with him: yee and all the people from the least to the most, and said unto them: Thus saith the Lord God of Israel unto whom ye sent me, to lay forth your prayers before him: If ye will dwell in this land, I shall build you up, and not break you down: I shall plant you, and not root you out: for I am pacified, as concerning the trouble that I have done to you. Fear not the King of Babylon, of whom ye stand in awe: O be not afraid of him, saith the Lord: for I will be with you, to

help you, and deliver you from his hand. I will pardon you, I will have mercy upon you, and bring you again into your own land.

Nevertheless, if ye purpose not to dwell in this land, ner to follow the voice of the Lord your God: but will say thus, we will not dwell here, but go into Egypt: where we shall neither see war, hear the noise of battle, ner suffer hunger, there will we dwell. Wherefore hear now the word of the Lord, O ye remnant of Judah. Thus saith the Lord of Hosts the God of Israel: If ye be wholly purposed to go into Egypt, and to there as strangers: the sword that ye fear, shall overtake you in Egypt: and the hunger whereof ye be here afraid, shall hang upon you into Egypt, there to ease themselves of their misery, shall perish with the sword, with hunger and pestilence: not one of them shall remain, there shall none escape the plague, that i will bring upon them.

For thus saith the Lord of Hosts the God of Israel: Like as my wrath and indignation is come upon the inhabitants of Jerusalem, so shall my displeasure go forth upon you also, if ye go into Egypt: For there ye shall be reviled, abhorred, brought to shame and confusion: and as for this place, ye shall never see it more. The Lord forbideth you (O ye remnant of Juda) that y shall not go in to Egypt.

And forget not that I have warned you earnestly this day else shall ye beguile yourselves. For ye sent me unto the Lord your God and said: O pray thou the Lord our God for us: and look what answer the Lord our God giveth thee, that bring us again, and we shall do thereafter. Now have I showed, and declared unto you the voice of the Lord your God, for the which cause he hath sent me to you. If ye will not follow it be sure that ye shall perish with the sword, with hunger and pestilence: even in the same place, where your lust was to go, and dwell.

[Chpt 43] Now when Jeremy had ended all the words of the Lord God unto the people

(for their sakes to whom God had sent him) Azariah the son of Osaiah, and Johanan the son of Kareah with all the proud persons, said unto Jeremy: Thou liest, the Lord our God hath not sent thee to speak unto us, that we should not go into Egypt, and dwell there: But Baruch the son of Neriah provoketh thee against us, that he might bring us into the captivity of the Caldees: that they might slay us, and carry us away prisoners unto Babylon.

So Johanan the son of Kareah, and all the captains of the host, and all the people followed not the commandment of the Lord: Namely, to dwell in the land of Judah: But Johanan the son of Kareah, and all the captains of the hosts, carried away all the remnant in Judah, that were come together again from the

Heathen (among whom they had been scattered) to dwell in the land of Judah: Men, women, children, the Kings daughters: all those that Nabuzaradan the chief captain had left with Godoliah the son of Ahikam: They carried away also the prophet Jeremy, Baruch the son of Neriah, and so came in to Egypt: for they were not obedient, unto the commandment of God. Thus they came to Thaphnis.

And in Thaphnis the word of the Lord happened unto Jeremy, saying: Take great stones in thine hand, and hide them in the brick wall, under the door of Pharaos house in Thaphnis, that all the men of Judah may see, and say unto them: Thus saith the Lord of Hosts the God of Israel: Behold, I will send and call for Nabuchodonosor the King of Babylon my servant, and will set his seat upon these stones that I have hid, and he shall spread his tent over them.

And when he cometh, he shall smite the land of Egypt with slaughter, with prisonment, and with the sword. He will set fire upon the temples of the Egyptian gods, and burn them up, and take themselves prisoners. Moreover he shall array himself with the land of Egypt, like as a shepherd putteth on his coat, and shall depart his way from thence in peace. The pillars also of the temple of the Sunne that is in Egypt: shall he break in pieces, and burn the temples of the Egyptians gods.

[Chpt 44] This is the word that was showed to Jeremy concerning all the Jews, which dwell in Egypt: which dwell at Magdal, at Thaphnis, at Memphis, and in the land of Patures. Thus sayeth the Lord of Hosts the God of Israel: Ye have seen all the misery that I have brought upon Jerusalem, and upon all the cities of Judah: so that this day they are desolate, and no man dwelling therein: and that because of the great blasphemes, which they committed, to provoke me unto anger: In that they went back to do sacrifice, and worship unto strange gods: whom neither they, ner ye, ner your fathers have known. How be it, I sent unto them my servants all the prophets: I rose up early, I sent unto them, and gave them warning: O do no such abominable things, and things that I hate. But they would not follow ner hearken, to turn from their wickedness, and to do no more sacrifice unto strange gods.

Wherefore mine indignation and wrath was kindled, and it burnt up the cities of Judah, the fields with the streets of Jerusalem, so that they were made waste and desolate, as it is come to pass this day. Noe therefore thus saith the Lord of Hosts the God of Israel: Now happeneth it, that ye do so great evil unto your own souls, thus to destroy the men and woman, children and babes of Judah? so that none of you is left, because ye provoke me unto wrath with the works of your own hands: when ye offer unto strange gods in the land of Egypt where as ye be gone to dwell: That ye might utterly perish, and that ye might be reviled

and shamefully entreated of all nations. Or have ye now forgotten the wickedness of your forefathers, the wickedness of the Kings of Judah and their wives, the wickedness that ye yourselves and your wives have done in the land of Judah, in the city and land of Jerusalem?

Yet are ye not sorry this day, ye fear not neither walk in my law and my commandments, that I have given unto you and your forefathers.

Therefore thus saith the Lord of Hosts the God of Israel: I am steadfastly advised and determined, to punish you, and to root out all Judah. As for the remnant of Judah that purposely went into Egypt, there to ease them of their misery: I will take them and they shall all be destroyed. In the land of Egypt shall they perish being consumed with the sword and with hunger. For from the least unto the most, they shall perish with the sword and with hunger. More over they will be reviled, abhorred, shamed and confounded. For I visit them that dwell in Egypt, as I have visited Jerusalem: with the sword, with hunger and with pestilence: So that none of the remnant of Judah, which are gone to dwell in Egypt shall be left to come again into the land of Judah all though they think to come thither again, and to dwell there. For none shall come again, but such as are fled away.

Then all the men which knew that their wives had offered unto strange gods, and a great sort of wives that stood there, yee and all the people that dwelt there in Egypt in the city of Patures, answered Jeremy, and said: As for the words that thou hast spoken unto us in the name of the Lord, we will in no wise hear them: But whatsoever goeth forth out of our own mouth, that will we do: We will do sacrifice, and offer oblations unto the Queen of heaven: like as we and our forefathers, our Kings and our heads have done in the cities of Judah, and in the streets and fields of Jerusalem. For then had we plenteousness of victuals, then were we in prosperity, and no misfortune came upon us.

But since we left, to offer, and to do sacrifice unto the Queen of heaven, we have had scarceness of all things, and perish with the sword and hunger. Last of all, when we women did sacrifice and offered unto the Queen of heaven, did we make her cakes and pour unto her drink offerings, to do her service, without our husbands wills?

Then said Jeremy unto all the people, to the men, to the women, and to all the folk, which had given him that answer: Did not the Lord remember the sacrifices that ye, your forefathers, your kings and rulers (with all the people) have offered in the cities of Judah, in the streets and land of Jerusalem? and hath he not considered this in his mind? In so much, that the Lord might no longer suffer the wickedness of your intentions, and the abominable things

which he did? Is not your land desolate and void, yee abhorred, so that no man dwelleth therein any more, as it is come to pass this day?

Did not all this happen to you, because ye made such sacrifice, and sinned against the Lord? Ye have not followed his voice, to walk in his law, in his ordinances and statutes.

Yee this is the cause, that all misfortune happened unto you, as it is come to pass this day. Moreover, Jeremy spake unto all the people and to all the women: Hear the word of the Lord all Judah, ye that be in the land of Egypt: Thus saith the Lord of Hosts the God of Israel: Ye and your wives have both spoken with your own mouth, the thing that ye have fulfilled in deed:

Yee thus have ye said: We will not fail, but do the thing that pleaseth us: we will do sacrifice and pour out drink offerings to the Queen of heaven. Purposely have ye set up your own good meanings, and hastily have ye fulfilled your own intent. And therefore, hear the word of the Lord all Judah, ye that dwell in the land of Egypt.

Behold, I have sworn by my great name, saith the Lord, that my name shall not be rehearsed through any mans mouth of Juda, in all the land of Egypt: to say: The Lord God liveth, for I will watch, to plague them, and not for their wealth. And all the men of Judah that be in the land of Egypt, shall perish with the sword and with hunger, until they be utterly destroyed.

Nevertheless, those that fled away for the sword, shall come again into the land of Judah, but there shall be very few of them. And all the remnant of Judah, that are gone into Egypt, there to dwell, shall know whose words shall be found true: theirs or mine. Take this for a token, that I will visit you in this place, sayeth the Lord, and that ye may know, how that I (without doubt) will perform my purpose upon you to punish you. Behold, saith the Lord, I will deliver Pharaoh Hophrea King of Egypt into the hands of his enemies, that seek his life: even as I gave Zedekiah King of Judah into the hands of Nabuchodonosor King of Babylon, which sought after his life.

[Chpt 45] These are the words that Jeremy the prophet spake unto Baruch the son of Neriah, after that he had written these Sermons into a book at the mouth of Jeremy, In the fourth year of Jehoakim the son of Josiah King of Judah.

Thus saith the Lord God of Israel unto thee, O Baruch: In so much as thou thoughtest thus, when thou wast writing: Woe is me, the Lord hath given me pain for my travail: I have wearied myself with sighing, and shall I find no rest? Therefore tell him, O Jeremy that the Lord sayeth thus: Behold, The thing that I have builded, will I break down again, and root out the thing, that I have

planted, yee this whole land. And seekest thou yet promotion? Look not for it, and desire it not. For I will bring a miserable plague upon all flesh sayeth the Lord. But thy life will I give the for a prey, wheresoever thou goest.

[Chpt 46] Here follow the words of the Lord to the prophet Jeremy which he spake unto the Gentiles. These words following preached he to the Egyptians concerning the Host of Pharao Necho king of Egypt, when was in Carcamis beside the water of Euphrates: what time as Nabuchodonosor the king of Babylon slew him, In the fourth year of Jehoakim the son of Josiah king of Judah.

Ye make ready buckler and shield, ye go forth to fight: Ye harness your horses, and set yourselves upon them: Ye set your *salettes fast on, ye bring forth your spears, ye scour your swords, and put on your breastplates.

But alas, how happeneth it, that I see you so afraid? why shrink ye back? Wherefore are your worthies slain: Yee they run so fast away, that none of them look behind him. Fearfulness is fallen upon every one of them saith the Lord. The lightest of foot shall not flee away, and the worthies shall not escape.

Toward the north by the river Euphrates, they shall stumble and fall. But what is he this, that swelleth up, as it were a flood, roaring and raging like the streams of water? It is Egypt that riseth up like a flood, and casteth out the waters with so great noise.

For they say: We will go up, and will cover the earth: we will destroy the cities, with them that dwell therein. Get you to horse back roll forth the Chariots, come forth ye worthies: ye Morains, ye Libeans with your bucklers, ye Libeans with your bows: So shall this day be unto the Lord God of Hosts, a day of vengeance, that he may avenge him of his enemies. The sword shall devour, it shall be satisfied and bathed in their blood: For the Lord God of Hosts shall have a slayen offering toward the North, by the water of Euphrates. Go up, (O Gilead) and bring *triale unto the daughter of Egypt:

But in vain shalt thou go to surgery, for thy wound shalt not be stopped. The Heathen shall hear of thy shame, and the land shall be full of thy confusion: for one strong man shall stumble upon another, how then should they not fall both together.

These are the words that the Lord spake to the prophet Jeremy, concerning the host of Nabuchodonosor the king of Babylon, which was sent to destroy the land of Egypt. Preach out through the land of Egypt, and cause it to be proclaimed at Magdal, Memphis, and Thaphnis, and say: Stand still, make there die, for the sword shall consume thee round about.

How happeneth it that thy mighty worthies are fallen? why stood they not

fast? Even because the Lord thrust them down. The slaughter was great, for one fell ever still upon another. One cried upon another: Up, let us go again to our own people, and to our own natural country, from the sword of our enemy.

Cry even there: O Pharao king of Egypt, the time will bring sedition. As truly as I live (sayeth the king, whose name is the Lord of Hosts) it shall come as the mount of Thabor, and as Libanus if it stood in the sea. O thou daughter of Egypt make ready thy gear to flit. For Memphis shall be void desolate, so that no man shall dwell therin. The land of Egypt is like a goodly fair calf, but one shall come out of the north to prick her forward. Her waged soldiers that be with her, are like fat calves.

They also shall flee away together, and not abide: for the day of their slaughter and the time of their visitation shall come upon them.

The cry of their enemies shall make a noise, as the blast of a trumpet. For they shall enter in with their host, and come with axes, as it were hewers of wood. And they shall cut down her wood, saith the Lord, without any discretion. For they shall be more in number than the grasshoppers, so that no man shall be able to tell them. The daughter of Egypt shall be confounded when she shall be delivered into the hands of the people of the north.

Moreover sayeth the Lord of Hosts the God of Israel: Behold I will visit that restless people of Alexandria, Pharao and Egypt, yee both their gods and their Kings: even Pharao, and all them that put their trust in him. Yee I will deliver them into the hands of those, that seek after their lives Namely into the power of Nabuchodonosor the King of Babylon, and in to the power of his servants. And after all these things it shall be inhabited as afore time, saith the Lord.

But be not thou afraid (O my servant Jacob) fear thou not, O Israel. For lo, I will help thee from far, and thy seed from the land of thy captivity. Jacob also shall come again, and be in rest: he shall be rich, and no man shall do him harm. Fear thou not, (O Jacob my servant) saith the Lord, for I am with thee: and I will destroy all nations, among whom I have scattered thee. Nevertheless I will not consume thee, but chasten thee and correct thee: yee and that with discretion: neither will I spare thee as one that were faultless.

**salettes (helmets) *triacle *bored speech, medicinal ointment, molasses.*

[Chpt 47] These are the words, that the Lord spake unto Jeremy the prophet against the Philistines, before that Pharao smote the city of Aza. Thus saith the Lord: Behold, there shall waters arise out of the North: And shall grow to a great flood, running over and covering the land, the cities, and them that dwell therein.

And the men shall cry, and all they that dwell in the land, shall mourn at the noise and stamping of their strong barbed horses, at the shaking of their chariots and at the rumbling of the wheels. The fathers shall not look to their children, so feeble and weary shall their hands be: at the same time, when he shall be there, to destroy the whole land of the Philistines. He shall make waste both Tirus and Sidon and all other that are sworn unto them.

For the Lord will destroy all Philistina, and the other Isles, that be divided from the country. Baldness is come upon Azah, Ascalon with her other valleys shall keep her peace.

How long wilt thou slay, O thou sword of the Lord? Turn again unto thy sheath, rest, and leave off. But how can it cease, when the Lord himself hath given him a charge against Ascalon, and raised it up against the cities of the sea coast?

[Chpt 48] Thus saith the Lord of Hosts, the God of Israel against Moab: Woe unto Nabo, for it shall be layed waste, brought to confusion and taken. Yee the strong city of Kariathiarim shall be brought to shame, and afraid: Moab shall be no more had in honor: Wicked counsel shall be taken upon Hesebon. Come, (shall they say) let us root them out, that may be no more among the number of the Gentiles, yee that they may no more be thought upon: Thus the sword shall persecute thee: A voice shall cry from Horonaim, With great wasting and destruction, is Moab made desolate.

And this cry shall be heard in all her cities. At the going up unto Luith there shall arise a lamentation: and down toward Horonaim, there shall be heard a cruel and deadly cry: Get you away, save your lives and be like unto the *heeth in the wilderness. For because thou hast trusted in thy strongholds and treasure, thou shalt taken Chamos with his priests and princes shall go away into captivity

The destroyer shall come upon all cities, none shall escape. The valleys shall be destroyed, and the fields shall be layed waste: like as the Lord hath determined.

Make a token unto Moab, that she get her away speedily: for her cities shall be made so desolate, that no man shall dwell therein. Cursed be he that doeth the work of the Lord negligently, and cured be he that keepeth back his sword from shedding blood.

Moab hath ever been rich and careless from her youth up, she hath sitten and taken her ease with her treasure. She was never yet put out of one vessel into another, that is, she never went away in to captivity, therefore her taste remaineth, and her savoure is not yet changed.

But lo, the time cometh, sayeth the Lord, that I shall send her trussers to truss

her up, to prepare a season her vessels: yee her tankards rattle and shake to and fro. And Moab shall be ashamed of Chamos, like as Israel was ashamed of Bethel, wherin she put her trust.

Wherefore do ye think thus: We are mighty, and strong men of war? Moab shall be destroyed, her cities burnt up: her chosen young men shall be slain, saith the King, whose name is the Lord of Hosts. The destruction of Moab cometh on a pace, and her fall is at hand.

All her neighbors shall mourn for her, and all they that know her name, shall say: O how happeneth it, that the strong staff and goodly rod is broken? And thou daughter Dibon, come down from thy glory, and sit in poverty. For he that destroyeth Moab, shall come up also, and break down thy strong holds.

And thou that dwellest in Aroer, get thee to the street, and look about thee: ask them that are fled and escaped, and say: What thing is happened? O Moab is confounded and overcome.

Mourn and cry, tell it out at Armon, that Moab is destroyed. And misery shall come upon the plain land: Namely, upon Holon, and Jahazah, and Mephaath and Dibon, upon Nabo, and the house of Deblathaim, upon Cariathiarim and Bethgamul, upon Bethmaon and Carioth, upon Bozrah and all the cities of the land of Moab, whether they lie far or near.

The horn of Moab shall be smitten down, and her arm broken, saith the Lord. Make her drunken, for she magnified herself above the Lord, that men may clap their hands at her vomit, and that she also may be laughed into scorn. O Israel, shalt thou not laugh him to scorn, when he is taken among thieves? Yee because of thy words that thou hast spoken against him, thou shalt be driven away. Ye Moabites shall leave the cities, and dwell in the rocks of stone, and become like doves, that make their nest in holes.

As for Moabs pride, we have heard of it, she is very high minded. I know her stoutness, her boasting, her arrogance and the pride of her stomach, sayeth the Lord. For her furriusness may neither uphold her with strength ner deed. Therefore shall their mourning be made for Moab, and every man shall cry for Moabs sake: a lamentation shall be made to the men that stand upon the wall. So will I mourn for thee also O Jazer, and for thee, O thou vineyard of Sabamah.

Thy wine branches shall come over the sea, and the branches of Jazer but unto the sea: the destroyer shall break into thy harvest and grape gathering: Mirth and cheer shall be taken away from the timber field, and from the whole land of Moab.

There shall be no sweet wine in the press, the treader shall have no stomach to

cry, yee there shall be none to cry unto him: which afore time were heard from Hesebon to Eleale, and Jahaz, which lifted up their voice from Zoar unto Horonaim, that bullock of three years old. The waters also of Nemrim shall be dried up.

Moreover I will make Moab cease (saith the Lord) from the offerings and *censing that she hath made unto her gods in high places. Wherefore my heart mourneth for Moab, like a crowd playing an heavy song: and for the mens sake of the brick wall my heart mourneth also, even as a pipe that pipeth a doleful song: for they shall be very few, and destroyed.

All heads shall be shaven, and all beards clipped off: all hands bound, and all loins girded about with sack cloth. Upon all the housetops and streets of Moab, there shall be mourning: For I will break Moab like an unprofitable vessel saith the Lord. O how fearful is she? O how mourneth she? O how doth Moab hang down her head, and is ashamed? Thus shall Moab be a laughing stock, and had in *derision of all them, that be round about her.

For thus saith the Lord: Behold, the enemy shall come flying as an *Aegle, and shall spread his wings upon Moab. They shall climb over the walls, and win the strongholds. Then the mighty mens hearts in Moab shall be like the heart of a woman travailing with child.

And Moab shall be made desolate, that she shall no more be a people, because she hath set up herself against the Lord. fear, pit, and snare shall come upon thee (O Moab) saith the Lord. Who so escapeth the fear, shall fall in the pit: and who so getteth out of the pit, shall be taken in the snare.

For I will bring a year of visitation upon Moab, saith the Lord. They that are able to flee, shall stand under the shadow of Hesebon. For there shall go a fire out of Heshbon, and a flame from Sion, and shall burn up that proud people of Moab, both before and behind.

Woe be unto thee, (O Moab) for thou people of Chamos shall perish: Yee thy sons and daughters shall be led away captive. Yet at the last will I bring Moab out of captivity again, saith the Lord. Thus far of the plague of Moab.

**heeth (low shrub) *censing (burning of incense) *derision (ridicule, contempt)*

**Aegle (Eagle) Cap A ; elsewhere see: Eagle; 4th Esdras, Reveleation also see modern "Moab".*

[Chpt 49] As concerning the Ammonites, thus the Lord sayeth: Hath Israel no children, or is he without an heir? Why hath your king then taken Gad in? Wherefore doth his people dwell in his cities? Behold therefore, the time cometh (saith the Lord) that I will bring a noise of war into Rabah of the

Ammonites. Lahel shall be desolate, and her cities burnt up: and the Israelites shall be lords over those that had them in possession afore, saith the Lord. The cities of Rabah shall cry out, and gird themselves with sackcloth: they shall mourn, and run about the walls: for their king shall be led away prisoner: yee his priests and princes with him.

Wherefore trusteth thou in the water streams that flow to and fro, O thou fierce daughter: and thinkest thou art so safe (by reason of thy treasure) that no man shall come to thee?

Behold, I will bring a fear upon thee, saith the Lord God of Hosts, from all those that be about thee: so that ye shall be scattered every man from another, and no man shall gather them together again that be fled. But after that, I will bring the Ammonites also out of captivity again.

Upon the Edomites hath the Lord of Hosts spoken on this manner: Is there no wisdom in Thema? Is there no more good counsel among his people? Is their wisdom then turned clean to nought? Get you hence, turn your backs creep down into the deep, O ye citizens of Dedan.

For I will bring destruction upon Esau, ye and the day of his visitation. If the grape gathers come upon thee, should they not leave some grapes? If the night robbers came upon thee, should they not take so much as they thought were enough?

But I will make Esau bare, and discover his secrets, so that he shall not be able to hide them. His seed shall be wasted away yee his brethren and his neighbors, and he himself shall not be left behind.

Thou shalt leave thy fatherless children behind thee, and I will keep them and thy widows shall take their comfort in me. For thus hath the Lord spoken: Behold, they that men thought were *unmete to drink of the cup, have drunken with the first: and thinkest thou then to be free?

No, no: thou shalt neither be quiet nor free, but thou must drink also: For why, I have sworn by myself (sayeth the Lord) that Bozrah shall become a wilderness, an open shame, a laughing stock and cursing: and her cities shall be a continual desert.

For I am perfectly informed of the Lord, that he hath sent a message all ready unto the Heathen. Gather you together, and go forth against them: make you ready to battle, for, lo: I will make thee but small among the Heathen, and little regarded among men.

Thy high stomach and pride of thy heart have deceived thee, Because thou wilt dwell in the holes of stony rocks, and have the high mountains in possession. Nevertheless though thy nest were as high as the *Aegles, yet will I

cast thee down, saith the Lord. Moreover Idumea shall be a wilderness: who so goeth by it, shall be abashed, and wonder at all her miserable plagues. Like as Sodom, Gomor, and the cities that lay there about, were turned up side down (saith the Lord) so shall no body dwell in Idumea, and no man shall have his habitation there. Behold, like as the Lion cometh up from the pleasant meadows of Jordan unto the green pastures of Etham, so will i drive him, and make him turn against her. But who is the young man that I will ordain thereto? Who is like unto me? What is he that will strive with me? What shepherd may stand in my hands?

Therefore hear the counsel of the Lord, that he hath taken upon Idumea: and his purpose, that he hath devised upon the citizens of Theman: The least of the flock shall tear them in pieces, and look what fair thing they have, they shall make it waste, and themselves also. At the noise of their fall, the earth shall quake, the cry of their voice shall be heard to the red sea. Behold, the enemy shall come and fly up hither, like as it were an *Aegle and spread his wings upon *Bozrah. Then shall the hearts of the worthies in Edom be as the heart of a woman travailing with child. Upon Damascus, Hamath and Arphad shall come confusion, for they shall hear evil tidings: they shall be tossed to and fro like the sea that can not stand still. Damascus shall be sore afraid, and shall flee, trembling shall come upon her. Sorrow and pain shall over take her as a woman travailing of child. But how should so worshipful and glorious a city be forsaken? Hear therefore: her young men shall fall in the streets, and all her men of war shall be taken away in that time, sayeth the Lord of Hosts. I will kindle a fire in the walls of Damascus, which shall consume the palace of Benhadad.

As for Cedar and kingdom of Hazor, whom Nabuchodonosor the king of Babylon smote down, the Lord hath spoken thus upon them: Arise, and get you up to Cedar, and destroy the people toward the east. Their tents and their flocks shall they take away, yee their hangings and their vessel. Their Camels also shall they carry away with them. Then shall come about them on every side with a fearful cry.

Flee, get you soon away, creep into caves, that ye may dwell there: O yee inhabitantors of Hazor, saith the Lord. For Nabuchodonosor the king of Babylon hath holden a counsel concerning you, and concluded his devise against you. Arise, and get you up against yonder rich and careless people (sayeth the Lord) which have neither gates nor door bars, and dwell not together. Their camels shall be stolen, and the droves of their cattle driven away.

Moreover, these that be shaven will I scatter toward all the winds, and bring them to destruction: yee and that through their own familiars, saith the Lord.

Hazor also shall be a dwelling for Dragons, and an everlasting wilderness: so that no body shall dwell there, and no man shall have there his habitation.

These are the words, that the Lord spake to the prophet Jeremy concerning Elam, in the beginning of the reign of Zedekiah King of Judah. Thus saith the Lord of Hosts: Behold, I will break the bow of Elam, and take away their strength: and upon Elam I will bring the four winds from the four quarters of heaven, and will scatter them against the same the same four winds: And there shall be no people, but some of them shall flee unto them.

For I will cause Elam to be afraid of their enemies, and of them that seek their lives: and will bring upon them the indignation of my wrath, saith the Lord. And I will persecute them with the sword so long till I have brought them to naught. I will set my stool in Elam, I will destroy both the king and the princes from thence, saith the Lord. But in the process of time, I will bring Elam out of captivity again, saith the Lord.

**unmete (not worthy) *Aegles (eagles) note Cap A and see Eagle in 4th Esdras and Revelation. *Bozrah note; modern day Bozrah.*

[Chpt 50] The words that the Lord spake unto the prophet Jeremy, concerning Babylon, and the land of the Caldees: preach among the Gentiles, let your voice be heard, make a token: cry out, keep no silence, but say Babylon shall be won, Bel shall be confounded, and Merodach shall be over come.

Yee their gods shall be brought to shame and their images shall stand in fear. For out of the north there come a people against her, which shall make her land so waste, that no body shall dwell therein: neither man ner beast. In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah, weeping and making haste, and shall seek the Lord their God. They shall ask the way to Sion, thither shall they turn their faces, and come and hang upon thee, in a covenant that never shall be broken.

My people hath been lost flock, my shepherds have deceived them, and have made them go astray upon the hills. They have gone from the mountains to the little hill, and forgotten their fold. All they that came upon them, have devoured them: and their enemies said: We have made no fault against them, for they have displeased the Lord, yee even the Lord which is the beauty of their righteousness, and that defended their fathers. Yet shall ye flee from Babylon, and depart out of the land of the Caldees, and ye shall be as the rams that go before the flock. For lo, I will make up an host of people from the northern land, and bring them upon Babylon: these shall lay siege to it, and win it: There arrows shall not miss, like as a cunning archer shuteth not wrong. And the

Chaldees shall be spoiled, and all they that spoil them, shall be satisfied, saith the Lord. because ye were so cheerful and glad, to tread down mine heritage, and fulfill your pleasures, as the calves in the grass: And triumphed over them like the bulls, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shall be the least set by among the nations, void, waste, and dried up. No man shall be able to dwell there, for the fear of the Lord, but she shall be whole desolate. All they that go by Babylon, shall stand still, and be abashed, and shall wonder at all her plagues.

Go forth in your array against Babylon round about, all ye that can handle bows: shoot at her, spare no arrows, for she hath sinned against the Lord. Cry out: upon her, upon her, against her round about: she shall yield herself, her foundations shall fall, and her walls shall come down, for it shall be the vengeance of the Lord. Yee vengeance shall be taken of her, and as she hath done, so shall she be dealt withal. They shall root out the sower from Babylon, and him that handleth the sickle in Harvest. For fear of the sword of the enemy, every man shall get him to his own people, and every man shall flee to his own land. Israel is a scattered flock, the Lions have dispersed them. First the king of the Assyrians devoured them, last of all this Nabuchodonosor King of Babylon hath bruised all their bones.

Therefore thus saith the Lord of Hosts the God of Israel: Behold, I will visit the King of Babylon and his kingdom, as I have visited the King of Assyrians. and I will bring Israel again to his pleasant pasture, that he may feed upon Carmel and Bashan, and be satisfied upon the mount of Ephraim and Gilead. In those days and at the same time (saith the Lord) if the offense of Israel be sought for, there shall be none found: If men enquire for the sin of Judah, there shall be none: for I will be merciful unto them, whom I suffer to remain over.

Go down (O thou avenger) in to the enemies land, and visit them that dwell therein: down with them, and smite them upon the backs, sayeth the Lord: do according to all, that i have commanded thee. There is gone about the land a cry of the slaughter and great murder, namely on this manner: How happeneth it, that the hammer of the whole world is thus broken and bruised insunder? How chanced it, that Babylon is become a wilderness among the Heathen on this manner? I myself have layed wait for thee, and thou art taken: unawares art thou trapped and snared: for why, thou hast provoked the Lord unto anger: The Lord hath opened his house of ordinance, and brought forth weapons of his wrath. For the thing that is done in the land of the Caldees, it is the Lord of hosts work.

These things shall come upon her at the last, they shall break into her privy

chambers, they shall leave her as bare as stones, that be layed together upon heaps. They shall so destroy her, that nothing shall be left. They shall slay all her mighty soldiers, and put them to death. Woe be unto them, for the day and the time of their visitation is at hand. Me think I hear all ready a cry, of them that be fled and escaped out of the land of Babylon, which show Sion the vengeance of the Lord our God, the vengeance of his temple: yee a voice of them, that cry against Babylon: Call up all the archers against Babylon, pitch your tents round about her, that none escape. Recompense her, as she hath deserved: and according as she hath done, so deal with her again: for she hath set up herself against the Lord, against the holy one of Israel. Therefore shall her young men fall down in the streets, and all her men of war shall be rooted out in that day, saith the Lord. Behold, I speak unto thee (O thou proud) saith the Lord God of Hosts: for thy day shall come, even the time of thy visitation. And the proud shall stumble and fall, and no man shall help him up. I will burn up his cities with fire, and it shall consume all that is round about him.

Thus saith the Lord of Hosts: The children of Israel and Judah suffer violence together. All they that have them in captivity, keep them fast, and will not let them go: but their avenger and redeemer is mighty, whose name is the Lord of Hosts: he shall maintain their cause, he shall make the land shake, and judge them that dwell therein, one with another. The sword shall come upon the Caldees, saith the Lord, upon them that dwell in Babylon, upon their princes, and upon their wise men: The sword upon their soothsayers, as for those (they shall become fools) The sword upon their worthies, so that they shall stand in fear: The sword upon their horsemen and chariots, and upon all the common people that dwell under them: so that they shall all become like women: The sword upon their treasure, so that it shall be stolen away: The sword upon their waters, so that they shall be dried up: For the land worshipeth images, and delighteth in strange wonderful things. Therefore shall wild beasts, Apes, and Ostriches dwell therein: for there shall never man dwell there, neither shall any man have his habitation there for evermore. Like as God destroyed Sodome and Gomorre, with the cities that lay there about, saith the Lord: So shall no man dwell there also, neither shall any man have there his habitation. Behold, there shall come a people from the North, with a great bound of men, and many Kings shall stand up from the ends of the earth: They bear bows and bucklers, cruel are they and unmerciful. Their voice roareth like the raging sea, they ride upon horses, and come weaponed to fight against thee: O Babylon. As soon as the king of Babylon heareth tell of them, his hands shall wax feeble: Sorrow and heaviness shall come upon come upon him, as of a woman in travailing with

child. Behold, Like as the Lion cometh up from the pleasant meadows of Jordan unto the green pastures of Ethan, so will I drive them forth, and make them run against her. But whom shall I choose out, and ordain to such a thing? For who is like me, or who will strive with me? or what shepherd may stand against me? Therefore hear the counsel that the Lord hath given upon Babylon, and the devise that he hath taken upon the land of the Caldees. The least among the people shall tear them in pieces, and look what pleasant thing they have: they shall lay it waste. The noise at the winning of Babylon shall move the earth, and the cry shall be heard among the Gentiles.

[Chpt 51] Thus hath the Lord said: Behold, I will raise up a perilous wind against Babylon and her citizens, that bear evil will against me. I will send also into Babylon fanners, to fan her out, and destroy her land: for in the day of her trouble they shall be about her an every side: Moreover, the Lord hath said unto the bow men, and to them that climb over the walls in breast plates: He shall not spare her young men, kill down all her host. Thus the slain shall fall down in the land of the Caldees, and the wounded in the streets. As for Israel and Juda, they shall not be forsaken of their God, of the Lord of Hosts, of the holy one of Israel: no, though they have filled all their land full of sin. Fly away from Babylon, every man save his life. Let no man hold his tongue to her wickedness, for the time of the Lords vengeance is come, yee he shall reward her again. Babylon hath been in the Lords hand a golden cup, that maketh all lands drunken. Of her wine have all people drunken, therefore are they out of their wits. But suddenly is Babylon fallen and destroyed. Mourn for her, bring plasters for her wounds, if she may peradventure be healed again. We would have made Babylon whole (sayeth they) but she is not recovered. Therefore will we let her alone, and go every man into his own country. For her judgment is come in to heaven, and is gone up to the clouds. And therefore come on, we will show Sion the work of the Lord our God.

Make sharp arrows, and fill the quivers: for the Lord hath raised up the spirit of the king of the Meedes, which hath already a desire to destroy Babylon. This shall be the vengeance of the Lords, and the vengeance of his temple.

Set up tokens upon the walls of Babylon, make your watch strong, set your watchmen in array, yee hold private watches: and yet for all that shall the Lord go forth with the devise, which he hath taken upon them that dwell in Babylon.

O thou that dwellest by the great waters, O thou that hast so great treasure and riches, thine end is come: and the raking of thy winnings. The Lord of Hosts hath sworn by himself, that he will over whelm thee with men like grasshoppers in number, which with courage shall cry Alarm, Alarm against the. Yee even the

Lord of Hosts, that with his power made the earth, with his wisdom prepared the round world, and with his discretion spied out the heavens. As soon as he letteth his voice be heard, the waters in the air wax fierce: He draweth up the clouds from the ends of the earth. He turneth the lightnings to rain, he bringeth the winds out of their secret places. By the reason of wisdom, all men are become fools. Confounded are all the casters of images: for the thing that they make is but deceit, and hath no breath. Vain is it and worthy to be laughed at: and in the time of visitation it shall perish.

Nevertheless, the portion of Jacob is none such: but he that made all things, whose name is the Lord of Hosts, he is the rod of his inheritance. Thou breakest my weapons of war, and yet through thee I have scattered the nations and kingdoms: Through thee have I scattered horse and horse man, yee the chariots, and such as sat upon them: through thee I have scattered man and woman, old and young, bachelor and maiden. Through thee I have scattered the shepherd and his flock, the husband man and his cattle, the princes and rulers. Therefore will I reward the city of Babylon and all her citizens the Caldees, with all the evil which they have done unto Sion: yee that ye yourselves shall see it, sayeth the Lord. Behold, I come upon thee (thou noisesome hill) sayeth the Lord, thou that destroyest all lands. I will stretch out my hand over thee, and cast down from the stoney rocks: and will make thee a brunt hill, so that neither corner stones, ner pinnacles, ner foundation stones shall be taken any more out of thee, but waste and desolate shalt thou lie for evermore, sayeth the Lord.

Set up a token in the land, blow the trumpets among the Heathen, provoke the nations against her, call the kingdoms of Ararat, Menni, and Ascanes against her: number out Taphsar against her, bring as great a sort of horses against her, as if they were grasshoppers. Prepare against them the people of the Meedes with their kings princes and all their chief rulers, yee and the whole land that is under them.

The land also shall shake and be afraid, when the devise of the Lord shall come forth against Babylon: to make the land of Babylon so waste, that no man shall dwell any more therein. The Worthies of Babylon shall leave the battle, and keep themselves in strongholds, their strength hath failed them, they shall be like women. Their dwelling places shall be burnt up, their bars shall be broken. Orie pursuant shall meet another, yee one post shall come by another, to bring the king of Babylon tidings: that his city is taken in on every side, the *foordes occupied, the *senns brunt up, and the soldiers sore afraid.

For thus saith the Lord of Hosts the God of Israel: The daughter of Babylon hath been in her time like as a threshing floor but shortly shall her harvest come.

Nabuchodonosor the king of Babylon hath devoured and destroyed me, he hath made me an empty vessel. He swallowed me up like a dragon, and filled his belly with my delicates: he hath cast me out. he hath taken my substance away and the thing that was left me hath he carried unto Babylon, sayeth the daughter that dwelleth in Sion: yee and my blood also unto the Caldees, sayeth Jerusalem. Therefore thus sayeth the Lord: Behold, I will drink up her see, and dry up her water springs.

Babylon shall become an heap of stones a dwelling place for dragons, a fearfulness and wondering, because no man dwelleth there. They shall roar together like lions, and as young lions when they be angry, so shall they bend them selves. In their heat I shall set drink before them, and they shall be drunken for joy: Then shall they sleep an everlasting sleep, and never wake, sayeth the Lord. I shall carry them down to be slain like sheep, like whethers and goats. O how was Sesach won? O, how was the glory of the whole land taken? how happeneth it, that Babylon is so wondered at among the Heathen? The sea is risen over Babylon, and hath covered her with his great waves. Her cities are layed waste, the land lieth unbuilded and void: it is a land where no man dwelleth, and where no man traveleth through. Moreover, I will visit Bel at Babylon: and the thing that he hath swallowed up, that same shall I pluck out of his mouth. The Gentiles also shall run no more unto him, yee and the walls of Babylon shall fall.

O My people, come out of Babylon, that every man may save his life, from the fearful wrath of the Lord. Be not faint hearted, and fear not at every rumor that shall be heard in the land: for every year bringeth new tidings, yee strange wickedness and lordship. And lo, the time cometh that I will visit the images of Babylon, and the whole land shall be confounded, yee and her slain shall lie in the midst of her. Heaven and earth with all that is therein, shall rejoice over Babylon, when the destroyers shall come upon her from the North, sayeth the Lord.

Like as Babylon hath beaten down and the slain many out of Israel, so shall there fall many, and be slain in all her kingdom. Ye that have escaped the sword, haste you, stand not still, remember the Lord afar off: and think upon Jerusalem, for we were ashamed to hear the blasphemes: our faces were covered with shame, because the strange aliens came into the Sanctuary of the Lord. Wherefore, behold, (sayeth the Lord) the time cometh, that I will visit the images of Babylon, and through the whole land they shall mourn and fall. Though Babylon climbeth up into heaven, and keep her power an high: yet shall I send her destroyers, saith the Lord.

A piteous cry shall be heard from Babylon, and a great misery from the land of the Caldees: when the Lord destroyeth them, and when he driveth out the high stomach and proud boasting, wherewith they have been as furious as the waves of great water floods, For the destroyers shall come upon her (even upon Babylon) which shall take her worthies, and break their bows : for God is disposed to avenge himself upon them, and sufficiently to recompense them. Yee (sayeth the Lord) I will make their Princes, their wise men, their chief rulers and all their worthies, drunken: so that they shall sleep an everlasting sleep, and never wake: Thus sayeth the King, whose name is the Lord of Hosts.

Moreover, Thus saith the Lord of Hosts: The thick wall of Babylon shall be broken, and her proud gates shall be burnt up. And the thing that the Gentiles and the people have wrought with great travail and labor, shall come to naught and be consumed with fire.

This is the charge that Jeremy gave unto Saraiah the son of Neriah, the son of Maasiah, when he went toward Babylon with Zedekiah the King of Judah, in the fourth year of his reign. Now this Saraiah was a peaceable Prince. Jeremy wrote in a book all the misery that should come upon Babylon, yee and all these sermons that be written against Babylon, and gave Saraiah this charge: When thou comest unto Babylon, see that you read all these words, and say: O' Lord, thou art determined to root out this place, so that neither people ner cattle shall dwell there any more, but to lie waste for ever: and when thou hast read out the book, bind a stone to it, and cast it in the midst of Euphrates, and say: Even thus shall Babylon sink, and be thrust down with the burden of trouble, that I will bring upon her: so that she shall **uever* come up again. Thus far are the preachings of Jeremy.

**foordes = shallow area were a crossing can be made through water, perhaps like a moat.*

**senns = a swampy area, perhaps defensive; as it is hard to move quickly through a swamp.*

**uever (never)*

[Chpt 52] Zedekiah was twenty one years old, when he was made king, and he reigned eleven years in Jerusalem. His mothers name was Hamutal, Jeremys daughter of Lobnah. He lived wickedly before the Lord even as Jehoakim did. Wherefore the Lord was angry at Jerusalem and Judah, so long till he had cast them out of his presence. And Zedekiah fell from the King of Babylon. But in the ninth year of his reign, In the tenth Month, the tenth day of the Month it happened, that Nabuchodonosor King of Babylon with all his Host came before Jerusalem, and besieged it, and made them built bulwarks round about it. And this besieging of the city endured unto the eleventh year of King Zedekiah.

And in the fourth Month, the ninth day of the Month, there was so great hunger in the city: that there were no more vitals for the people of the land. So all the soldiers break away, and fled out of the city by night through the way of the port between the two walls by the Kings garden. Now the Caldees had compassed the city round about, yet went these men their way toward the wilderness.

And so the Caldees followed upon them, and took Zedekiah the king in the field of Jericho, when his host was run from him. So they carried the king away prisoner to Riblah, unto the King of Babylon in the land of Hemath, where he gave judgment upon him.

The King of Babylon also caused Zedekiahs sons to be slain before his face, yee and put all the princes of Judah to death at Reblath. Moreover he put out the eyes of Zedekiah, caused him to be bound in chains, to be carried unto Babylon: and let him live in prison, till he died.

Now the tenth day of the fifth Month, in the *ninth year of Nabuchodonosor King of Babylon, Nabuzaradan the chief captain and the king of Babylons servants came unto Jerusalem, and burnt up the house of the Lord. He burnt up also the kings palace, all the houses and all the gorgeous buildings in Jerusalem. And the whole Host of the Caldees that were with the chief Captain, brake down all the walls of Jerusalem round about.

As for the poor people and such folk as yet was left in the city, which also were fallen to the King of Babylon, yee and what people as yet remained: Nabuzaradan the chief Captain carried them away prisoners. But the poor people of the country, did Nabuzaradan the chief Captain leave in the land, to occupy the vineyards and fields. The Caldees also brake the brasen pillars that were in the house of the Lord, yee the seat and the brasen *laver that was in the house of the Lord: and carried all the metal of them unto Babylon. They took away also the Caldrons, shovels, flesh hooks, sprinklers, spoons, and all the brasen vessel that was occupied in the service: with the basins, coal pans, sprinklers, pots, candlesticks, spoons and cups: whereof some were of gold, and some silver.

The chief Captain took also the two pillars, the laver, and the twelve brasen bullocks that stood under the seat, which King Solomon made in the house of the Lord: and all the vessel contained so much metal, that it might not be weighed. For every pillar was eighteen cubits high, and the rope that went about it, was twelve cubits, and four fingers thick and round: Now upon the rope were brasen *knoppes, and every knob was five cubits high: and upon the knobs were *whopes, and pomegranates round about of clean brass.

After this manner were both the pillars fashioned with the pomegranates, whereof there were an hundred and ninety six pomegranates which hanged upon the hoops round about. The chief Captain also took Sariah the high priest, and Sophoniah that was chief next to him, and the three keepers of the treasury. He took out of the city a chamberlain which was a captain of the soldiers, and seven men that were the kings servants, which were found in the city: and Sepher a captain that used to muster the men of war: with sixty men of the country that were taken in the city. These Nabuzaradan the chief Captain took, and carried them to the king of Babylon unto Reblath: and the King of Babylon caused them to be put to death at Reblath in the land of Hemath. And thus Judah was lead away captive, out of his own land. This is the sum of the people, whom Nabuchodonosor lead away captive.

In the seventh year of his reign, he carried away captive of the Jews, three thousand and three and twenty. In the eighteenth year Nabuchodonosor carried away from Jerusalem eight hundred thirty two persons. In the twenty third year of Nabuchodonosor Nabuzaradan the chief Captain, took away seven hundred forty five Jews prisoners, The whole sum of all the prisoners, is four thousand and six hundred.

In the thirty seventh year after that Jehoacin the king of Judah was carried away in the twenty fifth day of the twelfth Month, Evilmerodach King of Babylon (the same year that he reigned) gave Jehoacin the king of Judah his pardon, and let him out of prison, and spake lovingly to him. And set his throne above the thrones of the other Kings that were with him in Babylon. He changed also the clothes of his prison, yee and he ate with him all his life long. And he had a continual living given him of the king of Babylon, every day a certain thing allowed him all the days of his life, until he died.

The end of the book of the Prophet Jeremy

**ninth (kiv and other bibles of man =nineteenth) year. *laver (large basin)*

**knoppes, (knobs or decorative bosses) *whopes (hoops),*

[Chpt 1] Aleph

Alas, how sits the city so desolate, that once was so full of people? Now she has become like a widow! she was the lady of all nations; Now is she brought under tribute, that ruled all lands.

Beth

She weepeth sore in the night, so that the tears run down her cheeks: for among all her lovers, there is none that give her any comfort: yea her next friends abhor her, and are become her enemies.

Gimel

Judah is taken prisoner, because she was defiled: and for serving so many strange gods, she dwelleth now among the heathen. She findeth no rest: all that persecute her, took her, and so she dwelleth among her enemies.

Daleth

The streets of Zion mourn, because no man comes to the solemn feasts. All her gates are desolate, her priests make lamentations, her maidens are careful, and she herself is in great heaviness.

He

Her enemies are fallen upon her head, and have put her to shame: because the Lord has chastened her for her great wickedness: her children are lead away captive before their enemy.

Uau

All the beauty of the daughter of Zion is away, her princes have become like *wethers that find no pasture. They are driven away before their enemy, for they have no power.

Zain

Now does Jerusalem remember the time of her misery and disobedience, yes the joy and pleasure that she had in the times past: seeing her people brought down through the power of their enemy, and there is no man for to help her: her enemies staid looking at her and laughing her Sabbath days to scorn.

Heth

Jerusalem sinned ever more and more, therefore she has come into decay. All

they that had her in honor, despise her: for they have seen her filthiness. Yes she sightheth, and is shamed of herself.

Teth

Her skirts are defiled, she remembereth not what would follow: therefore is her fall so great, and there is no man to comfort her. O' Lord, consider my trouble, for my enemy has the upper hand.

Fod

The enemy hath put his hand to all the precious things that she had, Yes even before her eyes came the heathen in and out of the sanctuary: whom thou never the less hast forbidden to come within your congregation.

Caph

All her people seek their bread with heavens, and look what precious things every man hath, that he gives for meat, to save his life. Consider, O' Lord, and see, how vile I am became.

Lamed

O you all that go by, behold and see, if there be any sorrow like unto mine. where with the Lord hath troubled me, in the day of his fearful wrath.

Mem

From above hath he sent down a fire into my bones, and chastened me, he hath laid a net for my feet, and thrown me wide open: he hath made me desolate, for I must be ever mourning.

Nun

The pock of my transgressions is come at last, with his hand he hath taken it up and put it about my neck. My strength is gone: the Lord hath delivered me into those hands, where from I can not quite myself.

Samech

The Lord hath destroyed all the mighty men, that were in me. He hath declared a feast , to slaughter all my best men. The Lord hath trod down the daughter of Juda, like as it were a wine press.

Ain

Therefore do I weep, mine eyes gush out of water: for the comforter that should quicken, me is far from me. My children are driven away, for why ?the enemy has gotten the upper hand.

Phe

Zion casteth out her hands, and there is no man to comfort her. The Lord hath laid the enemies round about Jacob, and Jerusalem is as a menstruous woman in the middle of them.

Zade

The Lord is righteous; for I provoked his countenance into anger. O take heed all you people, and consider my heaviness: My maidens and my young men are lead away to captivity.

Koph

I called for my lovers (but they beguiled me) for my Priests and counselors, but they perished: even while they sought for meat, to have their lives.

Res

Consider (O' Lord) how I am troubled, my womb is disquieted, my heart turneth about in me, and I am full of heaviness. The sword hurteth me without, and within I am like unto death.

Sin

They hear my mourning, but there is none that will comfort me. All my enemies have heard of my trouble, and are glad thereof, because thou hast done it. But thou shalt bring forth the time, when they also shall be like unto me.

Thau

From thee shall come all their adversity: thou shalt pluck them away even as thou has plucked me because of all my wickedness. For my sorrow is very great, and my heart is heavy.

**wethers (a castrated male sheep)*

[Chpt 2] Aleph

Alas, how hath the Lord darkened the daughter of Sion so sore in his wrath? As for the honor of Israel, he hath cast it down from heaven: Now happeneth it, that he remembered not his own foot stool when he was angry?

Beth

The Lord hath cast down all the glory of Jacob without any favor: all the storage places of the daughter Juda hath he broken in his wrath, and thrown them down to the ground: her kingdom and her Princes hath he suspended.

Gimel

In the wrath of his indignation he hath broken all the horn of Israel: he hath with drawn his right hand from the enemy: Yes a flame of fire is kindled in Jacob, and hath consumed up all round about.

Daleth

He hath bent his bow like an enemy, he fastened his right hand as an adversary: and everything that was pleasant to see, he hath smitten it down. He poured out his wrath like fire, into the tabernacle of the daughter of Sion.

He

The Lord is become as it were an enemy, he hath cast down Israel and all his places: Yes all his strongholds he hath destroyed, and filled the daughter of Juda with much sorrow and heaviness.

Uau

Her tabernacle (which was like a garden of pleasure) hath he destroyed: her high solemn feasts hath he put down. The Lord hath brought it so to pass, that the high solemn feasts and Sabbaths in Sion, are clean forgotten. In his heavy displeasure hath he made the king and priests to be defiled.

Zain

The Lord hath forsaken his own alter, and is wroth with his own sanctuary, and hath given the walls of their towns into the hands of the enemy. Their enemies made a noise in the house of the Lord, as it had been in a solemn feast day.

Neth

The Lord thought to break down the walls of the daughter of Sion, he spread out his line, and drew not in his hand, till he had destroyed them. Therefore mourn the turrets and the broken walls together.

Teth

Her ports are cast down to the ground, her bars are broken and smitten in sunder: her king and princes are carried away to the gentiles. They have nether law nor Prophets, nor yet any vision from the Lord.

Fod

The Senators of the daughter Sion sit upon the ground in silence: they have strewed ashes upon their heads, and girded themselves with sack cloth. The maidens of Jerusalem hang their heads down to the ground.

Caph

Mine eyes begin to fail me through weeping, my body is disquieted, my *lever is poured upon the earth, for the great hurt of my people, saying the children and the babes did swoon in the streets of the city.

Lamed

Even when they speak to their mothers: where is meat and drink; for while they were speaking, they fell down in the streets of the city, like as they had been wounded, and some died in their mothers bosom.

Mem

What shall I say of the, O thou daughter of Jerusalem, to whom shall I liken thee? To whom shall I compare the, O thou daughter of Sion, to comfort thee withal; Thy hurt is like a mean sea, who may heal thee?

Nun

Thy prophets have looked for vain and foolish things for thee, they have not showed thee of thy wickedness, to keep thee from captivity; and through falsehood scattered thee abroad.

Samech

All they that go by thee, clap their hands at thee: hissing and wagging their heads upon the daughter Jerusalem, and say: is this the city that men call so fair, where in the whole land rejoices.

Ain

All thee enemies gape upon thee, whispering and biting their teeth, saying: let us devour, for the time that we looked for, is come: we have found and seen it.

Phe

The Lord hath fulfilled the thing, that he was purposed to do: and performed that he had devised long ago: he hath destroyed, and not spared. He hath caused thine adversaries to triumph over thee, and set up the horn of thine enemy.

Zade

Let thine heart cry unto the Lord, O thou city of the daughter of Zion: let tears run down like a river day and night: rest not, and let not the apple of thine eye leave off.

Koph

Stand up and make thy prayer in the first watch of the night, pour out thine heart before the Lord: lift up thine hands for the lives of thy young children, that die of hunger in the streets.

Res

Behold, O' Lord, and consider, why hast thou gathered me up so clean: Shall the women eat their own fruit, even children of a spanne long: Shall the priests and the prophets be slain thus in the Sanctuary of the Lord?

Sin

Young and old lie behind the streets upon the ground in, my maidens and young men are fallen with the sword: whom thou in the day of thy wrathful indignation hath put to death: yes even thou hast put them to death, and not spared them.

Thau

My neighbors that are round about me, hast thou called, as it were to a feast day: so that in the day of the Lords wrath none escaped, neither was any left behind. Those that I had brought up and nourished, hath my enemy destroyed.

[Chpt 3] Aleph

I am the man, that (through the rod of his wrath) have experience of misery. He drove me forth, and led me: yes into the darkness, but not into the light. Against me only he turned his hand, and layeth ever upon me.

Beth

My flesh and my skin hath he made old, my bones hath he bruised.

He hath builded round about me, and closed me in with gall and travail.
He hath set me in darkness, as they that be dead for ever.

Gimel

He hath so hedged me in, that I cannot get out, and hath laid heavy *linches upon me.

Though I cry and call piteously, yet heareth he not my prayer.

He hath stopped up my ways with four square stones, and made my paths crooked.

Daleth

He lieth wait for me as a bear, and as a lion in a hole.

He hath marred my ways, and broken me in pieces: he hath laid me waste altogether. He hath bent his bow, and made me as it were a mark to shot at.

Ne

The arrows of his quiver hath he shot, even into my reins.

I am laughed to scorn of all my people, they make songs upon me all the day long.

He hath filled me with bitterness, and given me wormwood to drink.

Uau

He hath smitten my teeth in pieces, and rolled me in the dust.

He hath put my soul out of rest, I forget all good things.

I thought in myself: I am undone, there is no hope for me in the Lord.

Zain

O remember my misery and my trouble, the wormwood and the gall.

Yes thou shalt remember them, for my soul melteth away in me.

While I consider these things in my heart, I get a hope again

Neth

Namely, that the mercies of the Lord are not clean gone, and that his loving kindness ceases not.

His faithfulness is great and reneweth it self in the morning.

The Lord is my portion saith my soul, therefore will I hope in him.

Teth

O how good is the Lord unto them that put their trust in him, and the soul that seeketh after him:

O how good is it with stillness to wait and tarry, for the health of the Lord.

O how good is it for a man, to take the yoke upon him from his youth up.

Fod

He sitteth alone, he holdeth him still, and dwelleth quietly by himself.

He layeth his face upon the earth, if (percase) there happen to be any hope.

He offereth his cheek to the smiter, he will be content with reproves.

Caph

For the Lord will not forsake for ever.

But though he do cast off, yet according to the multitude of his mercies, he receiveth to grace again.

For he doth not plague, and cast out the children of men from his heart.

Lamed

To tread all the prisoners of the earth under his feet ,

To move the judgement of man before the most highest.

To condemn a man in his cause; The Lord hath no pleasure in such things.

Mem

What is he then that saith: there should something be done without the Lords commandment: Out of the mouth of the most Highest goeth not evil and good?

Wherefore then murmureth the living man: let him murmur at his own sin.

Nun

Let us look well upon our own ways, and remember ourselves, and turn again to the Lord.

Let us lift up our heart with our hands unto the Lord that is in heaven.

We have been dissemblers, and have offended, will thou therefore not be entreated?

Samech

Thou hast covered us in thy wrath, and persecuted us, thou hast slain us, without any favor.

Thou hast hidden thyself in a cloud, that our prayer should go through.

Thou hast made us outcasts, and to be despised among the heathen.

Ain

All our enemies gape upon us.

Fear and a snare is come upon us, despite and destruction.

Whole rivers of water gush out of mine eyes, for the great hurt of my people.

Phe

Mine eyes run, and cannot cease, for there is no rest.

O' Lord, when will thou look down from heaven, and consider.

Mine eye breaketh my heart, because of all the daughters of my city.

Zade

Mine enemies hunted me out sharply, like a bird, yes and that without cause.

They have put down my life into a pit, and laid a stone upon me.

They poured water upon my head, then thought I: now I am undone.

Koph

I called upon thy name, O' Lord, out of the deep pit.

Thou hast heard my voice, and hast not turned away thine ears from my sighing and crying.

Thou hast inclined thy self unto me, when I called upon thee, and hast said: fear not.

Res

Thou (O' Lord), hast maintained the cause of my soul, and hast redeemed my life.

O' Lord, thou hast seen my blasphemers, take thou my cause upon thee.

Thou hast well considered how they go about to do me harm, and that all their councils are against me.

Sin

Thou hast heard their despicable words (O' Lord), yes and all their imaginations against me.

The lips of mine enemies, and their devices that they take against me, all the day long.

Thou seest also their sitting down and their rising up, they make their songs of nothing but me.

Thau

Reward them, (O' Lord), according to the work of their hands.

Give them the thing, that their own heart is afraid of: even thy curse.

Persecute them (O' Lord) with thine indignation, and root them out from under heaven.

**linches (chains).*

[Chpt 4] Aleph

O How is the gold become so dim? How is the goodly color of it so fore changed? and the stones of the sanctuary thus scattered in the corner of the streets ?

Beth

The children of Zion that were always in honor, and clothed with the most precious gold: how are they now become like the earthen vessels which be made with the potters hand.

Gimel

The Lamies give their young ones suck with bare breasts: but the daughter of my people is evil, and dwelleth in the wilderness: like the Ostriches.

Daleth

The tongue of the sucking children, cleaveth to the roof of their mouths for very thirst. The young children ask bread, but there is no man, that giveth it them.

He

They that were want to fair delicately, perish in the streets: they that were brought up in purple, make now much of dung.

Uau

The sin of the daughter of my people is become greater than the wickedness of Sodom, that suddenly was destroyed, and not taken with hands.

Zain

Her abstainers (or Nazarees) were whiter than the snow or milk: their color was fresh red as the Corall, their beauty like the sapphire.

Beth

But now their faces are very black: In so much, that thou shouldest not know them in the streets. Their skin cleaveth to their bones, It is withered, and become like dry stock.

Teth

They that be slain with the sword, are happier than such as die of hunger, and perish away famishing for the fruits of the field.

Fod

The women (which of nature are pitiful) have sodden their own children with their hands that they might be their meat, in the miserable destruction of the daughter of my people.

Caph

The Lord hath performed his terrible wrath: he hath poured out the furiousness of his displeasure. He hath kindled a fire in Sion, which hath consumed the foundations thereof.

Lamed

Neither kings of the earth, ner all the inhabitants of the world, would have believed that the enemy and adversary should have come at the gates of the city of *Hierusalem.

Mem

Which nevertheless is come to pass for the sins of her prophets, and for the wickedness of her Priests that have shed innocents blood within her.

Nun

So that these blind men went stumbling in the streets, and stained themselves with blood, which else would touch no bloody cloth.

Samech

But they cried unto every man: flee the staining, away, get you hence, touch it not. Yee (say they) ye must be burnt, ye must dwell among the Gentiles, and bide no longer her.

Ain

The countenance of the Lord hath banished them, and shall never look more

upon them: For they themselves neither regarded the priests, not pitied the elders.

Phe

Wherefore yet our eyes fail us, while we look for vain help: seeing we be ever waiting upon a people, that can do us no good.

Zade

They lay so sharp wait for us, that we can not go safe upon the streets: for our end is come, our days are fulfilled, our end is here.

Koph

Our persecutors are swifter then the *Aeges of the air, they followed upon us over the mountains, and layed wait for us in the wilderness.

Res

The very breath of our mouth: even the anointed Lord himself shall be taken in our sins, of whom we say: Under his shadow we shall be preserved among the Heathen.

Sin

And thou (O daughter Edom) that dwellest in the land of Huz, be glad and rejoice: for the cup shall come unto thee also, which when thou suppest of it thou shall be drunk.

Thau

Thy sin is well punished (O thou daughter Sion) he shall not suffer thee to be carried away any more. But thy wickedness (O daughter Edom) shall he visit, and for thy sins sake, he shall lead thee in to captivity.

**Hierusalem. *(this spelling is exact, possibly Jerusalem)*

**Aeges (eagles)*

[Chpt 5] Call to remembrance, (O' Lord) what we have suffered, consider and see our confusion. Our inheritance is turned to the strangers, and our houses to the aliens. We are become careful and fatherless, and our mothers are as the widows. We have *faine to drink our own water for money, and our own wood must we buy with money. Our necks are under persecution, we are weary, and have no rest.

Afore time we yielded to the Egyptians, and to the Assyrians, only that we might have enough bread. Our fathers (which are now gone) have sinned, and we must bear their wickedness. Servants have rule over us, and no man delivereth us out of their hands. We must get our living with the peril of our lives because of the *drouth of the wilderness.

Our skin is as it had been burnt in an oven, for very sore hunger. The wives are ravished in Sion, and the maidens in the cities of Judah. The princes are hanged up with the hand of the enemies, they have not spared the old *sage men, they have taken young mens lives from them, and the boys are hanged up upon trees. The elders sit no more under the gates, and the young men use no more the playing of Music. The joy of our heart is gone, our merry *query is turned into mourning. The garland of our head is fallen: alas, that ever we sinned so sore.

Therefore our heart is full of heaviness, and our eyes dim: because of the hill of Sion that is destroyed. In so much that the foxes run upon it. But thou, O' Lord, that remainest for evermore, and thy seat world without end: Wherefore wilt thou still forget us, and forsake us so long? O' Lord, turn thou us unto thee, and so shall we be turned. Renew our days as in the old times, for thou hast banished us now long enough, and hast been sore displeased at us.

The end of the Lamentations of Jeremy

**faine (obliged / willing, happy) *drouth (drought) *sage (wise) *query (seeking)*

From the Hebrew “God strengthens”

[Chpt 1] It chanced in the thirtieth year the fifth day of the fourth Month, that I was among the prisoners by the river of Cobar: where the heavens were opened, and I saw a vision of God. Now the fifth day of the month, made out the fifth year of King Joacins captivity. At the same time came word of the Lord unto Ezechiel the son of Buzi the priest, in the land of the Caldees by the water of Cobar, where the hand of the Lord came him.

And I looked, and behold, a stormy wind came out of the North with a great cloud full of fire, which with his glistre lightening all round about. And in the midst of the fire it was all clear, and as it were the likeness of four beasts, which were fashioned like a man: saving that every one had four faces and four wings.

Their legs were straight, But their feet were like bullocks feet, and they glistered, as it had been fair scoured metal. Under their wings upon all the four corners they had mens hands. Their faces and wings were toward the four corners: yet were the wings so, that one ever touched another. When they went, they turned them not about: but each one went straight forward.

Upon the right side of these four, their faces were like the faces of a man, and the face of a Lion: But upon the left side, they had the face of an ox, and the face of an Eagle. Their faces also and their wings were spread out above: so that two wings of one touched ever two wings of another, and with the other they covered the body. Every one when it went, it went straight forward. Where as the spirit led them, *thither they went, and turned not about in their going.

The fashion and the countenance of the beasts was like hot coals of fire, even as though burning *cressettes had been among the beasts: and the fire gave a gilister, and out of the fire their went lighting. When the beasts went forward and backward, one would have thought it had lighteninged. Now when I had well considered the beasts, I saw a work of wheels upon the earth with four faces also like the beasts.

The fashion and the work of the wheels was like the sea. The four wheels were joined and made (to look upon) as it had been one wheel in another. When the one went forward, they went all four, and turned them not about in their going. They were large, great and horrible to look upon. Their bodies were full of eyes round about them all four. When the beasts went, the wheels went also with them: And when the beasts lift themselves up from the earth, the wheels were lift up also. Whither soever the spirit went, thither went they also, and the wheels were lift up, and followed them: for the spirit of life was in the

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wheels. When the beasts went forth, stood still, or lift themselves up from the earth: then the wheels also went, stood still, and were lift up, for the breath of life was in the wheels.

Above over the heads of the beasts there was a firmament, which was fashioned as it had been of the most pure Crystal, and that was spread out above their heads: under the same firmament were their wings layed abroad, one toward another, and two wings covered the body of every beast. And when they went forth I heard the noise of their wings, like the noise of great waters, as it had been the voice of the great God., and the rushing together as it were of a host of men. And when they stood still, they let down their wings. Now when they stood still, and had let down their wings, it thundered in the firmament that was above their heads. Above the firmament that was over their heads, there was a fashion of a seat, as it had been made of Sapphire. Upon the seat there sat one like a man. I beheld him, and he was like a clear light, as it had been all of fire within from his loins upward.

And beneath when I looked upon him under the loins, me thought he was like a shining fire, that giveth light on every side. Yee the shine and the glittereth lightening round about, was like a rainbow, which in a rainy day appeareth in the clouds. Even so was the similitude, wherein the glory of the Lord appeared. When I saw it, I fell upon my face, and harkened unto the voice of him that spake.

**thither= to or toward that place or in that direction there, distant/*

**cressettes= A metal cup, often suspended on a pole, containing burning oil or pitch and used as a torch.*

[Chpt 2] And then said he unto me: Stand up upon thy feet (O thou son of man) and I will talk with thee. And as he was communing with me, the spirit came in to me, and set me up upon my feet: so that I marked the thing, that he said unto me.

And he said: Behold, thou son of man: I will send thee to the children of Israel, to those runagates and obstinate people: for they have taken part against me, and are run away from me: both they and their forefathers unto this day.

Yee I will send thee unto a people that have rough **visages* an stiff stomachs: unto whom thou shalt say on this manner: This the Lord God himself hath spoken, that whether they be obedient or no (for it is a **froward* household) they may know yet that there hath been a Prophet among them.

From the Hebrew “God strengthens”

Therefore (thou son of man) fear them not, neither be afraid of their words: for they shall rebel against thee, and despise thee. Yee thou shalt dwell among scorpions: but fear not their words, be not abashed at their looks, for it is a froward household.

See that thou speak my words unto them, whether they be obedient or not, for they are obstinate. Therefore, thou son of man, obey thou all things, that I say unto thee, and be thou not stiffnecked, like as they are a stiffneck household. Open thy mouth and eat that I give thee.

So as I was looking up, behold, there was sent unto me an hand, wherein was a closed book: and the hand opened it before me, and it was written within and without, full of careful mournings: alas, and woe.

**visages=faces, expression, countenance *froward= stubborn, contrary ,obstinate*

[Chpt 3] After this said he unto me: Thou son of man, eat that, what forever it be: yee eat that closed book and go thy way, and speak unto the children of Israel. So I opened my mouth, and he gave me the book for to eat, said unto me: Thou son of man, thy belly shall eat, and thy bowels shall be filled with the book, that I give thee. Then did I eat the book, and it was in my mouth sweeter than honey. And he said unto me: thou son of man, get thee soon unto the house of Israel, and show them the words that I command thee: For I send thee not to the people that hath a strange, unknown, or hard speech, but unto the house of Israel, Not to many nations, which have diverse speeches and hard languages, whose words thou understand not. Nevertheless, if I sent thee to those people, they would follow thee: But the house of Israel will not follow thee, for they will follow me: yee all the house of Israel have stiff foreheads, and hard hearts. Behold, therefore, I will make thy face prevail against their faces, and harden thy forehead against their foreheads: so that thy forehead shall be harder than an Adamant or flint stone: that thou may fearest them the less, and be less afraid of them, for they are a froward household.

He said moreover unto me: thou son of man, take diligent heed with thy ears, to the words that I speak unto thee, fasten them in thine heart: and go to the prisoners of thy people, speak unto them, and say on this manner: Thus the Lord God hath spoken: whether ye hear or hear not. With that the spirit took me up. And I heard the noise of a great rushing and the removing of the most blessed glory of the Lord out of his place.

I heard also the noise of the wings of the beasts, that rushed one against the

From the Hebrew “God strengthens”

other, yee and the rattling of the wheels, that were by them, which rushing and noise was very great.

Now when the spirit took me up, and carried me away, I went with an heavy and sorrowful mind, but the hand of the Lord comforted me right soon.

And so in the beginning of the month Abib, I came to the prisoners, that dwell by the water of Cobar, and remained in that place, where they were: And so continued I among them seven days, being very sorry.

And when the seven days were expired, the Lord said unto me: Thou son of man, I have made thee a watchman unto the house of Israel: therefore take good heed to the words, and give them warning at my commandment.

If I say unto thee, concerning the ungodly man, that (without doubt) he must die, and thou givest him not the warning, nor speakest unto him, that he may turn from his evil way, and so to live: Then shall the same ungodly man die in his own unrighteousness: but his blood will I require of thine hand.

Nevertheless, if thou give warning unto the wicked, and he yet forsake not his ungodliness: then shall he die in his own wickedness, but thou hast discharged thy soul.

Now if a righteous man go from his righteousness, and do the thing that is evil: I will lay a stumbling block before him, and he shall die, because thou hast not given him warning: yee die shall he in his own sin, so that the virtue, which he did before, shall not be thought upon: but his blood will I require of thine hand.

Nevertheless, if thou exhorteth the righteous, that he sin not, and so the righteous do not sin : then shall he live, because he hath received thy warning, and thou hast discharged thy soul. And there came the hand of the Lord upon me, and he said unto me: Stand up, and go into the field, that I may there talk with thee.

So when I had risen up, and gone forth into the field: Behold, the glory of the Lord stood there, like as I saw it afore, by the waters of Cobar.

Then fell I down upon my face, and the spirit came in to me, which set me up upon my feet, and said thus unto me: Go thy way, and *sparre thyself in thine own house. Behold, (O thou son of man) there shall changes be brought for thee, to bring thee withal, so that thou shalt not escape out of them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and not be as a *chidet with them: for it is an abstinent household.

But when I speak unto thee, then open thy mouth, and say: Thus sayeth the

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Lord God: who so heareth, let him hear: who so will not, let him leave: for it is an abstinent household.

**sparre=the door shut tight; bolted *chidet=mildly reprimand*

[Chpt 4] Thou son of man, take thee a tile stone, and lay it before thee, and describe upon it the city of Jerusalem, how it is besieged, how bulwarks and strong ditches are graven on every side of it: describe also the tents, and an host of men round about it.

Moreover, take an iron pan, and set it between thee and the city, instead of an iron wall. Then set thy face toward it, besiege it, and lay ordinance against it, to win it. This shall be a token unto the house of Israel. But thou shalt sleep upon thy left side, and lay the sin of the house of Israel upon thee. Certain days appointed, thou shalt sleep upon that side, and bear their sins. Nevertheless, I will appoint thee a time (to put out their sins) and the number of the days: Three hundred and ninety days must thou bear the wickedness of the house of Israel. When thou hast fulfilled these days lie again, and sleep upon thy right side forty days, and bear the sins of the house of Judah.

A day for a year, a day (I say) for a year will I ever lay upon thee. Therefore set now thy face against that besieged Jerusalem, and discover thine arm, that thou may prophesy against it.

Behold, I will lay chains upon thee, that thou shalt not turn thee from me one side to another, till thou hast ended the days of thy siege.

Wherefore, take unto thee wheat, barley, beans, growell seed, and Millium and fitches: and put these together in a vessel, and make thee loaves of bread thereof, according to the number of the days that thou must lie upon thy side: that thou mayest have bread to eat, for three hundred and ninety days.

And the meat that thou eatest, shall have a certain weight appointed: namely twenty shekels every day. This appointed meat thou shall eat daily, from the beginning to the end.

Thou shalt drink also a certain measure of water: Namely, the sixth part of an Hin shalt thou drink daily from the beginning to the end. Barley cakes shalt thou eat, yet shalt thou first strike them over with mans dung, that they may see it. And with that said the Lord: Even thus shall the children of Israel eat their defiled bread in the midst of the Gentiles, among whom I will scatter them.

Then said I: Oh Lord God. Behold, my soul was yet never stained: for from

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my youth up to this hour. I did never eat of a dead carcass, or that which was slain of wild beasts, neither came there ever any unclean flesh in my mouth.

Where unto he answered me, and said: Well then, I will grant thee to take cows dung, for the dung of a man, and to strike the bread over with all, before them.

And he said unto me: Behold thou son of man, I will minish all the provision of bread in Jerusalem., so that they shall weigh their bread, and eat it with scarceness. But as for water, they shall have a very little measure thereof, to drink. And when they have no more bread or water, one shall be destroyed with another, and famish away for their wickedness.

[Chpt 5] O Thou son of man, take thee then a sharp knife, namely, a razor. Take thee, and shave the hair of thy head and beard: Then take the scales and weight, and divide the hair asunder. And burn the third part thereof in the fire in the midst of the city, and cut the other third part in pieces with a knife. As for the third part that remaineth cast it in the wind, and then show the bare knife.

Yet afterward take a little of the same, and bread it in thy coat lap. Then take a *curtesy of it, and cast it in the midst of the fire: and burn it in the fire. Out of the same fire there shall go a flame, upon the whole house of Israel. Moreover, thus said the Lord God: This same is Jerusalem. I set her in the midst of the Heathen and nations: that are round about her, but she hath despised my judgements more than the Gentiles themselves, and broken my commandments more than the nations, that lie round about her: For they have cast out mine ordinances, and not walked in my laws. Therefore, thus sayeth the Lord God: For so much as ye with your wickedness far exceed the Heathen, that dwell round about you: (For ye have not walked in my laws, neither have ye kept mine ordinances) Therefore thus sayeth the Lord God.

I will also come upon thee, for in the midst of thee will I sit in judgement, in the sight of the Heathen, and will handle thee of such a fashion, as I never did before, and as I never will do from that time forth, and that because of all thine abominations. For in the fathers shall be slain to eat their own sons, and that from their own fathers. Such a court will I keep in thee, and the whole remnant will scatter in to all the winds.

Wherefore as truly as I live (sayeth the Lord God) seeing thou hast defiled my Sanctuary, with all manner of abominations and with all thy shameful offenses: For this cause I will also destroy thee. Mine eye shall not over see thee, neither will i spare thee.

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One third part within thee, shall die of the pestilence and hunger: Another third part shall be slain down round about thee, with the sword: The other third part that remaineth, will I scatter abroad toward the four winds, and draw out the sword after them. Thus I will perform my indignation and set my wrath against them, and ease myself. So that when I have fulfilled mine anger against them, they shall know that I am the Lord, which with a fervent jealousy hath spoken it. Moreover I will thee waste and abhorred, before all the Heathen that dwell about thee, and in the sight of all them, that go by thee: so that when I punish thee in my wrath, in mine anger, and with the plague of my hot displeasure: thou shalt be a very abomination, shame a gasing and wondering flock, among the Heathen, that lie about thee. Even I the Lord have spoken it, and it shall come to pass, when I shoot among them the perilous darts of hunger, which shall be but death: Yee therefore shall I shoot them, because I will destroy you. I will increase hunger, and minish all the provision of bread among you.

Plagues and misery will I send you, yee and wild beasts also to destroy you. Pestilence and blood shed will come upon you, and the sword will I bring over you.

Even I, the Lord, have said it.

**curtesy= a generous part*

[Chpt 6] And the word of the Lord came unto me, saying: thou son of man, turn thy face to the mountains of Israel, that thou may prophesy unto them, and say: Hear the word of the Lord God, O ye mountains of Israel: Thus hath the Lord God spoken to the mountains, hills, rivers, valleys and dales.

Behold, I will bring a sword over you, and destroy your high places. I will cast down your alters, and break down your temples. Your slain men will I leave before your gods. and the dead carcasses of the children of Israel will I cast before their images, your bones will I destroy round about your altars, and dwelling places.

The cities shall be desolate, the hill chapels laid waste: your alters destroyed, and broken: your goods cast down, and taken away, your temples laid even with the ground, your own works clean rooted out.

Your slain men shall lie among you, that ye may learn to know, how that I am the Lord. Those that among you have escaped the sword, I will leave among the

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Gentiles, for I will scatter you among the nations. And they that escape from you, shall think upon me among the Heathen, where they shall be in captivity.

As for that whorish and unfaithful heart of theirs, wherewith they run away from me, I will break it: yee and put out those eyes of theirs, that committed fornication with their Idols.

Then shall they be ashamed, and displeased with themselves, for the wickedness and abominations, which they have done: and shall learn to know, how that it is not in vain, that I the Lord speak, to bring such misery upon them.

The Lord said moreover unto me: Smite thy hands together, and stamp with thy feet, and say: Woe worth all the abominations and wickednesses of the house of Israel, for because of them, they shall perish with the sword, with hunger and with pestilence. Who so is far off, shall die of the pestilence: he that is near at hand, shall perish with the sword: and the other that are besieged, shall die of hunger.

Thus will I satisfy my wrothful displeasure upon them. And so shall ye learn to know, that I am the Lord, when your slain men lie among your goddes, and about your alters: upon all high hills and tops of mountains, among all green trees, among all thick oaks: even in the places, where they did sacrifice to all their Idols. I will stretch my hand out upon them, and will make the land waste: So that it shall lie desolate and void, from the wilderness of Deblathah forth, through all their habitations: to learn them to know, that I am the Lord.

[Chpt 7] The word of the Lord came unto me on this manner: Thee I call, O thou son of man. Thus sayeth the Lord God unto the land of Israel: The end cometh, yee verily the end cometh upon all the four corners of the earth.

But now shall the end come upon thee: For I will send my wrath upon thee, and will punish thee: according to thy ways, and reward thee after all thy abominations. Mine eye shall not over see thee, neither will I spare thee: but reward thee according to thy ways, and declare thy abominations. Then shall ye know, that I am the Lord.

Thus sayeth the Lord God: Behold, one misery and plague shall come after another: the end is here. The end (I say) that waiteth for thee, is come already, the hour is come against thee, that dwellest in the land.

The time is at hand, the day of sedition is hard by, and no glad tidings upon the mountains. Therefore, I will shortly pour out my sore displeasure over thee, and fulfill my wrath upon thee, I will judge thee after thy ways, and recompense the all thy abominations.

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Mine eye shall not over see thee, neither will I spare thee: but reward thee after thy ways, and show thy abominations, to learn you for to know, how that I am the Lord that smiteth. Behold, the day is here, the day is come, the hour is run out, the rod flourisheth, willfulness waxes green, malicious violence is grown up, and the ungodly waxen to a staff. Yet shall there no complaint be made for them, nor for the trouble that shall come of these things.

The time cometh, the day draweth nye: Who so buyeth let him not rejoice: he that selleth, let him be not sorry: for why? Trouble shall come in the midst of all rest: so that the seller shall not come again to the buyer, for neither of them both shall live. For the vision shall come so greatly over all, that it shall not be hindered: No man also with his wickedness shall be able to save his own life. The trumpets shall ye blow, and make you all ready, but no man shall go to the battle, for I am wroth with all the whole multitude.

The sword shall be without, pestilence and hunger shall be within: so that who so is in the field, shall be slain with the sword: and he that is in the city, shall perish with hunger and pestilence.

And such as escape and flee from among them, shall be upon the hills, like as the doves in the field: every one shall be afraid, because of his own wickedness.

All hands shall be let down, and all knees shall be weak as the water: they shall gird themselves with sack cloth, fear shall fall upon them. Their faces shall be confounded, and their heads bald: their silver shall lie in the streets, and their gold shall be despised. Yee their silver and gold may not deliver them, in the day of the fearful wrath of the Lord.

They shall not satisfy their hungry souls, neither fill their empty bellies therewith: For it has become their own decay through their wickedness: because they made thereof not only costly Jewels for their pomp and pride, but also abominable images and Idols. For this cause will I make them to be abhorred. Moreover, I will give it into the hands of strangers to be spoiled: and to the wicked for to be robbed, and they shall destroy it. My face will I turn from them, my treasury shall be defiled: for the thieves shall go into it, and suspend it. I will make clean riddance, for the land is whole defiled with unrighteous judgement of innocent blood, and the city is full of abominations. Wherefore, I will bring the most cruel tyrants from among the Heathen, to take their houses in possession. I will make the pomp of the proud to cease, and they shall be taken in their Sanctuary. When this trouble cometh, they shall seek peace, but they shall have none. One mischief and sorrow shall follow another, and one rumor

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shall come after another: Then shall they seek visions in vain at their Prophets. The law shall be gone from the priests, and wisdom from the elders. The King shall mourn, the Princes shall be clothed in heaviness, and the hands of the people in the land shall tremble with fear. I will do unto them after their own ways, and according to their own judgements will I judge them: to learn them for to know, that I am the Lord.

[Chpt 8] It happened that in the sixth year, the fifth day of the sixth month, I sat in my house, and the Lords of the counsel of Judah with me: and the hand of the Lord God even fell there upon me. And as I looked up, I saw as it were a likeness of fire from his loins upward it flashed marvelous clear. This similitude stretched out an hand, and took me by the hairy locks of my head, and the spirit lifted me up between heaven and earth: And God in a vision to Jerusalem, into the entry of the inner port that layeth toward the north: there stood an image, with whom he that hath all things in his power, was very wroth.

And behold, the glory of the God of Israel was in the same place: even as I had seen it afore in the field. And he said unto me: Thou son of man, O lift up thine eyes, and look toward the north. Then I lift up mine eyes toward the north., and behold: before the port northward, there was an alter made unto the image of provocation in the very entering in. And he said furthermore unto me: Thou son of man, seest thou what these do? Seest thou the great abominations that the house of Israel comites in this place? which ought not to be done in my sanctuary: But turn thee about, and thou shalt see yet greater abominations. And with that brought he me to the court gate: and when I looked, behold, there was an hole in the wall. Then said he unto me: Thou son of man, dig through the wall. And when I digged through the wall, behold there was a door. And he said unto me: Go thy way in, and look what wicked abominations they do there. So I went in, and saw: and behold, there were all manner of images of worms and beasts, all Idols and abominations of the house of Israel painted every one round about the wall. There stood also before the images. Seventy of the Lords of the counsel of the house of Israel: and in the midst of them stood Jaazaniah the son of Saphan: And every one of them had a censor in his hand, and out of the incense, there went a smoke, as it had been a cloud. Then said he unto me: Thou son of man, has thou seen what the Senators of the house of Israel do secretly, everyone in his chamber: For they say, Tush, the Lord seeth us not, the Lord regardeth not the world. And he said unto me: Turn thee yet again, and thou shalt see the great abominations that they do. And with that he brought me

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to the door of the port of the Lords house, toward the north. And behold, there fat women mourning for Thamus. Then said he unto me: hast thou seen this, thou son of man? Turn ye about, and thou shalt see yet greater abominations. And so he brought me into the inward court of the Lords house: And behold at the port of the Lords house, between the for entry and the altar, there were five and twenty men, that turned their backs on the temple of the Lord, and their faces toward the east, and these worshiped the son.

And he said unto me: hast thou seen this thou son of man? Thinketh the house of Israel, that it is but a trifle, to do these abominations here? Should they fill the land full of wickedness, and undertake to provoke me unto anger: Yee and purposely to cast up their noses upon me? Therefore will I also do something in my wrothfull displeasure, so that mine eye shall not over see them, neither will I spare them. Yee and though they cry in mine ears with loud voice, yet will I not hear them.

[Chpt 9] He cried also with a loud voice in mine ears, saying: Come her ye rulers of the city, every man with his *wrapened hand to the slaughter. Then came there six men out of the street of the upper port toward the north, and every man a weapon in his hand to the slaughter. There was one amongst them, that had on him a linen rayment, and a writers inkhorn by his side.

These went in, and stood beside the brazen alter: for the glory of the Lord was gone away from the Cherub, and was come down to the threshold of the house, and he called the man that had the linen rayment upon him, and the writers inkhorn by his side, and the Lord said unto him: Go thy way through the city of Jerusalem, and set this mark *Thau upon the foreheads of them, that mourn and are sorry for all the abominations, that be done therein. And to the other, he said that I might hear: Go ye after him through the city, slay, oversee none, spare none: kill and destroy both old man and young, maidens children and wives. But as for those, that have this mark Thau upon them: see that ye touch them not, and begin at my Sanctuary. Then they began at the elders, which were in the temple, for he had said unto them: When ye have defiled the temple, and filled the court with the slain, then go your way forth. So they went out, and slew down through the city. Now when they had done the slaughter, and I yet escaped: I fell down upon my face, and cried saying: O' Lord, wilt thou then destroy all the residue of Israel, in thy sore displeasure, that thou hast poured out upon Jerusalem? Then said he unto me: The wickedness of the house of Israel and Juda is very great: so that the land is full of blood, and the city full of

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unfaithfulness: For they say: Tush the Lord regardeth not the earth, he seeth us not. Therefore will I upon them, mine eye shall not oversee them, neither will I spare them, but will recompense their wickedness upon their heads. And behold, the man that had the linen rayment upon him, and the writers inkhorn by his side: told all the matter how it happened, and said: Lord, as thou hast commanded me, so have I done.

**wrapened= "covered hand"*

[Chpt 10] And as I looked, behold, in the firmament that was above the cherubins there appeared the similitude of a stole of sapphire upon them: Then said he that sat therein, to him that had the linen rayment upon him: Creep in between the wheels that are under the Cherubins, and take thine hand full of hot coals out from between the Cherubins, and cast them over the city. And he crept in, that I might see.

Now the Cherubins stood on the right side of the house, when the man went in, and the cloud filled the **innermer* court. But the glory of the Lord removed from the Cherubins, and came upon the threshold of the house: so that the temple was full of clouds, and the court was full of the shine of the Lords glory. Yee and the sound of the Cherubins wings were heard into the fore court, like as it had been the voice of the almighty God, when he speaketh. Now when he had bidden the man that was clothed in linen, to go and take the hot coals from the midst of the wheels, which were under the Cherubins: he went and stood beside the wheels. Then the one Cherubin reached froth his hand from under the Cherubins, unto the fire that was between the Cherubins, and to take thereof, and to give it unto him that had on the linen raiment in his hand: which he took it, and went out. And under the wings of the Cherubins, there appeared the likeness of a mans hand: I saw also four wheels beside the Cherubins, so that by every Cherib stood a wheel. And the wheels were (to look upon) after the fashion of the precious stone of Tharsis: yet (unto the sight) were they fashioned and like, as if one wheel had been in another.

When they went forth, they went all four together, not turning about in their going: But where the first went, thither they went also, so they turned not about in their going. Their whole bodies, their backs, their hands and wings, yee and the wheels also, were all full of eyes round about them all four. And I heard him call the wheels, Galgal (that is) a round **boule*. Every one of them had four faces: so that the one face was the face of a Cherub, the second of a man, the

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third of a lion, the fourth of an Eagle, and they were lifted up above. This is the beast, that I saw at the water of Cobar Now when the Cherubins went, the wheels went with them, and when the Cherubins shook their wings to lift themselves upward, the wheels remained no behind, but were with them also. Shortly, when they stood, these stood also: And when they were lift up, the wheels were lift up also with them, for the spirit of life was in the wheels.

Then the glory of the Lord was lift up from the threshold of the temple, and remained upon the Cherubins: And the Cherubins flackered with their wings, and lift themselves up from the earth: so that I saw when they went, and the wheels with them. And they stood at the east side of the port that is in the house of the Lord. So the glory of the Lord was upon them. This is the beast that I saw under the God of Israel, by the water of Cobar. And I perceived, that it was the Cherubins. Every one had four faces and every one four wings, and under their wings, as it were mens hands. Now the figure of their faces was, even as I had seen them, by the water of Cobar, and so was the countenance of them: Every one in his going went straight forward.

**innermer (innermost) *boule=legislature*

[Chpt 11] Moreover, the spirit of the Lord lift me up, and brought me unto the east port of the Lords house. And beholds, there were twenty five men under the door among whom I saw Jaazaniah the son of Azur, and Pheltiah the son of Bananiah, the rulers of the people. Then said the Lord unto me: Thou son of man: these men imagine mischief, and a wicked counsel take they in this city, saying: Tush, there is no destruction at hand, let us build houses: this Jerusalem is the cauldron, and we be the flesh. Therefore shalt thou prophecy unto them, yee prophecy shalt thou unto them, O son of man. And with that fell the spirit of the Lord upon me, and said unto me: Speak, thus sayeth the Lord: On this manner have ye spoken (O ye house of Israel) and I know the imaginations of your hearts. Many one have ye murdered in this city, and filled the streets full of the slain. Therefore, thus sayeth the Lord God: The slain men that ye have layed on the ground in this city, are the flesh, and this city is the cauldron: But I will bring you out of it: ye have drawn out the sword, even so I also bring a sword over you, sayeth the Lord God. I will drive you out of this city and deliver you into your enemies hand, and will condemn you. Ye shall be slain in all the coasts of Israel, I will be avenged of you: to learn you for to know, that I am the Lord. This city shall not be your cauldron, neither shall ye be the flesh therin:

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but in the coasts of Israel will I punish you, that ye may know, that I am the Lord, in whos commandments ye have not walked, nor kept his laws: but you have done after the customs of the Heathen, that lie around about you.

Now when I preached, Pheltiah the son of Bananiah died. Then fell I down upon my face, and cried with a loud voice: O' Lord God, wilt thou then utterly destroy all the remnant of Israel? And so the word of the Lord came to me on this manner: thou son of man: thy brethren, thy kinfolk, and the whole house of Juda, which dwell at Jerusalem, say: They be gone far from the Lord, but the land is given us in possession. Therefore tell them thus sayeth the Lord God: I will send you far off among the Gentiles, and scatter you among the nations, and I will hallow you but a little, in the lands where ye shall come. Tell them also, thus sayeth the Lord God: I will gather you again out of the nations, and bring you from the countries were ye be scattered, and will give you the land of Israel again: And thither shall ye come. And as for all impediments, and all your abominations: I will take them away.

And I will give you one heart, and I will plant a new spirit within your bowels. That stony heart will I take out of your body, and give you a fleshly heart: that ye may walk in my commandments, and keep mine ordinances, and do them: that ye may be my people, and I your God. But look whose hearts are disposed to follow their abominations and wicked livings: those mens deeds will I bring upon their own heads, sayeth the Lord God. After this did the Cherubins lift up their wings, and the wheels went with them, and the glory of the Lord was upon them. So the glory of the Lord went up from the midst of the city, and stood upon the mount of the city toward the east. But the wind took me up, and in a vision (which came by the spirit of God) it brought me again into the Caldea among the prisoners. Then the vision that I had seen, vanished away from me. So I spake unto the prisoners, all the words of the Lord, which he had showed me.

[Chpt 12] The word of the Lord came unto me, saying: Thou son of man, thou dwellest in the midst of a froward household: which have eyes to see, and see not: ears have they to hear, and yet hear they not, for they are an obstinate household. Therefore, (O thou son of man), make thy gear ready to flit, and go forth by fair daylight, that they may see. Yee even in their sight shalt thou go from thy place to another place: if peradventure they will consider, that they be an unobedient household. Thy gear that thou hast made ready to flit withal, shalt thou bear out by fair day light, that they may see: and thou thyself shalt go forth

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also at even in their sight, as a man doth when he fliteth. Dig through the wall, that they may see: and bear through it the same thing, that thou tookest up in their sight. As for thyself, thou shalt go forth in the dark. Hyde thy face that thou see not the earth, for I have made thee a show token unto the house of Israel. Now as the Lord commanded me, so I did: the gear that I had made ready, I brought out by day. At even I broke down an hole through the wall with mine hand: and when it was dark, I took up the gear upon my shoulders and bare them out in their sight.

And in the morning, came the word of the Lord unto me, saying: Thou son of man, if Israel that froward household ask thee and say: What doest thou there? Then tell them: Thus saith the Lord God: This punishment toucheth the chief rulers at Jerusalem, and all the house of Israel, that dwell among them. Tell them I am your show token: like as I have done, so shall it happen unto you: flit shall ye also, and go into captivity. The cheifest that is among you, shall laden his shoulders in the dark, and get him away. He shall break down the wall, to carry stuff there through: he shall cover his face, that he see not the ground, with his eyes. My line will I spread out upon him, and catch him in my net, and carry him to Babylon, in the land of the Chaldees: which he shall not see, and yet shall he shall die there. As for all his helpers, and all his Hosts, that be about him, I will scatter them toward all the winds, and draw out the sword after them. So when I have scattered them among the Heathen, and strewn them in the lands, they shall know, that I am the Lord. But, I will leave a little number of them from the sword, hunger and pestilence: to tell all their abominations among the Heathen, where they come: that they may know, how that I am the Lord.

Moreover, the word of the Lord came unto me saying: Thou son of man: with fearful trembling thou shalt eat thy bread, with carefulness and sorrow shalt thou drink thy water. And unto the people of the land, speak thou on this manner: Thus saith the Lord God, to them that dwell in Jerusalem, and to the land of Israel: Ye shall eat your bread with sorrow, and drink your water with heaviness: Yee the land with the fullness thereof shall be laid waste, for the wickedness of them that dwell therein. And the cities that now be well occupied, shall be void, and the land desolate: that ye may know, that I am the Lord.

Yet came the word of the Lord unto me again, saying: Thou son of man, what manner of by word is that, which ye use in the land of Israel, saying: Tush, seeing that the days are so slack in coming, all the visions are of none effect:

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Tell them therefore, thus saith the Lord God: I will make that byword to cease, so that it shall nomore be commonly used in Israel.

But say this unto them: The days are at hand, that everything which hath been prophesied, shall be fulfilled. There shall no vision be in vain, neither any prophecy fail among the children of Israel: For it is I the Lord that speak it: and whatsoever, I the Lord speak, it shall be performed, and not be slacken in coming.

Yee even in your days (O ye froward household) will I devise something, and bring it to pass, sayeth the Lord God. And the word of the Lord came unto me saying: Behold, thou son of man: The house of Israel say in this manner: Tush as for the vision that he hath seen, it will be many a day or it come to pass: Is it far off yet, the thing that he propheceth. Therefor say unto them: Thus sayeth the Lord: All my words shall no more be slack: Look what I speak, that same shall come to pass, sayeth the Lord.

[Chpt 13] The word of the Lord came unto me, saying: Thou son of man, speak prophesy against those prophets, that preach in Israel: and say thou unto them that prophesy out of their own hearts: Hear ye the word of the Lord, thus saith the Lord God: Woe be unto those foolish prophets, that follow their own spirit, and speak where they have seen nothing. O Israel, thy prophets are like the foxes upon the dry field: For they stand not in the gaps, neither made they an hedge for the house of Israel, that men might abide the peril in the day of the Lord. Vain things they see, and tell lies, to maintain their preachings withal. The Lord (saith they) hath spoke it, when in very deed the Lord hath not sent them. Vain visions have ye seen, and spoken false prophesies, when ye say: the Lord hath spoken it where as I never said it.

Therefore, thus saith the Lord God: Because your words are vain, and ye seek out lies: Behold, I will upon you, saith the Lord. Mine hands shall come upon the prophets that look out vain things, and preach lies: they shall not be in the counsel of my people, nor shall they be written in the book of the house of Israel, neither shall they come in the land of Israel: that ye shall know, how that I am the Lord God. And that for this cause: they have deceived my people, and told them of peace, where no peace was. One seteth up a wall, and they daub it with loose clay. Therefore tell them that daub it with untempered mortar, that it shall fall. For there shall come a great shower of rain, great stones shall fall upon it, and a sore storm of wind shall break it, so shall that wall come down. Shall it not then be said unto you: where is now the mortar, that ye daubed it

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withal? Therefore thus saith the Lord God: I will break out in my wrothfull displeasure with a stormy wind, so that in mine anger there shall come a mighty shower of rain, and hailstones in my wrath, to destroy withal.

As for the wall, that ye have daubed with untempered mortar, I will break it down, make it even with the ground: so the foundation thereof shall remove, and it shall fall, yee and ye yourselves shall perish in the midst thereof: to learn you for to know, that I am the Lord. Thus will I perform my wrath upon this wall, and upon them that have daubed it with untempered mortar, and then will I say unto you: The wall is gone, and the daubers are away. These are the prophets of Israel, which prophesy unto the city of Jerusalem, and look out visions of peace for them, where as no peace is, saith the Lord God. Wherefore (O thou son of man) set thy face against the daughters of thy people, which prophesy out of their own hearts: and speak thou prophesy against them, and say: Thus saith the Lord God: Woe be unto you, that sew pillows under all armholes, and bolsters under the heads both of young and old, to catch souls withal. For when ye have gotten the souls of my people in your captivity, ye promise them life, and dishonor me to my people, for a handful of barley, and for a piece of bread: when ye kill the souls of them, that die not, and promise life to them, that live not: Thus ye dissemble with my people, that believeth your lies.

Wherefore thus saith the Lord God: Behold, I will also upon your pillows, wherewith ye catch the souls in flying: them will I take from your arms, and let the souls go, that ye catch in flying. Your bolsters also will I tear in pieces, and deliver my people out of your hand: so that they shall come no more in your hands to be spoiled, and ye shall know, that I am the Lord. Seeing that with your lies you discomfort the heart of the righteous, whom I have not discomforted: Again: For so much as ye courage the hand of the wicked, so that he may not turn from his wicked way, and live: therefore shall ye spy out no more vanity, nor prophecy your own guessings: for I will deliver my people out of your hand, that ye may know, how that I am the Lord.

[Chpt 14] There resorted unto me certain of the elders of Israel, and sat by me. Then came the word of the Lord unto me, saying: Thou son of man, these men bare their idols in their heart, and go purposely upon the stumbling block of their own wickedness: how dare they then ask counsel at me? Therefore speak unto them, and say: thus saith the Lord God: Every man of the house of Israel that beareth his Idols in his heart, purposing to stumble in his own

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wickedness, and cometh to a prophet, to inquire anything at me by him: unto that man will I the Lord myself give answer, according to the multitude of his idols: that the house of Israel may be snared in their own hearts, because they be clean gone from me, for their idols sakes.

Wherefore, tell the house of Israel: thus saith the Lord God: Be converted, forsake your idols, and turn your faces from all your abominations. For every man, (whether he be of the house of Israel or a stranger, that sojourneth in Israel) which departeth from me, and carrieth idols in his heart, purposing to go still stumbling in his own wickedness, and cometh to a Prophet, for to ask counsel at me through him: unto that man will I the Lord give answer, by mine own self. I will set my face against that man, And will make him an example for other, yee and a common byword: and will root him out of my people, that he may know, how that I am the Lord. And if that Prophet be deceived, when he telleth him a word: then I the Lord myself have deceived that Prophet, and will stretch forth mine hand upon him, to root him out of my people Israel: and they both shall be punished for their wickedness. According to the sin of him that asketh, shall the sin of the Prophet be: that the house of Israel be led no more away from me through error, and be no more defiled in their wickedness: but that they may be my people, and I their God, sayeth the Lord God. And the word of the Lord came unto me, saying: Thou son of man, when the land sinneth against me, and goeth forth in wickedness: I will stretch out mine hand upon it, and destroy all the provision of their bread, and send *dirt upon them, to destroy man and beast in the land. And though Noe, Daniel and Job these three men were among them, yet shall they in their righteousness deliver but their own souls, saith the Lord God. If I bring noisome beasts into the land, to waste it up, and it be so desolate, that no man may go therein for beasts: if these three men were also in the land, as truly as I live, (saith the Lord God) they shall save neither sons nor daughters, but be only delivered themselves: as for the land it shall be waste.

Or if I bring a sword into the land, and charge it to go through the land: so that, I slay down man and beast in it, and if these three men were therein: as truly as I live, (saith the Lord God) they shall deliver neither sons nor daughters, but only be saved themselves. If I send a pestilence into that land, and pour out my sore indignation upon it in blood, so that I root out of it both man and beast, and if Noe, Daniel and Job, were therein: as truly as I live, (saith the Lord God) they shall deliver neither sons nor daughters, but save their own

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souls in their righteousness. Moreover, thus saith the Lord God: Though I send my four troublesome plagues upon Jerusalem: the sword, hunger, perilous beasts, and pestilence, to destroy man and beast out of it: yet shall there be a remnant saved therein, which shall bring forth their sons and daughters. Behold, they shall come forth unto you, and ye shall see their way, and what they take in hand, and ye shall be comforted, as touching all the plagues that I have brought upon Jerusalem, they shall comfort you, when ye see their way and works: and ye shall know, that I have done so against Jerusalem, as I did, saith the Lord God.

**dirth (famine)*

[Chpt 15] The word of the Lord came unto me, saying: Thou son of man: What cometh of the vine among all other trees? And of the vine stock among all the other timber of the groove? Do men take wood of it, to make any work withal? Or may there be a nail be made of it, to hang anything upon? Behold it is cast into the fire to be burnt, the fire comsumeth both the ends of it, the midst is burnt to ashes. Is it meat then for any work? No.

Seeing then, that it was meat for no work, being whole: much less may there anything be made of it, when the fire hath consumed it and burnt it. And therefore thus sayeth the Lord God: Like as I cast the vine into the fire to be burnt, as other trees of the wood: Even so will I do with them that dwell in Jerusalem, and set my face against them: they shall go out from the fire, and yet the fire shall consume them. Then shall ye know, that I am the Lord, when I set my face against them, and make the Land waste: because they have sore offended, sayeth the Lord God.

[Chpt 16] Again, the word of the Lord spake unto me, saying: Thou son of man, show the city of Jerusalem their abominations, and say: thus saith the Lord God unto Jerusalem: Thy progeny and kindred came out of the land of Canaan, thy father was an Amorite, thy mother an Cethite. In the day of thy birth when thou wast born, the string of thy navel was not cut off: , thou wast not bathed in water to make thee clean: thou wast neither rubbed with salt, nor swaddled in clouts: No man regarded that so much, as to do any of these things for thee, or to show thee such favor, but thou was utterly cast out upon the field, yee despised wast thou in the day of thy birth.

Then came I by thee, and saw thee trodden down in thine own blood, and said unto thee: thou shalt be purged from thine own blood, from thine own blood (I

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say) shalt thou be cleansed. So I planted thee, as the blossom of the field: thou art grown up, and waxen great: thou hast gotten a marvelous pleasant beauty, thy breasts are come up, thy hair is goodly grown, where as thou was naked and bare afore.

Now when I went by thee, and looked upon thee: behold, thy time was come, yee even the time to vow thee. Then spread I my clothes over thee, to cover thy dishonesty: yee I made an oath unto thee, and married myself with thee (sayeth the Lord God) and so thou becamest mine own. Then washed I thee with water, and purged thy blood from thee, I anointed thee with oil, I gave thee change of rayments, I made thee shoes of Tarus leather: I girded thee about with white silk, I clothed thee with kerchues, I decked thee with costly apparel, I put rings upon thy fingers: and chain about thy neck, spangles on thy forehead, earrings upon thine ears, and set a beautiful crown upon thine head. Thus wast thou decked with silver and gold, and thy raiment was of fine white silk, of needle work and diverse colors.

Thou didst eat nothing but simnels, honey and oil: marvelous goodly wast thou and beautiful, yee even a very Queen wast thou. In so much, that thy beauty was spoken of among the Heathen, for thou was excellent in my beauty, which I put upon thee sayeth the Lord God. But thou hast put confidence in thine own beauty, and played the harlot, when thou haddest gotten thee a name. Thou hast committed whoredom, with all that went by thee, and hast fulfilled their desires: yee thou hast taken thy garments of diverse colors, and decked thine alters therewith, where upon thou mightest fulfill thine whoredom, of such a fashion, as never was done, nor shall be. The goodly ornaments and Jewels which I gave thee of mine own gold and silver, hast thou taken, and made thee mens images thereof, and committed whoredom withal.

Thy garments of diverse colors hast thou taken, and decked them therewith: mine oil and incense hast thou set before them. My meat which I gave thee, as finnels, oil and honey: (to feed thee withal) that hast thou set before them, for a sweet savior. And this also came to pass, sayeth the Lord God: Thou hast taken thine own sons and daughters, whom thou hast begotten unto me: and these hast thou offered up to them, to be their meat. Is this but a small whoredom of thine (thinkest thou) that thou slayest my children, and givest them over, to be burnt unto them? And yet in all thy abominations and whoredom, thou hast not remembered the days of thy youth, how naked and bare thou wast at that time and trodden down in thine own blood. After all these

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thy wickednesses (woe, woe unto thee, sayeth the Lord) thou hast builded up thy*stewes and *brodel houses in every place: yee at the head of every street thou hast *builded an alter. Thou hast made thy beauty to be abhorred, thou hast layed out thy legs to every one that came by, and multiplied thy whoredoms. Thou hast committed fornication with the Egyptians thy neighbors, which had much flesh: and thus hast thou used thine whoredoms, to anger me.

Behold, I will stretched out my hand over thee, and minished thy store of food, and deliver thee over into the wiles of the Philistines thine enemies, which are ashamed of thy abominable way. Thou hast played the whore also with the Assirians, which might not satisfy thee: Yee, thou hast played the harlot, and not had enough. Thus hast thou committed thy fornication from the land of Canaan unto the Caldees, and yet thy lust not satisfied. Now should I circumcise thine heart (saith the Lord God) seeing thou doest all these things, thou precious whore: building thy stewes at the head of street, and thy brodel houses in all places? Thou hast not been as another whore, that maketh boast of her winning but as a wife that breaketh wedlock, and taketh other instead of her husband. Gifts are given to all other whores, but thou givest rewards unto all thy lovers: and offerest them gifts, to come unto thee out of all places, and to committee fornication with thee. It is come to pass with thee in thy whoredoms contrary to the use of other women: yee there hath no such fornication been committed after thee, seeing that thou *proffer gifts unto other, and no regard is given thee: this is a contrary thing.

Moreover, I will judge thee as a breaker of wedlock and a murderer, and recompense thee thine own blood in wrath and jealousy. I will give thee over to their power, that shall break down thy stewes, and destroy thy brodel houses: they shall strip thee out of thy clothes, all thy fair and beautiful jewels shall they take from thee, and so let the sit naked and bare: yee they shall bring the common people upon thee, which shall stone thee, and slay thee down with their swords. They shall burn up thy houses, and punish thee in the sight of many women. Thus will I make thy whoredom to cease, sop that thou shalt give out no more rewards.

Should I make my wrath to be still, take my jealousy from thee, be content, and no more to be displeased? Seeing thou remembered not the days of thy youth, but provoked me to wrath in all these things? Behold therefore, I will bring thy own ways upon thine head, saith the Lord God: how be it, I never did unto thee, according to thy wickedness and all thy abominations. Behold, all

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they that use common proverbs, shall use this proverb also against thee: such a mother, such a daughter.

Thou art even thy mothers own daughter, that hath cast off her husband and her children: Yee thou art the sister of thy sisters, which forsook their husbands and their children. Your mother is an Cethite, and your father an Amorite. Thine eldest sister is Samaria, she and her daughters that dwell upon thy left hand.

But thy youngest sister that dwelleth on thy right hand, is Sodoma and her daughters. Yet hast thou not walked after their ways, nor done after their abominations: but in all thy ways thou hast been more corrupt than they. As truly as I live, saith the Lord God, Sodoma thy sister with her daughters hath not done so evil, as thou and thy daughters. Behold, the sins of thy sister Sodoma, were these: Pride, fullness of meat, and abundance and Idleness: these things had she and in her daughters. Besides that they reached not their hand to the poor and needy, but were proud and did abominable things before me: therefore I took them away, when I seen it. Neither hath Samaria done half of thy sins, yee thou hast exceeded them in wickedness: In so much that in comparison of all the abominations which thou hast done, thou has made thy sisters good women.

As for their captivity, namely the captivity of Sodoma and her daughters: the captivity of Samaria and her daughters: I will bring them again, so will I also bring again thy captive among them: that thou mayest take thine own confusion upon thee, and be ashamed of all that thou hast done, and to comfort them. Thus thy sisters (namely) Sodoma and her daughters: Samaria and her daughters with thy self and thy daughters, shall be brought again to your old estate. When thou was in thy pride, and before thy wickedness came to light: thou wouldest not hear speak of thy sister Sodoma, until the time that the Syrians with all their towns, and the Philistines, with all that live round about them, brought thee to shame and confusion: that thou mightest bare thine own filthiness and abomination, saith the Lord.

For thus saith the Lord God: I should (by right) deal with thee as thou hast done. Thou hast despised the oath and broken the covenant. Nevertheless, I will remember the covenant that I made with thee in thy youth, in so much that it shall be an everlasting covenant: so that thou also remember thy ways, and be ashamed of them: then shalt thou receive of me thy elder and younger sisters, whom I will make thy daughters, and that besides thy covenant. And so I will renew my covenant with thee, that thou mayest know that I am the Lord: That

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thou mayest think upon it, be ashamed, and excuse thine own confusion no more: when I have forgiven thee, all that thou hast done, saith the Lord God.

**stewes=Middle English stewen, to bathe in a steam bath, see also a place of male whores: 1st Kings 14. *brodel= A house of prostitution. *proffer (to offer for acceptance of)*

[Chpt 17] The word of the Lord came unto me, saying: Thou son of man: put forth a dark speaking and a parable, unto the house of Israel, And say: Thus saith the Lord God: There came a great Eagle with great wings, yee with mighty long wings, full of feathers, of diverse colors, upon the mount of Libanus, and took a branch from a Cedar tree, and break off the top of his twig, and carried it into the land of Canaan, and set it in a city of merchants. He took also a branch of the land, and planted it in a fruitful ground, he brought it unto great waters, and set it as a willow tree thereby. Then did it grow, and was a great vine stock, but low by the ground: thus there came of it a vine, and it brought forth blossoms, and spread out branches. But their was another Eagle, a great one, which had great wings and many feathers: and behold, the roots of this vine had an hunger after him, and spread out his branches toward him, to water his fruits: Nevertheless it was planted upon good ground beside great waters: so that (by reason) it should have brought out branches and fruit, and have been a goodly vine. Speak thou therefore, thus saith the Lord God: Shall this vine prosper? Shall not his roots be plucked out, his fruit be broken off, his green branches wither and fade away? Yee without strong armies or many people, shall it be plucked up by the roots. Behold, it was planted: shall it prosper therefore. Shall it not be dried up and withered, yee even in the shooting out of its blossoms, as soon as the east wind bloweth?

Moreover the word of the Lord came unto me saying: Speak that froward household: Know ye not, what these things do signify? Tell them: Behold, the king of Babylon came to Jerusalem, and took the King and his Princes, and led them to Babylon.

He took of the kings seed, and made a covenant with him, and took an oath of him: The Princes of the land toke he with him also, that the land might be held in subjection, and not rebel, but keep the covenant, and fulfill it. But he fell from him, and sent his embassy tours into Egypt that he might have horses and much people. Should that prosper? Should he be kept safe, that doeth such things? Or should he escape, that breaketh his covenant? As truly as I live saith the Lord God: He shall die in Babylon, in the place where the King dwelleth,

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that made him King: whos oath he has despised, Neither shall Pharaoh with his great host and multitude of people, maintain him in the war: Then they cast up ditches, and set up bulwarks to destroy much people. For seeing he despised the oath, and broken the covenant, (where as he yet give his hand thereupon) and done all these things, he shall not escape.

Therefore thus saith the Lord God: As truly as I live, I will bring mine oath that he hath despised, and my covenant that he hath broken, upon his own head. I will cast my net about him, and catch him in my yarn. To Babylon will I carry him, there will I punish him, because of the great offense that he made me. As for those that flee from him out of the host, they shall be slayen with the sword. The residue shall be scattered toward all the winds: and ye shall know, that I the Lord hath spoken it.

Thus saith the Lord God: I will also take a branch from an high Cedar tree, and will set it, and take the uppermost twig, that is yet but tender, and plant it upon an high hill: Namely, upon the high hill of Sion will I plant it: that it may bring forth twigs, and give fruit, and be a great cedar tree: so that all manner of fowls may bide in it, and make their nests under the shadow of his branches.

And all the trees of the field shall know that I the Lord have brought down the high tree, and set the low tree up: that I have dried up the green tree, and made the dry tree to flourish: Even I the Lord that speak it, have also brought it to pass.

[Chpt 18] The word of the Lord came unto me, on this manner: what mean ye, by this common proverb, that ye use in the land of Israel, saying: The fathers have eaten sour grapes, and the childrens teeth are set on edge? As truly as I live, saith the Lord God, ye shall use this byword no more in Israel.

Behold, all souls are mine. Like as the father is mine, so is the son mine also. The soul that sinneth, shall die. If a man be godly, and do the thing that is equal and right, he eateth not upon the hills: he lifteth not his eyes up to the Idols of Israel, he defileth not his neighbors wife: he meddleth with no menstruous woman: he grieveth nobody: he giveth his debtor his pledge again , he raketh none other mans goods by violence: he parteth his meat with the hungry: he clotheth the naked: he lendeth nothing upon usury: he taketh nothing over: he with draweth his hand from doing wrong: he handleth faithfully between man and man: he walketh in my commandments, and keepeth my laws, and performeth them faithfully: This is a righteous man, he shall surly live saith the Lord God.

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If he now get a son, that is a murderer, a shedder of blood: if he do one of these things (though he do not all) he eateth upon the hills: he defiled his neighbors wife: he grieveth the poor and needy: he robbeth and spoileth: he giveth not the debtor his pledge again, he lifteth up his eyes unto Idols, and meddle with abominable things: he lendeth upon usury, and taketh moreover. Shall this man live? He shall not live. Seeing he hath done all these abominations, he shall die his blood shall be upon him.

Now if this man get a son also, that seeth all his fathers sins, which he hath done: and feareth, neither do such like: Namely , he eateth not upon the mountains: he lifteth not up his eyes to the Idols of Israel: he defileth not his neighbors wife: he vexeth no man: he keepeth no mans pledge, he neither spoileth, nor robbeth any man: he dealeth his meat with the hungry: he clotheth the naked: he oppreseth not the poor: he receiveth no usury, nor anything over: he keepeth my laws, and walketh in my comandments: this man shall not die in his fathers sin, but shall live without fail. As for his father: because he oppressed and spoiled his brother, and did wickedly among his people: Lo, he is dead in his own sin. And yet say ye: Wherefore then should not the son bear his fathers sin? Therefore shall he live in deed. The same soul that sinneth, shall die. The son shall not bear the fathers offense. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him self also. But if the ungodly will turn away from all his sins that he hath done, and keep all my comandments, and do the thing that is equal and right: doubtless he shall live, and not die. As for all the sins that he did before, they shall not be thought upon: but in his righteousness that he hath done, he shall live. For have I any pleasure in the death of a sinner, sayeth the Lord God: but rather that he convert, and live?

Again: If the righteous turn away from his righteousness, and do iniquity, according to all the abominations, that the wicked man doeth, shall he live? All the righteousness that he hath done, shall not be thought upon: but in the fault that he offended withal and in the sin that he hath done, he shall die.

And yet ye say: Tush, the way of the Lord is not indifferent. Hear therefore ye house of Israel: Is not my way right? Or, are not your ways rather wicked? When a righteous man turneth away from his righteousness, and meddleth with ungodliness: he must die therein: yee for the unrighteousness that he hath done, he must die. Again: when the wicked man turneth away from his wickedness, that he hath done, and doeth the thing which is equal and right: he shall save his

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soul alive. For in so much that he remembereth himself, and turneth him from all ungodliness that he used, he shall live, and not die.

And yet saith the house of Israel: Tush, the way of the Lord is not equal. Are my ways unright, O ye house of Israel: Are not your ways rather unequal? As for me, I will judge every man, according to his ways, O ye house of Israel, saith the Lord God. Wherefore be converted, and turn you clean from all your wickedness, so shall there no sin do you harm. Cast away from you all your ungodliness, that ye have done: make you new hearts and new spirit. Wherefore will ye die, O ye house of Israel: seeing that I have no pleasure in the death of him that dieth, sayeth the Lord God. Turn you then, and ye shall live.

[Chpt 19] But mourn thou for the princes of Israel, and say: Wherefore lay thy mother that lioness among lions, and nourished her young ones among the lions whelps? One of her whelps she brought up, and it became a young lion: it likened to spoil, and devoured folk. The heathen heard of him, and took him in their nets, and brought him with chains unto the land of Egypt.

Now when the dame saw, that all her hope and comfort was away, she took another of her whelps, and made lion of him: which went among the lions, and became a fierce lion: learned to spoil, and devoured folk: he devoured their palaces, and made their cities waste. In so much that the whole land and every thing therin, were utterly desolate, through the very voice of his roaring.

Then came the heathen together on every side out of all countries against him, layed their nets for him, and took him in their pit. So they bound him with chains, and brought him to the king of Babylon: which put him in prison, that his voice should no more be heard upon the mountains of Israel. As for thy mother, she is like a vine in thy blood, planted by the water side: her fruits and branches are grown out of many waters, her stalks were so strong, that men might have made staves thereof for officers: she grew so high in her stalks.

So when men saw that she exceeded the height and multitude of her branches, she was rooted out in displeasure, and cast down to the ground. The East wind dried up her fruit, her strong stalks were broken off, withered and burnt in the fire. But now she is planted in the wilderness, in a dry and thirsty ground. And there is a fire gone out of her stalks, which hath burnt up her branches and her fruit: so that she hath no more strong stalks, to be staves for officers. This is a piteous and miserable thing.

[Chpt 20] In the seventh year, the tenth day of the fifth month, it happened, that certain of the elders of Israel came unto me, for to ask counsel at the Lord,

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and sat them down by me. Then came the word of the Lord unto me on this manner: Thou son of man: speak unto the elders of Israel, and say unto them: Thus saith the Lord God: Are ye come hither to ask anything at me? As truly as I live, (saith the Lord God) I will give you no answer. Wilt thou not reprove them (thou son of man) wilt thou not reprove them? Show them the abominations of their fathers: and tell them: Thus saith the Lord God: In the day when I chose Israel, and lift up mine hand upon the seed of the house of Jacob, and showed myself unto them in the land of Egypt, Yee when I lift up mine hand over them, and said: I am the Lord your God, even in that day that I lift up mine hand over them, to bring them out of the land of Egypt, into a land that I provided for them, which flowed with milk and honey, and is a pleasant land among all others: Then said I unto them: Cast away every man the abominations that he hath before him, and defile not yourselves with the Idols of Egypt, for I am the Lord your God.

But they rebelled against me, and would not follow me: to cast away every man the abominations of his eyes, and to forsake the Idols of Egypt. Then I made me to pour my indignation over them, and to satisfy my wrath upon them: Yee even in the midst of the land of Egypt. But I would not do it, for my names sake: that it should not be unhallowed before the Heathen, among whom they dwelt, and among whom I showed my self unto them, that I would bring them out of the land of Egypt. Now when I had carried them out of the land of Egypt, and brought them into the wilderness. I gave them my comandments, and showed them my laws: which who so keepeth shall live in them. I gave them also my holy days, to be a token between me and them, and thereby to know, that I am the Lord, which halloweth them. And yet the house of Israel rebelled against me in the wilderness, they would not walk in my comandments, they have cast away my laws (which whose keepeth should live in them) and my Sabbath days have they greatly unhallowed.

Then I made me to pour out my indignation upon them, and to consume them in the wilderness, Yet I would not do it, for my names sake: least it should be dishonored before the Heathen, from which I had carried them away. But I swore unto them in the wilderness, that I would not bring them into the land, which I give them: a land that floweth with milk and honey, and is a pleasure of all lands: and because they refused my laws, and walked not in my comandments, but had unhallowed my Sabbaths, for their heart was gone after their idols. Nevertheless mine eye spared them, so that I would not utterly slay

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them, and consume them in the wilderness. Moreover, I said unto their sons in the wilderness: walk not in the statutes of your forefathers, keep not their ordinances, and defile yourselves with their idols, for I am the Lord your God. But walk in my statutes, keep my laws and do them, hallow my Sabbaths: for they are a token between you and me, that ye may know how that I am the Lord your God. Notwithstanding, their sons rebelled against me also: they walked not in my statutes, they kept not my laws to fulfill them (which he that doth shall live in them) neither hallowed they my Sabbath days. Then I made me to pour out my indignation over them, and to satisfy my wrath upon them in the wilderness. Nevertheless, I withdrew mine hand for my names sake, lest it should be unhallowed among the Heathen, before whom I had brought them forth. I lift up mine hand over them also in the wilderness, that I would scatter them among the Heathen, and strew them among the nations: because they had not kept my laws, but cast aside my comandments, unhallowed my Sabbaths, and lift up their eyes to their fathers Idols. Wherefore I also gave them comandments not good, and laws through the which they should not live, and I unhallowed them in their own gifts (when I appointed for my own self all their first born) to make them desolate: that they might know that I am the Lord.

Therefore (O son of man) tell the house of Israel, thus saith the Lord God: Behold all this, your fathers have yet blasphemed me more, and greatly offended against me: For after I had brought them into the land, That I promised to give to them, when they saw every high hill, and all the thick trees: they made their offerings, and provoked me with their oblations, making sweet savours there, and poured out their drink offerings. Then I ask them, What have ye to with all, that ye go thither? And therefore it is called the high place unto this day. Wherefore, speak unto the house of Israel: Thus saith the Lord God: ye are even as unclean as your forefathers, and commit whoredom also with their abominations. In all your idols, where unto you bring your oblations, and to whos honor ye burn your children: ye defile your selves, even unto this day: how dare ye then come , and ask any question at me? O ye household of Israel? As truly as I live (saith the Lord God) ye get no answer of me: and as for the thing that ye go about, it shall not come to pass, where as ye say: we will be as the Heathen, and do as other people in the land, wood and stone will we worship.

As truly as I live, saith the Lord God, I myself will rule you with a mighty hand, with a stretched out arm, and with indignation poured out over you: and

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will bring you out of the nations and lands, wherein ye are scattered: and gather you together with a mighty hand, with a stretched out arm and with indignation poured out upon you: and will bring you into the wilderness of the people, and there I will reason with you face to face. Like as I punished your forefathers in the wilderness, so will I punish you also, saith the Lord God. I will bring you under my jurisdiction, and under the bond of the covenant. The forsakers also and the transgressors will I take from among you, and bring them out of the land of your habitations: As for the land of Israel, they shall no come in it: that they may know that I am the Lord.

Go now then (thus saith the Lord God) ye house of Israel, cast away, and destroy every man his Idols: then shall ye hear me, and no more blaspheme my holy name with your offerings and Idols. But upon my holy hill, even upon the high hill of Israel shall all the house of Israel and all that is in the land, worship me: and in the same place will I savour them, and there will I require your heave offerings, and the firstlings of your oblations, with all your holy things.

I will accept your sweet savour, when I bring you from the nations, and gather you together out of the lands, wherein ye be scattered: that I may be hallowed in you before the Heathen. and that ye may know, that I am the Lord, which have brought you into the land of Israel: Yee into the same land, that I swore to give to your forefathers. There shall ye call to remembrance your own ways and all your imaginations, wherein ye have been defiled: and ye shall be displeased with your own selves, for all your wickedness, that ye have done. And ye shall know that I am the Lord: when I entreat you after my name, not after your wicked ways, nor according to your corrupt works: O ye house of Israel, saith the Lord.

Moreover, the word of the Lord came unto me, saying: Thou son of man, set thy face toward the south, and speak to the south wind, and say to the wood toward the south: Hear the word of the Lord, thus saith the Lord God: Behold, I will kindle a fire in thee, that shall consume thee green trees with the Dry. No man shall be able to quench his flame, but all that looketh from the south to the north shall be burned therein. And all flesh shall see, that I the Lord have kindled it, so that no man shall quench it. Then said I: O' Lord, they will say of me: Tush, they are but fables that he telleth.

[Chpt 21] The word of the Lord came to me, saying: Thou son of man, set thy face toward Jerusalem, speak against the Sanctuary, and prophesy against the land of Israel, say to the land of Israel: Thus saith the Lord God: Behold, I

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will upon thee, and will draw my sword out of the sheath, and root out of thee the righteous and the wicked, Seeing then that I will root out of thee both the righteous and the wicked, therefore shall my sword go out of his sheath against all flesh from the north to the south: that all flesh may know, how that I the Lord, have drawn my sword out of the sheath, and it shall not be put in again.

Mourn therefore (O thou son of man) that thy loins crack withal, yee mourn bitterly for them: And if they say, wherefore mournest thou? Then tell them: for the tidings that cometh, at the which all hearts shall melt, all hands shall be letten down, all stomachs shall faint, and all knees shall wax feeble. Behold, it cometh, and shall be fulfilled, saith the Lord God.

Again, the word of the Lord came unto me, saying: Thou son of man, prophesy, saying: Thus saith the Lord God: speak, the sword is sharpened and well scoured. Sharpened is it for slaughter, and scoured that it may be bright. *O, the destroying staff of my son, shall bring down all wood. He hath put his sword to the *dighting, that good hold may be taken of it. This sword is sharpened and *dight, that it may be given into the hand of the man slayer.

Cry (O thou son of man) and howl, for this sword shall smite my people, and all the rulers of Israel, which with my people shall be slain down to the ground through his sword. Smite thou upon thy thigh, For wherefor should not the plague and staff of judgement come? Prophesy thou son of man, and smite thine hands together: make the sword two edged, yee make it three edged, the manslayers sword, that sword of great slaughter, which shall smite them, even in their privy chambers: to make them abashed and faint at the hearts, and in all gates to make some of them fall. O how bright and sharp it is, how will dight and meat for the slaughter. Get thee to some place alone, either upon the right hand or the left, wither so ever thy face turneth. I will smite thy hands together also and satisfy my wrothfull indignation: Even I the Lord hath said it.

The word of the Lord came yet unto me again saying: Thou son of man, make thee two streets, that the sword of the king of Babylon may come. Both these streets shall go out of one land. He shall set him up a place, at the head of the street shall he choose him out a corner. Make that a street, that the sword may come toward Kabbath of the Ammonites, and to the strong city of Jerusalem. For the king of Babylon shall stand in the turning of the way, at the head of the two trees: to ask counsel of the soothsayers, casting the lots with his arrows, to ask counsel at the Idols, and to look in the liver. But the soothsaying shall point to the right side upon Jerusalem, that he may set men of war, to smite it with a

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great noise, to cry out Alarm, to set battle rams against the gates, to grave up ditches, and to make bulwarks.

Nevertheless, as for the soothsaying, they shall hold it but for vanity, even as though a jest were told them: yee and they themselves remember their wickedness, so that by right they must be taken and *womne. Therefore saith the Lord God: for as much as ye yourselves show your offense, and have opened your wickedness, so that in all your works men may see your sins: yee in so much (I say) that ye yourselves have made mention thereof ye shall be taken by violence.

O thou shameful wicked guide of Israel whose day is come: even the time when wickedness shall have an end: Thus saith the Lord God: take away the miser, and put off the crown, and so is it away: the humble is exalted, and the proud brought low. Punish, punish, yee punish them will I, and destroy them: and that shall not be fulfilled till he come, to whom the judgement belongeth, and to whom I have given it. And thou (O son of man) prophecy, and speak: Thus saith the Lord God to the children of Ammon, and to their blaspheme, speak thou: The sword, the sword is drawn forth already to slaughter, and scoured that it glittereth (because thou hast looked out vanities, and prophesied lies) that it may come upon thy neck, like as upon the other ungodly, which be slain: whose day came, when their wickedness was full.

Though it were put up again into the sheath, yet will I punish thee, in the land where thou wast nourished and born, and pour my indignation upon thee and will blow upon thee in the fire of my wrath, and deliver thee unto evil people, which are learned to destroy. Thou shalt feed the fire and thy blood shall be shed in the land, that thou mayest be put out of remembrance. Even I the Lord have spoken it.

**dighting=prepared, dressed, made ready. *womne (won).*

[Chpt 22] Moreover, the word of the Lord came unto me, and said: thou son of man, wilt not reprove this blood thirsty city? Show them their abominations, and tell them: Thus saith the Lord God: O thou city, that sheddest blood in the midst of thee, that thy time may come also: and makest the Idols to defile thee withal. Thou hast made thy self guilty in the blood that thou hast shed, and defiled thee in the Idols, which thou hast made. Thou hast caused thy days to draw nye, and made the time of thy years to come. Therefore will I make thee to be confounded among the heathen, and to be defiled in all the

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lands, whether they be nye or far from thee: they shall laugh thee to scorn, thou that hast gotten thee so foul a name, and art full of mischief. Behold, the rulers of Israel have brought every man his power, to shed blood in thee. In thee have they despised father and mother, in thee have they oppressed the stranger, in thee have they vexed the widow and the fatherless. Thou hast despised my Sanctuary, and unhallowed my sabbath. Murders are there in thee, that shed blood, and eat upon the hills, and in thee they use unchastity.

In thee have they discovered their fathers shame, in thee have they vexed women in their sickness. Every man hath dealt shamefully with his neighbors wife, and abominably defiled his daughter in law. In that hath every man forced his own sister, even his fathers daughter. Yee gifts have been received in thee, to shed blood. Thou hast taken usury and increase, and thou hast oppressed thy neighbors by extortion, and forgotten me, saith the Lord God. Behold, I have smitten my hands upon thy covetousness, that thou hast used, and upon the blood which hath been in thee. Is thy heart able to endure it, or may thy hands defend themselves, in the time that I shall bring upon thee? Even I the Lord that speak it, will bring it also to pass. I will scatter thee among the heathen, and strew thee about in the lands, and will cause thy filthiness to cease out of thee. Yee and I will have thee in possession in the sight of the Heathen, that thou mayest know that I am the Lord.

And the word of the Lord came unto me, saying: Thou son of man, the house of Israel is turned to *dross. All they that should be brass, tin, iron, and lead, are in the fire become dross. Therefore, thus saith the Lord God: for as much as ye have all turned into dross, behold: I will bring you together unto Jerusalem, like as silver, and brass, iron, tin, and lead, are put together in the furnace and the fire blown there under to melt them: Even so I will gather you, put you in together, and melt you in my wrath and indignation. I will bring you together, and kindle the fire of my cruel displeasure under you, that ye may be melted therein.

Like as silver is melted in the fire, so shall ye also be melted therein: that ye may know, how that I the Lord have poured my wrath upon you.

And the word of the Lord came unto me, saying: Thou son of man, tell her: Thou art an unclean land, which is not rained upon in the day of the cruel wrath: thy Prophets that are in thee, are sworn together to devour souls, like as a roaring Lion, that liveth by his prey. They receive riches and good, and make many widows in thee. Thy priests break my law, and defile my Sanctuary. They

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put no difference between the holy and unholy, neither discern between the clean and the unclean: they turn their eyes from my sabbaths, and I am unhallowed among you. Thy rulers in thee are like raving wolves, to shed blood, and to destroy souls, for their own *covetous lucre. As for thy Prophets, they daub with untempered clay, they see vanities, and prophecy lies unto thee, saying: the Lord God sayeth so, where as the Lord hath not spoken. The people in the land useth wicked extortion and robbery. They vex the poor and needy and oppress the stranger against right. And I sought the land for a man, that would make up the hedge, and set himself in the gap before me in the lands behalf, that I should not utterly destroy it: but I could find none. Therefore will I poured out my cruel displeasure upon them, and burn them in the fire of my wrath: their own ways will I recompense upon their heads saith the Lord God.

**dross=waste product formed during the firing of metal to make it soft (molten).*

**covetous lucre= unearned profit, unjust gain, and/ or gain (profit) acquired by violence and or usury (Heb) RN*

[Chpt 23] The word of the Lord came unto me, saying: Thou son of man, there were two women, that had one mother: These (when they were young) began to play the harlots in Egypt. there were their breasts *brosed, and the pappes of their maidenhead destroyed. The eldest of them was called Oholah and her younger sister Oholibah. These two were mine, and they bare sons and daughters. Their names were, Samaria, and that was Oholah: and Jerusalem, that was Oholibah: As for Oholah she began to go a whoring, when I had taken her to me. She was set on fire upon her lovers the Assirians, which had to do with her: even the princes and lords, that were decked in costly array: fair young men lusty riders of horses.

Thus through her whoredom, she cleaved unto all the young men of Assyria: yee she was mad upon them, and defiled herself with all their Idols. Neither ceased she from the fornication, that she used with the Egyptians: for in her youth they lay with her, they brosed the breasts of her maidenhead and poured their whoredom upon her. Wherefore I delivered her into the hands of her lovers, even the Assyrians, whom she so loved. These discovered her shame, took her sons and daughters, and slew her with the sword: An evil name gat she of all the people, and they punished her.

Her sister Aholibah saw this, and destroyed herself with inordinate love, more than she, and exceeded her sister in whoredom she loved the Assyrians, (which

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also lay with her) namely, the princes and great lords, that were clothed with all manner of gorgeous apparel, all lusty horsemen and fair young persons. Then I saw, that they both were defiled a like. But she increased her whoredom: for when she saw men painted upon the wall, the images of the Chaldees set forth with fresh colors, with fair girdles about them, and goodly bonnets upon their heads, looking all like Princes (after the manner of the Babylonians and Chaldees in their own land, where they be born) immediatley, as soon as she saw them, she burnt in love upon them, and sent messengers for them into the land of the Chaldees.

Now when the Babylonians came to her, they lay with her, and defiled her with their whoredom, and so was she polluted with them. And when her lust was abated from them, her whoredom and shame was discovered and seen: then my heart forsook her, like as my heart was gone from her sister also. Nevertheless, she used her whoredome ever the longer the more, and remembered the days of her youth, wherein she had played the harlot in the land of Egypt: she burnt in lust upon them, whose flesh was like the flesh of Asses, and their seed like the seed of horses. Thus thou hast renewed the filthiness of thy youth, when thy lovers *bred thy paps, and marred thy breasts in Egypt.

Therefore (O Aholibah) thus saith the Lord God. I will raise up thy lovers (with whom thou hast satisfied thy lust) against thee, and gather them together round about thee: namely the Babylonians, and all the Chaldees: Pecod, Schoa, and Coa, with all the Assyrians: all young and fair lovers: princes and lords, knights and gentlemen, which be all good horsemen: These shall come upon thee with horses, chariots, and a great multitude of people: which shall be harnessed about thee on every side, with breastplates, shields and helmets. I will punish thee before them, yee they themselves shall punish thee, according to their own judgement. I will put my jealousy upon thee, so that they shall deal cruelly with thee. They shall cut off thy nose and thine ears, and the remnant shall fall through the sword. They shall carry away thy sons and thy daughters, and the residue shall be burnt in the fire. They shall strip thee out of thy clothes, and carry thy costly jewels away with them.

Thus I will make an end of thy filthiness and whoredom, which thou hast brought from the land of Egypt: so that thou shalt turn thine eyes no more after them, and cast thy mind no more upon Egypt. For thus saith the Lord: behold, I will deliver thee into the hands of them, whom thou hatest: yee even into the hands of them, with whom thou hast fulfilled thy lust, which shall deal cruelly

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with thee, and shall take away all thy labor, and thus the shame of thy filthy whoredom shall come to light. All these things shall happen unto thee, because of thy whoredom, which thou hast used among the Gentiles, with whos Idols thou hast defiled thy self. Thou hast walked in the way of thy sister, therefore will I give thee her cup in thine hand.

Thus saith the Lord God: Thou shalt drink of thy sisters cup, how deep and *tarre so ever it be to the bottom. Thou shalt be laughed to scorn, and had as greatly in derision, as possible. Thou shalt be full of drunkenness and sorrow, for the cup of thy sister Samaria is a cup of destruction and wasting: The same shalt thou drink, and sup it out even to the dregs, Yee thou shalt eat up the broken pieces of it, and so tear thine own breasts: for even I have spoken it, saith the Lord God.

Therefore thus saith the Lord God: For so much as thou hast forgotten me, and cast me aside, so bear now thy own filthiness and whoredom. The Lord said moreover unto me: Thou son of man, wilt thou not reprove Oholah and Oholibah? Show them their abominations: namely, That they have broken their wedlock, and stained their hands with blood: Yee even with their idols have they committed *advoury, and offered them their own children (to be devoured) whom they have born unto me. Yee and this have they done unto me also: they have defiled my Sanctuary in that same day, and have unhallowed my sabbaths. For when they had slain their children for their idols, they came the same day into my Sanctuary to defile it. Lo, this have they done in my house. Beside all this, thou has sent thy messengers for men out of far countries: and when they came, thou hast bathed, trimmed and set forth thy self of the best fashion: thou satest upon a goodly bed, and a table spread before thee: whereupon thou hast set mine incense and mine oil.

Then there was great cheer with her: and the men that were sent from far countries over the desert, unto these they gave bracelets upon their hands, and set glorious crowns upon their heads: Then thought I: no doubt, these will use their harlotry also with yonder old whore. And they went into her, as unto a common harlot: Even so went they also to Oholah and Oholibah those filthy women.

O ye all that love virtue and righteousness, judge them, punish them: as *advourters and murderers ought to be judged and punished. For they are breakers of wed lock, and the blood is in their hands. Wherefore thus saith the Lord God: bring a great multitude of people upon them, and make them be

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scattered and spoiled: these shall stone them and gore them with their swords. They shall slay their sons and daughters and burn up their houses with fire.

Thus I will destroy all such filthiness out of the land, that all women may learn, not to do after your uncleanness. And so they shall lay your filthiness upon your own selves, and ye shall be punished for the sins, that ye have committed with your Idols: and ye shall know that I am the Lord.

**brosed= perhaps brused RN *bresed=cooked in fat (old French). *tarre=detestable.*

**advoury: prefix "a" meaning not or without, devout: devotion to God our father, Jesu his son, love, truth, spirit. In most cases; in the KJV and other bibles of man this word was replaced with "adultery". see the children are offered up to the same advoury. see James 2 for adultery.*

[Chpt 24] In the ninth year, in the tenth month, the tenth day of the month, came the word of the Lord came unto me, saying: O thou son of man, write up the name of this day, yee even the hour of this present day: when the king of Babylon set himself against Jerusalem. Show that obstinate household a parable, and speak unto them: Thus saith the Lord God: Get thee a pot, set it on, and pour water into it: put all the pieces together in it, all the good pieces: the loin and the shoulder, and fill it with the best bones. Take one of the best sheep, and an heap of bones withal: let it boil well, and let the seethe well therein.

With that said the Lord God on this manner: Woe be unto the bloody city of the pot, where upon the rustiness hangeth, and is not yet scoured away. Take out the pieces that are in it, one after another: there need not lots be cast therefore, for the blood is yet in it. Upon a plain dry stone hath she poured it, and not upon the ground, that it might be covered with dust. And therefore have I letten her pour her blood upon a plain dry stony rock, because it should not be hid, and that I might bring my wrathfull indignation and vengeance upon her.

Wherefore, thus saith the Lord God: O woe be unto that blood thirsty city, For whom I will prepare a heap of wood: beare thou the bones together, kindle thou the fire, seeth the flesh, let all be well sodden {boiled}, that the bones might be sucked out. Moreover, set the pot empty upon the coals, that it may be warm and all the metal hot: that the filth and the rustiness may be consumed. But it will not go off, there is so much of it: the rustiness must be burnt out. Thy filthiness is abominable, for I would have cleansed thee, but thou wouldest not be cleansed. Thou canest be purged from thine sickness, till I have poured my wrathfull indignation upon thee. Even I the Lord have so devised: Yee it is come there to already, that I will do it. I will not go back, I will not spare, I will

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not be entreated: but according to thy ways and imaginations, thou shalt be punished, saith the Lord God. And the word of the lord came unto me saying: Thou son of man, behold, I take away the pleasure of thine eyes with a plague: yet shalt thou neither mourn, nor weep, nor water thy cheeks therefore: thou mayest mourn by thy self alone, but use no deadly lamentation. Hold on thy bonnet, and put on thy shoes upon thy feet, cover not thy face, and eat no mourners bread. So I spake unto the people by times in the morning, and at even my wife died: then upon the next morrow, I did as I was commanded. And the people said unto me: Wilt thou not tell us, what that signifieth, which thou doest? I answered them, the word of the Lord came unto me, saying: Tell the house of Israel, thus saith the Lord God: behold, I will suspend my sanctuary: even the glory of your power, that pleasure of your eyes, and the thing that ye love: your sons and your daughters whom ye have left, shall fall through the sword.

Like as I have done, so shall ye do also: Ye shall not hide your faces, ye shall eat no mourners bread: your bonnets shall ye have upon your heads, and your shoes upon your feet. Ye shall nether mourn nor weep, but in your sins ye shall be sorrowful, and one repent with another. Thus Ezekiel is your showtoken. For look as he hath done, so (when this cometh) ye shall do also: that ye may learn to know that I am the Lord God. But behold, O thou son of man: In the day when I take from them their power, their joy and honor, the lust of their eyes, the burthen of their bodies: namely , their sons and daughters: Then shall there one escape, and come unto thee, for to show thee. In that day shall thy mouth be opened to him, which is escaped, that thou mayest speak, and be no more dumb: Yee and thou shalt be their showtoken, that they may know, how that I am the Lord.

[Chpt 25] The word of the Lord came again unto me, saying: Thou son of man, set thy face against the Ammonites, prophesy upon them, and say unto the Ammonites: hear the word of the Lord God: Thus saith the Lord God: For so much as thou speakest over my Sanctuary. A ha, I *trow it be now suspended: and over the land of Israel, I *trow it be now desolate: and over the house of Judah, I think they be led away prisoners: Behold, I will deliver thee to the people of the east, that they may have thee in possession: these shall set their castles and houses in thee. They shall eat thy fruit, and drink up thy milk. As for Rabbah, I will make of it a stall for camels, and Ammon a sheepfold: and ye shall know that I am the Lord.

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For thus saith the Lord God; In so much as thou hast clapped with thine hands, and stamped with thy feet, yee rejoiced in thine heart over the land of Israel with despite: behold, I will stretch out mine hand over thee also, and deliver thee, to be spoiled of the Heathen, and root thee out from among the people, and cause thee to be destroyed out of all lands: yee I will make thee be layed waste, that thou mayest know, that I am the Lord.

Thus saith the Lord God: For so much as Moab and Seir do say: As for the house of Judah, it is but like as all other Gentiles be: Therefore, behold, I will make the cities of Moab weaponless, and taken away their strength: their cities and chief coasts of their land, which are the pleasures of the country: As namely. Bethiesimoth, Baalmeon, and Cariathaim: These I will open unto them of the east, that they might fall upon the Ammonites: and will give it them in possession: so that the Ammonites shall no more be had in remembrance among the Heathen. Even thus will I punish Moab also, that they may know that I am the Lord.

Moreover, thus saith the Lord God: Because that Edom hath avenged and eased himself upon the house of Judah, therefore thus saith the Lord: I will reach out my hand upon Edom, and take away man and beast out of it. From Theman unto Dedan I will make it desolate, they shall be slain with the sword. Through my people of Israel will I avenge me again upon Edom: they shall handle him, according to my wrath and indignation, so that they shall know my vengeance, saith the Lord God.

Thus saith the Lord God: For so much as the Philistines have done this: namely taken vengeance with despiteful stomachs, and of an old evil will set themselves to destroy: Therefore thus saith the Lord God: Behold, I will stretch out mine hand over the Philistines, and destroy the destroyer, and cause all the remnant of the sea coast to perish. A great vengeance will I take upon them, and punish them cruelly: that they may know, how that I am the Lord, which have avenged me of them.

**trow (think)*

[Chpt 26] It happened, that in the eleventh year, And the first day of the Month, the word of the Lord came unto me, saying: Thou son of man, because that Tyre hath spoken upon Jerusalem: Aha, now I **trow* the ports of the people be broken, and she turned unto me, for I have destroyed my belly full. Yee therefore saith the Lord God: Behold O Tyre, I will upon thee, I will bring a

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great multitude against thee, like as the sea ariseth with his waves: These shall break the walls of Tyre, and cast down her towers: I will scrape the ground from her, and make her a bare stone: Yee as the drying place, where the fishers hang up their nets by the sea side. Even I have spoken it, saith the Lord God. The Gentiles shall spoil her: her daughters upon the field shall perish with the sword, that they may know that I am the Lord.

For thus saith the Lord God: Behold, I will bring hither Nabuchodonosor (which is the king of Babylon and a king of kings) from the north upon Tyre, with horses, chariots, horsemen, and with a great multitude of people. Thy daughters that are in the land, shall he slay with the sword: but against thee, he shall make bulwarks and grave up ditches about thee, and lift up his shield against thee. His slings and battlerams shall he prepare for thy wails, and with his weapons break down thy towers. The dust of his horses shall cover thee, they have so many: thy walls shall shake at the noise of the horsemen, chariots and wheels: when he cometh to thy ports, as men do into an open city. With the hoofs of his horses feet, shall he tread down all thy streets.

He shall slay thy people with the sword, and break down the pillars of thy strength. They shall waste away thy riches, and spoil thy merchandise. Thy walls shall they break down, and destroy thy houses of pleasure. Thy stones, thy timber and foundations shall they cast in the water. Thus will I bring the melody of thy songs, and the voice of thy minstrelsy to an end, so they shall be no more heard. I will a bare stone of thee, yee a drying place for nets, an shall never be builded again: Forever I the Lord have spoken it, saith the Lord God: Thus hath the Lord God spoken concerning Tyre, The isles shall be moved at the noise of thy fall, and at the cry of the slain, that shall be murdered in thee. All Kings of the sea shall come down from their seats regal: they shall lay away their robes, and put off their costly clothing: Yee with trembling shall they be clothed, they shall sit upon the ground: they shall be afraid at thy sudden fall, and be abashed at thee.

They shall mourn for thee, and say unto thee: O thou noble city, that hast been so greatly occupied of old, Thou that hast been the strongest upon the sea with thine inhabitants of whom all men stood in fear: How art thou now so utterly destroyed? Now at the time of thy fall the inhabitants of the Isles, Yee and the men themselves, shall stand in fear at thine end. For thus saith the Lord God: when I make thee a desolate city, (as other cities be, that no man dwell in) and when I bring the deep upon thee, that great waters may cover thee: Then will I

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cast thee down unto them, that descend into the pit, unto a people that hath been long dead, and set thee in a land that is beneath, like the old wilderness, with them that go down to their graves, so that no man shall dwell more in thee. And I will make thee to be no more in honor, in the land of the living. I will make an end of thee, and thou shalt be gone. Though thou be sought for, yet shalt thou not be found for evermore, sayeth the Lord God.

**trow (think)*

[Chpt 27] The word of the Lord came unto me, saying: O thou son of man, make lamentable complaint upon Tyre, and say upon Tyre, which is a port of the sea, that occupieth with much people, and many Isles: Thus saith the Lord God: O Tyrus, thou hast said: what, I am a noble city: thy borders are in the midst of the seas, and thy builders have made thy marvelous goodly. All thy tables have they made of Cypress trees of the mount Sanir. From Libanus have they taken Cedar trees, to make the masts: and the Oaks of Basan to make the rowers.

Thy boards have they made of ivory, and of costly wood out of the Isle of Cethim. Thy sail was of white small needle work out of the land of Egypt, to hang upon thy mast: and thy hangings of yellow silk purple, out of the Isles of Elisah. They of Sidon and Arnad were thy mariners, and the wisest in Tyre were thy shipmasters. The eldest and wisest at Gebal were they, that mended and stopped thy ships. All ships of the sea with their shipment occupied their merchandise in thee. The Perses, Lidians and the Libians were in thine host, and helped thee to fight: these hanged up their shields and helmets with thee, these set forth thy beauty. They of Arnad were with thine host round about thy walls, and were thy watchmen upon thy towers, they hanged their shields round about thy walls, and made thee marvelous goodly. Tharsis occupied with thee in all manner of wares, in silver, iron, tin, and lead, and made thy market great. Javan, Tubal and Mesech were thy merchants, which brought the men, and ornaments of metal, for thy occupying. They of the house of Thogarma brought unto thee at the time of thy mart, horse, horsemen and mules. They of Dedan were thy merchants: and many other Isles that occupied with thee, brought thee **wethers*, elephant bones and Paycockes for a present. The Syrians occupied with thee, because of thy diverse works, and increased thy merchandise, with **Smaragdes*, with scarlet, with needle work, with white linen cloth, with silk and with Crystal.

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Judah and the land of Israel occupied with thee, and brought unto thy markets, wheat, balm, honey, oil and *triale. Damascus also used merchandises with thee, in the best wine and white wool: because thy occupying was so great, and thy wares so many. Dan, Javan, and Mevsall have brought unto thy markets, iron ready made, with Casia, and Calamus, according to thine occupying. Dedan occupied with thee, in fair tapestry work and *quishins. Aribia and all the princes of Cedar have occupied with thee, in sheep, wethers, and goats.

The merchants of Sheba and *Rema, have occupied with also with thee, in all costly spices, in all precious stones and gold, which they brought unto thy markets. Haran, Chenne, and Eden, the merchants of Saba, Assiria, and Chelmad, were all doers with thee and occupied with thee: In costly raiment, of yellow silk and needle work (very precious, and therefore packed and bound together with ropes) Yee and in Cedar wood, at the time of thy markets. The ships of Tharsis were the chief of thy occupying.

Thus thou art full, and in great worship, even in the midst of the sea. Thy mariners were ever bringing unto thee out of many waters. But the east wind shall over bear thee into the midst of the sea: so that thy wares, thy merchandise, thy riches, thy mariners, thy shipmasters, thy helpers, thy occupiers (that brought the things necessary) the men of war that, are in thee: Yee and all thy *comens shall perish in the midst of the sea, in the day of thy fall. The suburbs shall shake at the loud cry of thy shipmen. All whirry men, and all mariners upon the sea, shall leap out of their boats, and set themselves upon the land. They shall lift up their voice because of thee, and make a lamentable cry. They shall cast up dust upon their heads, and lay down in the ashes. They shall shave themselves, and put sackcloth upon them for thy sake.

They shall mourn for thee with heartfull sorrow, and heavy lamentation, yee their children also will weep for thee. Alas, what city hath been so destroyed in the sea, as Tyre is? When thy wares and merchants came from the seas, thou gavest all people enough. The kings of the earth hast thou made rich, through the multitude of thy wares and occupying: But thou art now cast down in to the deep of the sea, all thy resort of people is perished with thee. All they that dwell in the Isles are abashed at thee, and all their kings are afraid, yee their faces have changed color. The merchants of the nations wonder at thee. In that thee are so clean brought to naught, and comest no more up.

**wethers=a castrated male sheep:ram. *Smaragdes=may be "samara" winged seeds, also*

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*called "key fruit" like unto ash, elm, or maple. *quishins; unknown maybe cushions
*triacle=treaAcle 1. Cloying speech or sentiment. 2. Molasses. 3. A medicinal compound
formerly used as an antidote for poison. Middle English triacle, antidote for poison. *Rema
(Raamah). *comens (commons) *wreck=letters of the word were difficult to decipher, under
high magnification; this is the best effort.*

[Chpt 28] The word of the Lord came unto me saying: Thou son of man, Tell the prince of Tyre: Thus saith the Lord God, because thou hast a proud heart and hast said: I am a God, I have my seat in the midst sea like a God: where as thou art but a man, and not God, and yet standest thou in thine own conceit, that thou art God: Behold, thou thinkest thyself wiser than Daniel, that there is no secrets hid from thee. With thy wisdom and thy understanding, thou hast gotten thee great wealthiness, and gathered treasure of silver and gold. With thy great wisdom and occupying, hast thou increased thy power, and because of thy great riches, thy heart is proud.

Therefore thus saith the Lord God: For so much as thou hast lift up thine heart, as though thou were God: behold, I will bring enemies upon thee, even the tyrants of the Heathen: These shall draw out their swords upon thy beauty and thy wisdom, and shall defile thy glory. They shall cast thee down to the pit, so that thou shalt die in the midst of the sea, as they that have been slain. Let see if thou wilt say then (before them that slay thee) I am God: where as thou art but a man and not God, in the hands of them that slayeth thee. Die shalt thou, even as the uncircumcised in the hands of the enemies: for I myself have spoken it, saith the Lord God.

Moreover, the word of the Lord came unto me, saying: Thou son of man, make a lamentable complaint over the king of Tyre, and tell him: Thus saith the Lord God: Thou art a seal of a likeness, full of wisdom and excellent beauty. Thou hast been in the pleasure garden of God: thou art decked with all manner of precious stones: with Ruby, Topas, Crystal, Jacinete, Onyx, Jaspis, Sapphire, *Smaragde, carbuncle, and gold. Thy beauty and the *holes that be in thee were set forth in the day of thy creation. Thou art a fair Cherub, stretched wide out for to cover.

I have set thee upon the holy mount of God, there hast thou been, and walked among the fair glittering stones. From the time of thy creation thou hast been right excellent, till wickedness was found in thee. Because of thy great

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merchandise, thy heart is full of wickedness, and thou hast offended. Therefore will I cast thee from the mountain of God (O thou covering Cherub) and destroy thee among the glittering stones. Thy heart was proud in thy fair beauty, and through thy beauty thou hast destroyed thy wisdom. I will cast thee down to the ground, and that in the sight of kings. Thou hast defiled thy Sanctuary, with the great wickedness of thy unrighteous occupying. I will bring a fire from the midst of thee, to consume thee: and will make thee to ashes, in the sight of all them that look upon thee. All they that have been acquainted with thee among the Heathen shall be abashed at thee: seeing thou art so clean brought to naught, and comest no more up.

And the word of the Lord came unto me, saying: Thou son of man, set thy face against Sidon. Prophecy upon it, and speak. Thus saith the Lord God: Behold O Sidon, I will upon thee, and get me honor in thee: that it may be known, how that I am the Lord, when I punish her, and get me honor in her. For I will send pestilence and blood shedding into her streets, so that those which be slain with the sword, shall lay round about in the midst of her: and they shall know, that I am the Lord. She shall no more be a pricking thorn, and an hurting brier unto the house of Israel, nor unto them that lie round about her and hate her: and they shall know, that I am the Lord.

Thus saith the Lord God: When I gather the household of Israel together again from the nations among whom they be scattered: then shall I be sanctified in them in the sight of the Gentiles, and they shall dwell in land, that I gave to my servant Jacob. They shall dwell safely therein, build houses, and plant vineyards: yee safely shall they dwell therein, when I have punished all those, that despise them round about: and then shall they know, that I am the Lord their God.

**holes (hosts?) *Smaragde=emeralds.*

[Chpt 29] In the tenth year upon the twelfth day of the tenth month, the word of the Lord came unto me, saying: O thou son of man, set now face against Pharaoh the King of Egypt, Prophecy against him and against the whole land of Egypt: Speak, and tell him, thus saith the Lord God: behold, O Pharaoh thou king of Egypt, I will upon thee, thou great dragon, that liest in the waters: thou that sayest the water is mine. I have made it myself. I will put hooks in thy *chawes, and hang all the fish of thy waters upon thy scales. after that I will

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draw thee out of thy waters, yee and all the fish of thy waters that hang upon thy scales. I will cast thee out upon the dry land with the fish of thy waters, so that thou shalt lie upon the field. Thou shalt not be gathered nor taken up: but shall be meat for the beasts of the field, and for the fowls of the air: that all they which dwell in Egypt, may know, that I am the Lord: because thou hast been a staff of *rede to the house of Israel. When they took hold of thee with their hand thou brakest and prickest them on every side: and if they leaned upon thee, thou brakest and hurtest the *reyenes of their backs. Therefore, thus saith the Lord God: behold, I will bring a sword upon thee, and root out of thee both man and beast. Yee the land of Egypt shall be desolate and waste, and they shall know, that I am the Lord: Because he said: The water is mine, I myself have made it. Behold therefore, I will upon thee, and upon thy waters: I will make the land of Egypt waste and desolate, from the tower of Syenes unto the borders of the Morains land: so that in forty years no foot of man shall walk there, neither foot of cattle go there, neither shall it be inhabited. And I will make the land of Egypt to be desolate, among other waste countries, and her cities to lie void forty years, among the other void cities: And I will scatter the Egyptians among the Heathen and nations.

Again, thus saith the Lord God: When the forty years are expired I will gather the Egyptians together again, out of the nations, among whom they were scattered, and I will bring the prisoners of Egypt again into the land of Pathures their own native country, that they may be there a lowly small kingdom: Yee they shall be the smallest among the other kingdoms, lest they exalt themselves above the Heathen, for I will so minish them, that they shall no more rule the Heathen. They shall no more counsel hope unto the house of Israel, neither prey upon them any more to wickedness, to cause them to turn back, and follow them: and they shall know that I am the Lord God.

In the twenty seventh year, the first day of the first month, the word of the Lord came unto me, saying: O thou son of man, Nabuchodonosor the king of Babylon hath made his host, with great travail and labor to come before Tyre: that every head may be bald, and every shoulder bare. Yet hath Tyre given him nor his host any reward, for the great travail he hath taken there. Therefore thus saith the Lord God: behold, I will give the land of Egypt unto Nabuchodonosor the king of Babylon, that he may take away all her substance, rob her robberies, and spoil her spoils, to pay his host their wages withal. I will give him the land of Egypt for his labor, that he took for me before Tyre. At the same time will I

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cause the *horn of the house of Israel to grow forth, and open thy mouth again among them: that they may know that I am the Lord.

**chawes (jaws), *rede (reed or red) *reynes (reigns) *horn= glory and power MN*

[Chpt 30] The word of the Lord came more over unto me, saying: thou son of man, prophesy and speak: thus saith the Lord God: Mourn, woe worth this day! for the day is here, the day of the Lord is come: the dark day of the heathen, the hour is at hand, the sword cometh upon Egypt. when wounded men fall down in Egypt, when her people are taken away, and her foundations are destroyed, the Morians land shall be afraid, yee the Morians land, Libia and Lydia, all their common people, and Chub, and all that be confederate unto them, shall fall with them through the sword.

Thus saith the Lord: The maintainers of the land of Egypt shall fall, the pride of her power shall come down: even unto the tower of Syenes shall they be slain down with the sword, saith the Lord God: among other desolate countries they shall be desolate, and among other waste cities they shall be wasted. And they shall know that I am the Lord, when I kindle a fire in Egypt, and when all her helpers are destroyed. At that time, shall their messengers go forth from me in ships, to make the careless Moryans afraid, and sorrow shall come upon them in the day of Egypt for doubtless it shall come.

Thus saith the Lord God: I will make an end of the people of Egypt through the hand of Nabuchodonosor king of Babylon. He and his people with him, Yee and the cruel tyrants of the Heathen shall be brought to destroy the land. They shall draw out their swords upon Egypt and fill the land full of slain men. I will dry up their floods of water, and sell the land into the hands of wicked people. The land and all that is therein, will I destroy through the enemies. Even I the Lord have said it.

An thus saith the Lord God: I will destroy the Idols, and bring the images of Noph to an end. There shall no more be a prince of Egypt, and a fearfulness will I send into the Egyptians land. As for Pathures, I will make it desolate, and kindle a fire in Zoan. Alexandria will I punish and pour my wrothful indignation upon. Sin which is the strength which is the strength of Egypt. All the substance of Alexandria will I destroy, and kindle a set fire in Egypt.

Sin shall be in great heaviness, Alexandria shall be rooted out, and Noph shall have daily sorrow, the best men of Neliopolis and Bubasto shall be slain with

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the sword, and carried away captive. At Taphnis the day shall be dark, when I break there the scepter of the land of Egypt, and when the pomp of her power shall have an end. A cloud shall cover her, and her daughters shall be led away into captivity. Thus will I punish Egypt, that they may know, how that I am the Lord.

It happened in the eleventh year, upon the seventh day of the first Month, that the Lords word came unto me, saying: Behold, thou son of man, I will brake the arm of Pharaoh king of Egypt: and lo, it shall not be bound up to be healed, neither shall any plaster be layed upon it, for to ease it, or to make it so strong, as to hold a sword. Therefore, thus saith the Lord God: Behold, I will upon Pharaoh the king of Egypt, and bruise his strong arm (yet it is but a broken one) and will smite the sword out of his hand.

As for the Egyptians, I will scatter them among the Heathen, and strew them in the lands about. Again I will strengthen the arm of the king of Babylon, and give him my sword in his hand: but I will break Pharaohs arm so that he shall hold it before him pitifully, like a wounded man.

Yee I will stablish the king of Babylons arm, and the armies of Pharaoh shall fall down: that it may be known that I am the Lord, which gave the king of Babylon my sword in his hand, that he mat draw it out upon the land of Egypt: and that when I scatter the Egyptians among the Gentiles, and strew them in the lands about, they may know, that I am the Lord.

[Chpt 31] Moreover, it happened in the eleventh year, the first day of the third Month, that the word of the Lord came unto me, saying: Thou son of man speak unto Pharaoh king of Egypt, and to all his people: Whom art thou like in thy greatness? Behold, the Assur was like a Cedar tree upon the mount of Libanus with fair branches: so thick, that he gave shadows and shot out very high. His top reached into the clouds. The waters made him great, and the deep set him up on high. Round about the roots of him ran threew floods of water, he sent out his little rivers unto all the trees of the field. Therefore was he higher than all the trees of the field, and through the multitude of waters that he sent from him, he obtained many long branches. All the fowls of the air made their nests in his branches, under his boughs gendered all these beasts of the field and under his shadow dwelt all people. Fair and beautiful was he in his greatness and in the length of his branches, for his root stood beside by great waters, no Cedar tree might hide him. In the pleasant garden of God , there was no fairer tree like his branches, the plain trees were no like the boughs of him. All the

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trees of the garden of God might not be compared unto him in his beauty So fair and goodly had I made him with the multitude of his branches: In so much that all the trees in the pleasant garden of God, had envy at him. Therefore, thus saith the Lord God: for so much as he hast lifted up himself so high, and stretched his top into the clouds, and seeing his heart is proud in his highness: I will deliver him into the hands of the mightest among the Heathen, which shall root him out. According to his wickednesses I will cast him away, the enemies shall destroy him, and the mighty men of the Heathen shall so scatter him, that his branches shall be upon all mountains and in all valleys: his boughs shall be broken down to the ground throughout the land. Then all the people of the land shall go from his shadow, and forsake him. When he is fallen, all the fowls of the air shall sit upon him, and all wild beasts of the field shall go about among his branches: so that from henceforth, no tree in the water shall attain to his highness, nor reach his top unto the clouds, neither shall any tree of the water stand so high, as he hath done. For unto death shall they all be delivered under the earth, and go down to the grave, like other men.

Moreover, thus saith the Lord God: In the day when he goeth down to the grave, I will cause a lamentation be made, I will cover the deep upon him, I staunch his floods, and the great waters shall be restrained. I shall cause the Libanus to be sorrowful for his sake, and all the trees of the field shall be smitten. I made the Heathen shake at the sound of his fall, when I cast him down to hell, with them that descend into the pit. All the trees of Eden, with all the chosen and best of Libanus, yee and all that are planted upon the waters, shall mourn with him also in the lower habitations: for they shall go down to hell with him, unto them that be slayen with the sword, which dwelt afore under the shadow of his arm among the Heathen. To whom shalt thou be likened, that thou art so glorious and great, among the trees of Eden? Yet art thou cast down under the earth (among the trees of Eden) where thou must lie among the uncircumcised, with them that be slain with the sword. Even thus is it with Pharaoh and all his people, saith the Lord God.

[Chpt 32] In the twelfth year, the first day of the twelfth Month, the word of the Lord came unto me, saying: thou son of man, take up a lamentation upon Pharaoh the king of Egypt, and say unto him: Thou art reputed as a Lion of the Heathen, and as a whalefish in the sea. Thou compassed the waters about thee, thou troubledst the waters with thy feet, and stampest in their floods. Thus saith the Lord God: I will spread my net over thee, namely, a great multitude of

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people: these shall drive thee into my *yarne, for I will cast thee upon the land, I let thee lie upon the field, that all the fowls of the air may sit upon thee: I will give all the beasts of the field enough of thee. Thy flesh will I cast upon the hills, and fill the valleys with thy highness. I will water the land with the abundance of thy blood even to the mountains, and the valleys shall be full of thee. When thou art put out, I will cover the heaven, and make his stars to dim. I will spread a cloud over the Sun, and the moon shall not give her light. All the bright lights of heaven will I put out over thee, and bring darkness upon thy land, saith the Lord God. I will trouble the hearts of many people, when I bring thy destruction among the Heathen and countries, whom thou knowest not. Yee, I will make many people with their kings so afraid through thee, that their hearts shall stand up, when I shake my sword at their faces. Suddenly shall they be astonished, every man in himself, at the day of thy fall.

For thus saith the Lord God: The sword of the king of Babylons sword shall come upon thee, with the swords of the worthies will I smite down thy people. All they that be mighty among the Gentiles, shall waste the proud pomp of Egypt, and bring down all her people. All the cattle also of Egypt will I destroy, that they shall come no more upon the waters: so that neither mans foot nor beasts claw, shall steer them any more. Then I will make their waters clear, and cause their waters to run like oil, saith the Lord God: when I make the land of Egypt desolate, and when the country with all that is therein, shall be layed waste: and when I smite all them which dwell in it, that they may know, that I am the Lord. This is the mourning that the daughters of the Heathen shall make: Yee and sorrow and lamentation shall they take up, upon Egypt, and all her people, saith the Lord God.

In the twelfth year, the fifteenth day of the Month, came the word of the Lord came unto me, saying: Thou son of man. Take up a Lament upon the people of Egypt, and cast them down, yee and the mighty people of the Heathen also, even with them that dwell beneath: and with them that go down into the grave. Down (how fair so ever thou be) and lay with the uncircumcised. Among those that be slayen with the sword, shall they lay. The sword is given already, he shall be drawn forth and all his people. The mighty worthies and his helpers, that be gone down and lie with the uncircumcised and them that be slain with the sword: shall speak to him from out of hell.

Asshur is there also with his company, and their graves round about, which were slain and fell all with the sword, whose graves lie beside him in the low

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pit. His commons are buried round about his grave: all together wounded and slain with the sword, which men afore time brought fear in to the land of the living.

There is Elam also with all his people, and their graves round about: which all being wounded and slain with the sword, are gone down uncircumcised under the earth, which nevertheless sometime brought fear into the land of the living: for the which they bear their shame, with the other that be gone down to the grave.

Their burial is given them and all their people, amongst them that be slain. Their graves are round about all them, which be uncircumcised, and with them that be slain through the sword: for seeing in times past they made the land of the living afraid, they must now bare their own shame, with them that go down to the pit, and lie among them, that be slain.

There is Mesech also and Tubal, and their people, and their graves round about. These all are among the uncircumcised, and them that be slain by the sword, because afore time they made the land afraid.

Should they then not lay among the worthies, and the uncircumcised Giants? which with their weapons are gone down to hell: whos swords are laid under their heads, whos wickedness is upon their bones: because that as worthies, they have brought fear in to the land of the living: Yee among the uncircumcised shalt thou be destroyed, and sleep with them, that perish through the sword.

There is Edom with her kings and princes also, which with their strength are laid by them that were slain by the sword, Yee among the uncircumcised, and them which are gone down in to the pit. Moreover, there be all the princes of the north, with all of the Sidonians, which are gone down to the slain.

With their fear and strength they are come to confusion, and lie there uncircumcised, among those that be slain by the sword: and bear their own shame, with them that go down to the pit. Now when Pharaoh seeth this, he shall be comforted over all his people, that is slain with the sword: both Pharo and all his host, saith the Lord God. For I have given my fear in the land of the living. But Pharo and all his people shall be among the uncircumcised, and among them that be slain with the sword, saith the Lord God.

**yarne {net}, *sinite=may be from sinuate meaning to bend curve twist .*

[Chpt 33] Again the word of the Lord came unto me, saying: Thou son of man, Speak to the children of thy people, and tell them, When I send the sword

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upon a land, if the people of the land take a man of their country, and set him to be their watchman: That same man (when he seeth the sword come upon the land) shall blow the trumpet, and warn the people.

If a man now hear the noise of the trumpet and will not be warned, and the sword come and take him away: his blood shall be upon his own head: for he heard the sound of the trumpet, and would not take heed, therefore his blood be upon him. But if he will receive warning, he shall save his life. Again, if the watchman see the sword come and show it not with the trumpet, so that the people is not warned: if the sword come then, and take any man from among them: the same shall be taken away in his own sin, but his blood will I require of the watchmans hand.

And now (O thou son of man) I have made thee a watchman unto the house of Israel: that where as thou hearest anything out of my mouth, thou mayest warn them on my behalf. If I say unto the wicked thou wicked, thou shalt surely die: and thou givest him not warning, that he may beware of his ungodly way: then shall the wicked die in his own sin, but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way, to turn from it, where as he yet will not be turned from it, then shall he die because of his sin, but thou hast delivered thy soul.

Therefore (O thou son of man) speak unto the house of Israel. Yee say thus: Our offenses and sins lie upon us, and we be corrupt in them: how should we be then restored unto life? Tell them: As truly as I live, saith the Lord God, I have no pleasure in the death of the wicked, but much rather that the wicked turn from his way and live. Turn you, turn you from your ungodly ways, O ye of the house of Israel. Oh, wherefore will ye die?

Thou son of man, tell the children of thy people: The righteousness of the righteous shall not save him, whensoever he turneth away unfaithfully: Again, the wickedness of the wicked shall not hurt him, when so ever he converteth from his ungodliness.

And the righteousness of the righteous, shall not save his life, when so ever he sinneth. If I say unto the righteous, that he shall surely live, and so he trusteth to his own righteousness, and do sin: then shall his righteousnesses be no more thought upon, but in the wickedness that he hath done he shall die. Again, If I say unto the wicked: Thou shall surely die: and so he turn from his sins, and do the thing that is lawful and right: In so much that the same wicked man giveth the pledge again, restoreth that he had taken away by robbery, walketh in the

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commandments of life, and doth no wrong: Then shall he surely live, and not die. Yee the sins that he hath done, shall never be thought upon: For in so much as he doeth now the thing that is lawful and right, he shall live. And yet the children of thy people say: Tush, the way of the Lord is not right, where as their own way is rather unright.

When the righteous turneth from his righteousness, and doeth the thing that is wicked, he shall die therefore. But if the wicked turn from his wickedness, doing the thing that lawful and right, he shall live therefore. Yet ye say: The way of the Lord is not equal. O ye house of Israel, I will judge every one of you after his ways.

In the twelfth year, the fifth day of the tenth month of our captivity, it happened, that one that was fled out of Jerusalem, came unto me, and said: the city is destroyed. Now the hand of the Lord was upon me the evening afore this man (which was escaped) came unto me, and had opened my mouth, until the morning that he came to me: yee he opened my mouth, so that I was no more dumb. Then the word of the Lord came unto me, saying: Thou son of man, these that dwell in the wasted land of Israel, say: Abraham was but one man, and he had the land in possession: now are we many, and the land is given us to possess also. And therefore tell them: Thus saith the Lord: In the blood have ye eaten, your eyes have ye lift to Idols, and have shed blood: shall ye then have the land in possession?

Ye lean upon your swords, ye work abominations, every one defileth his neighbors wife: and shall ye then possess the land? Say thou these words unto them: Thus saith the Lord God: As truly as I live, all ye that dwell in this wilderness, shall be slain with the sword: whatsoever is upon the field, will I give unto the beasts to be devoured: those that be in strongholds and dens, shall die of the pestilence. For I will make the land desolate and waste, and the pomp of her strength shall come to an end. The mountains of Israel shall be waste that no man shall travel thereby.

Then shall they learn to know, that I am the Lord, when I make the land waste and desolate, because of all their abominations, that they have wrought. And thou son of man, the children of thy people that talk of thee, by the walls and in the doors of their houses, saying to one to another: Come, let us hear, what word is gone forth from the Lord: These come unto thee, after the manner of a great people: yee my people sit down before thee, and hear thy words, but they do not thereafter: for in their mouths they show themselves, as though they were

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fervent, but their heart goeth after their own covetous lucre. And as a baler that hath a sweet tune, and is pleasant to sing, so shalt thou be unto them: thy words shall they hear, but they will not do thereafter. When this cometh to pass, (for lo, it cometh indeed) then shall they know, that there hath been a prophet among them.

[Chpt 34] And the word of the Lord came unto me, saying: Thou son of man, prophesy against the shepherds of Israel, prophesy and speak unto them: Thus saith the Lord God: Woe be unto the shepherds of Israel, that feed themselves. Should not the shepherds feed the flocks?

Ye have eaten up the fat, ye have clothe you with the wool: the best fed have ye slain, but the flock have ye not nourished. The weak have ye not holden up, the sick have ye not healed: the broken have ye not bound together, the outcasts have ye not brought again: the lost have ye not sought, but *churlishly and cruelly have ye ruled them. Thus they were scattered here and there without a shepherd: yee all the beasts of the field devour them, and they go astray.

My sheep go wandering upon all mountains, and every high hill. Yee, they be scattered abroad in all fields, and there is no man, that careth for them, or seeketh after them. Therefore O ye shepherds, hear the word of the Lord. As truly as I live, for so much as my sheep are robbed, and devoured of all the wild beasts of the field, having no shepherd: and seeing that my shepherds take no regard for my sheep, but feed themselves only, and not my sheep: Therefore hear the word of the Lord O ye shepherds: Thus saith the Lord God: Behold, I myself will upon the shepherds, and require my sheep from their hands, and make them cease from feeding of my sheep: Yee the shepherds shall feed themselves no more: For I will deliver my sheep from out of their mouths, so that they shall not devour them after this. For thus saith the Lord God: Behold, I will look to my sheep myself, and seek them. Like as a shepherd among the flock seeketh after the sheep that are scattered abroad, even so will I seek after my sheep, and gather them together out of all places, where they have been scattered in the cloudy and dark day. I will bring them out from all people, and gather them together out of all lands, I will bring them into their own land, and feed them upon the mountains of Israel, by the rivers, and in all the places of the country. I will feed them in right good pastures, and upon the high mountains of Israel shall their folds be. There shall they lie in a good fold, and in a fat pasture shall they feed: even upon the mountains of Israell.

I will feed my sheep myself, and will bring them to their rest, saith the Lord

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God. Such as be lost, will I seek: such as go astray, will I bring again: such as be wounded, I will bind up: such as be weak, will I make strong, such as be fat and will liking, those I will preserve, and feed them with the thing that is lawful. And as for you (O my sheep) saith the Lord God: I will put a between among the sheep, among the wethers and the goats. Was it not enough for you, to eat up the good pasture, but ye must tread down the residue of your pastures with your feet also? Was it not enough for you to drink clear water, but ye must trouble the residue with your feet?

Thus my sheep must be *fain to eat the thing, that ye have trodden down with your feet, and to drink it, that ye with your feet have defiled. Therefore, thus saith the Lord God unto them: Behold, I will sever the fat sheep from the lean: for so much as ye have shot the weak sheep upon the sides and shoulders, and run upon them with your horns, so long till ye have scattered them abroad. I will help my sheep, so that they shall no more be spoiled: yee I will discern one sheep from another. I will raise up to them one only shepherd: even my servant David, he shall feed them, and he shall be their shepherd. I the Lord will be their God, and my servant David will be their prince: Even I the Lord have spoken it.

Moreover, I will make a covenant of peace with them, and drive all evil beasts out of the land: so they may dwell safely in the wilderness, and sleep in the woods. Good fortune and prosperity will I give them, and unto all that be round about my hill. A prosperous shower and rain will I send them in due season, that the trees in the wood may bring forth their fruits, and the ground her increase. They shall be safe in their land, and shall know, that I am the Lord. which have broken their yoke, and delivered them out of the hands of those, that held them in subjection.

They shall no more be spoiled of the Heathen, nor devoured with the beasts of the land: but safely shall they dwell, and no man shall *fraye them. I will set up an excellent plant for them, so they shall suffer no more hunger in the land, neither bear the reproof of the Heathen any more. Thus shall they understand, that I the Lord their God am with them, and that they (even the house of Israel) are my people, saith the Lord God. Ye men are my flock, ye are the sheep of my pasture: and I am your God, saith the Lord God.

**churlishly Of, like, or stuffy; miserly insulting or boorish.*

**fain (obligated/ willing, happy) *fraye=dispute with, wear down, alarm, frighten, drive away.*

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[Chpt 35] Moreover, the word of the Lord came unto me, saying: Thou son of man, turn thy face toward the mount Seir, prophesy upon it, and say unto it: Thus saith the Lord God: Behold (O mount Seir) I will upon thee, I will reach out mine hand over thee, yee waste and desolate will I make thee. Thy cities will I break down, and thou shalt lie void: that thou mayest know, how that I am the Lord. For so much as thou barest an old enemy against the children of Israel, and with a cruel hand has made them afraid, what time they were troubled and punished for their sin: Therefore, as truly as I live, saith the Lord God, I will prepare thee unto blood, yee blood shall follow upon thee: seeing thou layest wait for blood, therefore blood shall persecute thee. Thus will I make the mount of Seir desolate and waste, and bring to pass, that there shall no man go thither, nor come from thence. His mountains will I fill with his slain men: thy hills, dales and valleys shall lie full of them, that are slain with the sword. I will make thee a perpetual wilderness, so that no man shall dwell in thy cities: that ye may know, how that I am the Lord.

And because thou hast said: what , both these nations and both these lands must be mine, and I will have them in possession, whereas the Lord was there. Therefore thus sayeth the Lord God: As truly as I live, I will handle thee according to thy wrath and jealousy, like as thou hast dealt cruelly with them: that I may be known among them, how I have punished thee. Yee and that thou also mayest be sure, that I the Lord have heard all thy spiteful words, which thou hast spoken against the mountains of Israel, saying: Lo, they are made waste, and given us to devour. Thus with your mouths ye have made your boast against me, yee and multiplied your proud words against me, which I have heard altogether. Where unto, thus saith the Lord God: when the whole world is in wealth, then will I make thee waste. And like as thou (O mount Seir) wast glad, because the heritage of the house of Israel was destroyed: even so will I do unto thee also, that thou and whole Edom shall be destroyed, and know, that I am the Lord.

[Chpt 36] Thou son of man, prophesy upon the mountains of Israel, and speak: Hear the word of the Lord, O ye mountains of Israel: Thus saith the Lord God: Because your enemy hath said upon you: Aha, the high everlasting places are now become ours: prophesy therefore, and speak: thus saith the Lord God: Seeing ye be wasted and trod down on every side, and become a possession unto the residue of the Gentiles, which have brought you into mens mouths and unto an evil name among the people: Therefore, hear the word of the Lord God,

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(Ezekiel)

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O ye mountains of Israel: Thus saith the Lord God unto the mountains, and hills, valleys and dales, to the void wilderness and desolate cities, which are spoiled, and had in derision on every side, among the residue of the Heathen: Yee even thus saith the Lord God: In the fire of my jealousy have I taken a device, against the residue of the Gentiles, and against all Edom: which have taken in my land unto themselves for a possession: which also rejoiced from their whole heart with despiteful stomach, to waste it, and to spoil it.

Prophecy therefore upon the land of Israel, speak unto the mountains and hills, to valleys and dales, thus saith the Lord God: Behold, this have I devised in my jealousy and terrible wrath: For so much as yee have suffered reproof of the Heathen, therefore thus saith the Lord God: I have sworn, that the Gentiles that lay about you, shall bear your confusion themselves. And as for you (O mountains of Israel) ye shall shoot out your branches, and bring forth your fruit to my people of Israel, for it is hard by, that it will come. Behold, I come unto you, and unto to you will I turn me, that ye may be tilled and sown. I will send you much people, which shall be all of the house of Israel: the cities shall be inhabited, and the decayed places shall be repaired again. I will provide you with much people and cattle, which shall increase and bring fruit. I will restore you also to your old estate, and show you more kindness than ever ye had before: whereby ye shall know, that I am the Lord. Yee, people will I send unto you (O my folk of Israell) which shall have thee in possession, and thou shalt be their inheritance, so that thou shalt no more be without them. Again, thus saith the Lord God: For so much as they say unto you: thou art an eater up of men, and a waster of thy people: therefore thou shalt eat no more men. neither destroy thy people any more, saith the Lord God. And I will not suffer thee, for to hear thine own confusion among the Gentiles from henceforth. Thou shalt not bare the reproof of the nations, nor cast out thine own people any more, saith the Lord God.

Moreover, the word of the Lord came unto me, saying: O thou son of man, when the house of Israel dwelt upon their own ground, they defiled themselves with their own *waies and imaginations: so that in my sight their way was like the uncleanness of a menstruous woman. Wherefore I poured my wrothfull displeasure upon them, because of the blood that they had shed in the land, and because of their Idols, wherewith they had defiled themselves. I scattered them also among the Heathen, so that they were strewed about in the lands. According to their ways and after their own inventions, so did I punish them.

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Now when they were gone unto the Heathen, and come in among them they dishonored my holy name: so that it was said of them: Are these the people of God, and must go out of their own land? Then spared I my holy name, which the house of Israel had dishonored among the Gentiles, to whom they came. Therefore tell the house of Israel: Thus saith the Lord God: I do not this for your sakes (O house of Israel) but for my holy names sake, which ye have dishonored among the Heathen, they came to them. Therefore I will hallow my great name again, which among the Gentiles is evil spoken of: for ye yourselves have dishonored it among them. And the Gentiles shall know that I am the Lord, when I am honored in you before their eyes, sayeth the Lord God.

As for you, I will take you from among the Heathen, and gather you together out of all countries, and bring you again into your own land. Then I will pour clean water upon you, and ye shall be clean: yee from all your uncleanness and from all your Idols shall I clean you. A new heart also will I give you, and a new spirit will I put in you: As for that stoney heart, I will take it out of your body, and give you a fleshly heart. I will give my spirit among you, and cause you to walk in my commandments, and to keep my laws, and to fulfill them.

And so ye shall dwell in the land, that I gave to your fathers, and ye shall be my people, and I will be your God. I will help you out of all your uncleannesses. I will call for the corn, and will increase it, and will let you have no hunger. I will multiply the fruits of the trees, and the increase of the field for you, so that ye shall bear no more reproof of hunger among the Heathen. Then shall ye remember your own wicked ways, and your imaginations, which were not good: so that ye shall take displeasure at your own selves, by reason of your sins and abominations.

But I will not do this for your sakes (saith the Lord God) be ye sure of it. Therefore, O ye house of Israel, be ashamed of your sins. Moreover, thus saith the Lord God: what time as I shall cleanse you from all your offenses, then will I make the cities to be occupied again, and will repair the places that be decayed. The desolate land shall be builded again, which afore time lay waste in the sight of all them that went by. Then shall it be said: this waste land is become like the garden of pleasure, and the void, desolate and broken down cities, are now strong, and fenced again. Then the residue of the Heathen that lay round about you, shall know that I am the Lord, which repair that was broken down, and plant again, that was made waste. Even I the Lord have spoken it, and will do it indeed.

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Thus saith the Lord God: I will yet once be found again of the house of Israel, and do this for them: I shall increase them as a flock of men. Like as the holy flock and the flock of Jerusalem are in the high solemn feasts: so shall also the wild wasted cities be filled with flocks of men: and they shall know that I am the Lord.

**waies (may be; ways, wearies, worries)*

[Chpt 37] The hand of the Lord came upon me, and carried me out in the spirit of the Lord, and let me down in a plain field, that lay full of bones, and he led me round about them: and behold, the bones that lay upon the field, were very many, and marvelous dry also. Then said he unto me: Thou son of man: thinkest thou these bones may live again? And I answered: O' Lord God, thou knowest. And he said unto me: Prophecy thou upon these bones, and speak unto them: Ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will put breath into you, that ye may live: I will give *yow sinews, and make flesh grow upon you, and cover you over with skin: and so give you breath, that ye may live, and know, that I am the Lord.

So I prophesied, as he had commanded me: and as I was prophesying, there came a noise, and a great motion, so that the bones ran every one to another. Now when I looked, behold, they had sinews, and flesh grew upon them: and above they were covered with skin, but there was no breath in them. Then said he unto me: Thou son of man, prophecy thou toward the wind: prophecy, and speak to the wind: Thus saith the Lord God: Come (O thou air) from the four winds, and blow upon these slain, that they may be restored to life. So I prophesied as he had commanded me: then came the breath into them and they received life, and stood up upon their feet, a marvelous great *forte.

Moreover, he said unto me: Thou son of man, these bones are the whole house of Israel. Behold, they say: Our bones are dried up, our hope is gone, we are clean cut off. Therefore prophecy thou, and speak unto them: thus saith the Lord God: Behold, I will open your graves (O my people) and take you out of your sepulchers, and bring you into the land of Israel again. So shall ye know that I am the Lord, when I open your graves, and bring you out of them. My spirit also will I put in you, and ye shall live: I will set you again in your own land, and ye shall know, that I am the Lord which have said it, and fulfilled it in deed.

The word of the Lord came unto me, saying: Thou son of man, take a stick and write upon it: Unto Judah and to the children of Israel his companions.

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Then take another stick, and write upon it: Unto Joseph the stock of Ephraim, and to all the household of Israel his companions. And then, take both these together in thine hand, so shall there be one stick thereof. Now if the children of thy people say unto thee: wilt thou not show us, what thou meanest by these? Then give them this answer: Thus saith the Lord God: behold, I will take the stock of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them to the stock of Judah, and make them *one stock, and they shall be one in mine hand. And the two sticks where upon thou writest, shalt thou have in thine hand, that they may see, and shalt say unto them: Thus saith the Lord God: behold, I will take away the children of Israel from among the Heathen, unto whom they be gone, and will gather them together on every side, and bring them again into their own land: Yee I will make one people of them in the land, upon the mountains of Israel, and they all shall have but one king. They shall no more be two peoples from hence forth, they shall also defile themselves no more with their abominations, Idols, and their wicked doings. I will help them out of all their dwelling places, wherein they have sinned: and will so cleanse them, that they shall be my people, and I their God.

David my servant shall be their king, and they all shall have one shepherd only. They shall walk in my laws, and my commandments shall they both keep and fulfill. They shall dwell in the land, that I gave unto Jacob my servant, where as your fathers have also dwelt. Yee even the same land shall they, their children, and their childrens children dwell in for evermore: and my servant David shall be their everlasting prince. Moreover, I will make a bond of peace with them, which shall be an everlasting covenant. I will *satle them also, and multiply them, my Sanctuary will I set among them for evermore. My dwelling shall be with them, yee I will be their God, and they shall be my people. Thus the Heathen shall also know, that I the Lord am the holy maker of Israel: when my Sanctuary shall be among them for evermore.

**yow (you) *forte=the strongest part of a sword, done in a strong manner, something that one does exceedingly well. *satle=to satisfy fully*

[Chpt 38] And the word of the Lord came unto me, saying: Thou son of man, turn thy face toward Gog in the land of Magog, which is the chief prince of Mesech and Tubal: prophesy against him, and say: Thus saith the Lord God: O Gog thou chief prince Mesech and Tubal: behold, I will upon thee, and will turn you about, and put a bit in thy *chawes: I will bring thee forth and all thine

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host, both horse and horsemen, which all be weaponed of the best fashion: a great people, that handle all together spears, shields, and swords: The Perses, Moryans, and with them the Lybians which all bear shields and helmets: Gomer and all his hosts: the house of Thogorma out of the north quarters, and all his hosts, yee and much people with thee.

Therefore prepare thee, set thyself in array with all thy people, that are come unto thee by heaps, and be thou their defense. After many days thou shalt be visited, and in the latter years thou shalt come into the land, that hath been destroyed with the sword, and now is replenished again with diverse people upon the mountains of Israel, which have long lain waste. Yee they be brought out of the nations, and dwell all safe. Thou shalt come up like a stormy wether, to cover the land, and as it were a dark cloud: thou with all thine hosts, and a great multitude of people with thee.

Moreover, thus saith the Lord God: At the same time shall many things come into thy mind, so that thou shalt imagine mischief, and say: I will up to yonder plain land, seeing they sit at ease, and dwell all without any walls, they have neither bars nor doors, to spoil them, to rob them, to lay hand to their so well inhabited wildernesses: against that people, that is gathered together from among the Heathen, which have gotten cattle and good, and dwell in the midst of the land. Then shall Saba, and Dedan, and the merchants of Tharsis with all their worthies, say unto thee: Art thou come to rob? Hast thou gathered thy people together, because thou wilt spoil? to take silver and gold: to carry away cattle and goods: and to have great prey?

Therefore, O thou son of man, thou shalt prophesy, and say unto Gog: Thus saith the Lord God: In that day thou shalt know, that my people of Israel dwelleth safe: and thou shalt come from thy place out of the north parts: thou and much people with thee, which ride upon horses, whereof there is a great multitude and an innumerable forte. Yee thou shalt come upon my people of Israel, as a cloud to cover the land. This shall come to pass in the latter days: I will bring thee up into my land, that the Heathen may know me, when I get me honor upon thee O Gog, before their eyes.

Thus saith the Lord God: Thou art he, of whom I have spoken in afore time, by my servants the prophets of Israel, which prophesied in those days and years, that I should bring thee upon them. At the same time, when Gog cometh up in to the land of Israel, (saith the Lord God) shall my indignation go forth in my wrath. For in my jealousy and hot displeasure I have devised , that there shall be

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a great trouble in the land of Israel at that time. The very fishes in the sea, the fowls of the air, the beasts of the field, and all the men that are upon the earth, shall tremble for fear of me.

The hills also shall be turned upside down, the stairs of stone shall fall, and all walls shall sink to the ground: I will call for a sword upon them in all my mountains, saith the Lord God: so that every mans sword shall be upon another. With pestilence and blood will I punish him: stormy rain and hail stones, fire and brimstone, will I cause to rain upon him and all his heap, yee and upon all that great people that is with him. Thus will I be magnified, honored, and known among the Heathen: that they may be sure, how that I am the Lord.

**chawes (jaws):*

[Chpt 39] Therefore O thou son of man, prophesy against Gog, and speak: Thus saith the Lord God: Behold, O Gog: thou chief prince at Mesech and Tubal, I will upon thee, and turn thee about, and carry thee forth, and lead thee from the north parts, and bring thee up to the mountains of Israel. As for thy bow, I will smite it out of thy left hand, and cast thine arrows out of thy right hand. Thou with all thine heap, and all the people that is with thee, must fall upon the mountains of Israell. Then will I give thee unto the fowls and wild beasts of the field, to be devoured: there must thou lie upon the field: for even I the Lord have spoken it, saith the Lord God.

Into Magog, and among those that sit carelessly in the isles: will I send a fire, and they shall know, that I am the Lord. I will make also the name of my holiness to be known among my people of Israel: and I will not let my holy name be evil spoken of any more: but the very Heathen also shall know, that I am the Lord, the holy one in Israel. Behold, it cometh, and shall be fulfilled in deed, saith the Lord God. This is the day whereof I have spoken: They that dwell in the cities of Israel, shall go forth and set fire upon the weapons, and burn them: shields and spears, bows and arrows, bills and clubs: handstaves, seven years shall they be burning thereof, so that they shall else bring no sticks from the field, neither have need to hew down any out of the wood: For they shall have weapons now to burn. They shall rob those that robbed them, and spoil those that spoiled them, saith the Lord God.

At the same time I will give unto Gog, a place to be buried in, in Israel: even the valley, where through men go from the east to the seaward: Those that travel thereby, shall abhor it. There shall Gog and all his people be buried: and it shall

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be called The valley of the people of Gog. Seven months long shall the house of Israel be burying of them, that they may cleanse the land. Yee, all the people of the land shall bury them. O it shall be a glorious day, when I get me that honor, saith the Lord God. They shall ordain men also to be dead buryers, ever going through the land, and appoint them certain places to bury those in, which remain upon the field, that the land may be cleansed. From end to end shall they seek, and that seven months long. Now those that go through the land, where they see a mans bone, they shall set up a token by it, till the dead buryers have buried it also, in the valley of the people of Gog. And the name of the city shall be called, Hamonah. Thus shall they make the land clean.

And, thou son of man: thus saith the Lord God: Speak unto all the fowls and every bird, yee and to all the wild beasts of the field: heap you together and come, gather you round about upon my slaughter, that I have slain for you: even a great slaughter upon the mountains of Israel: eat flesh and drink blood. Ye shall eat the flesh of the worthies, and drink the blood of the princes of the land: of the wethers, of lambs, of goats, and of the oxen that all be slain at Bashan. Eat the fat your belly full, and drink blood till ye be drunken of the slaughter, which I have slain unto you. Fill you at my table, with horses and strong horsemen: with captains and all men of war, saith the Lord God.

I will bring my glory also among the Gentiles, that all the Heathen may see my judgment, that I have kept, and my hand which I have laid upon them: that the house of Israel may know, how that I am the Lord their God, from that day forth. And the Heathen shall know, that where as the house of Israel were led into captivity: was for their wickedness sake, because they offended me.

For which cause I hid my face from them, and delivered them into the hands of their enemies, that they might all be slain with the sword. According to their uncleanness and unfaithful dealings, so have I entreated them, and hid my face from them. Therefore thus saith the Lord God, Now will I bring again the captives of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy names sake. All their confusion and offense that they have done against me, shall be taken away: and so safely shall they dwell in their land, that no man shall make them afraid. And when I have brought them again from among the people, when I have gathered them together out of their enemies lands, and am praised in them before many Heathen: then shall they know, that I am the Lord their God, which suffered them to be led into captivity among the Heathen, but have brought them again into their own land, and not

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left one of them in yonder.

After that, will I hide my face no more from them, but will pour out my spirit upon the house of Israel, saith the Lord God.

[Chpt 40] In the twenty fifth year of our captivity, in the beginning of the year, the tenth day of the month: that is the fourteenth year, after that the city was smitten down: the same day came the hand of the Lord upon me, and carried me forth: even into the land of Israel brought he me in the visions of God: and set me down upon a marvelous high mountain, where upon there was a building (as it had been of a city) toward the north.

Thither he carried me, and behold, there was a man, whose similitude was like brass, which had a thread of flax in his hand, and a meterod also. He stood in the door, and said: mark well with thine eyes, harken too with thine ears, and fasten it to thine heart, whatsoever I shall show thee, for to the intent that they might be showed thee, therefore thou art thou brought hither. A whatsoever thou seest, thou shall certify the house of Israel thereof.

Behold, there was a wall on the outside round about the house: the meterod that he had in his hand, was of six cubits long and a span. So he measured the breadth of the building, which was one meterod, and the height also a meterod, Then came he unto the east door, and went up the stairs, and measured the posts of the door, whereof every one was a meterod thick. Every chamber was a meterod long and broad: between the chambers were five cubits. The post of the door within the porch, was one meterod. Then measured he the entry of the door, that contained eight cubits, and his pillars two cubits: and this entry stood inward.

The chambers of the door eastward, were three on every side: alike broad and long. The pillars also that stood of both the sides, were of one measure. After this, he measured the wideness of the door, which was ten cubits, and the height of the door thirteen cubits. The edge before the chambers was one cubit broad upon both the sides and the chambers six cubits wide of either side. He measured the door from the *rigge of one chamber to another, whose wideness was twenty five cubits, and one door stood against another. He made pillars also sixty cubits high, round about the court door. Before the inward part unto the fore entry of the inner door, were fifty cubits. The chambers and the pillars within, round about unto the door, had side windows: So had the fore entries also, whose windows went round about within. And upon the pillars stood date trees.

Then brought he me into the fore court, where as were chambers a paved

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works, made in the fore court round about: Thirty chambers upon one paved work. Now the paved work was a long beside the doors, and that was the lower paved work. After this, he measured the breadth from the lower door, unto the inner court of the outside, which had an hundred cubits upon the east and north part. And the door in the utter most court toward the north, measured he after the length and breadth: his three chambers also on either side, with his pillars and fore entries: which had even the measure of the first door. His height was fifty cubits, the breadth twenty five cubits: his windows and porches with his date trees, had even like measure as the door toward the east: there were seven steps to go up upon, and their porch before them. Now the door of the inner most court stood straight over against the door, that was toward the north east. From one door to another, he measured hundred cubits.

After that, he brought me to the south side, where there stood a door toward the south: whose pillars and porches he measured, these had the first measure, and with their porches they had windows round about, like the first windows. The height was fifty cubits, the breadth was twenty five, with steps to go up upon: his porch stood before him, with his pillars and date trees on either side. And the door of the inner court stood toward the south, and he measured from one door to another an hundred cubits. So he brought me in to the inner court, through the door of the south side: which he measured, and it had the measure afore said. In like manner, his chambers, pillars, and fore entries, had even the fore said measure also. And he had with his porches round about, windows of fifty cubits high, and twenty five cubits broad. The porches round about were twenty five cubits long, and five cubits broad: and his porch reached unto the utter most court: upon his pillars there were date trees, and eight steps to go up upon.

He brought me also to the inmost court upon the east side, and measured the door, according to the measure afore said. His chambers, pillars, and porches had even the same measure, as they first had: and with his porches he had windows round about. The height was fifty cubits, the breadth twenty five cubits: His porches reached unto the uttermost court: his pillars also had date trees on either side, and eight steps to up upon. And he brought me to the north door, and measured it, which also had the afore said measure. His chambers, pillars, and porches had windows round about: whose height was fifty cubits, and the breadth twenty five. His pillars stood toward the uttermost court, and upon them both were date trees, and eight steps to go up upon. There stood a

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chamber also, whose entrance was at the door pillars, and there the burnt offerings were washed.

In the door porch, there stood on either side two tables for the slaughtering; to slay the burnt offerings, sin offerings, and trespass offerings thereupon. And on the out side as men go forth to the north door, there stood two tables. Four tables stood on either side of the door, that is eight tables, where upon they slaughtered. Four tables were of hewn stone for the burnt offerings, of a cubit and a half long and broad, and one cubit high: where upon were laid the vessels and ornaments, which were used to the burnt and the slain offerings, when they were slaughtered. And within there were hooks four fingers broad, fastened round about, to hang flesh upon, and upon the tables was laid the offering flesh. On the outside of the inner door were the singers chambers in the inward court beside the North door over against the South. There stood one also, beside the east door northward.

And he said unto me: This chamber on the South side belongeth to the priests, that keep the habitation: and this toward the North, is the priests that wait upon the altar: which be the sons of Sadoch, that do service before the Lord instead of the children of Levi. So he measured the fore court, which had in length an hundred cubits, and as much in breadth by the four corners. Now the altar stood before the house: And he brought me to the fore entry of the house, and measured the walls by the entry door: which were five cubits long on either side. The thickness also of the door on either side, was three cubits. The length of the porch was twenty cubits, the breadth eleven cubits, and upon steps went men up to it: by the walls also were pillars, on either side one.

**cu= 1'-7" span= 9 2" a meterod = 5 cubits as we will see in Chapter 41p2 this meterod here, that he used was = 6 x 1-7"+9 2" or 144"+9 2" for approx 12 feet, 9 2 inches. IF measure of tip of hand to elbow was used of an average man. RN*

**rigge= ridge The horizontal line formed by the juncture of two sloping planes, especially the line formed by the surfaces at the top of a roof.*

[Chpt 41] After this he brought me to the temple, and measured the posts: which were of both the sides six cubits thick, according to the wideness of the tabernacle. The breadth of the door was ten cubits and the walls of the door on either side five cubits. He measured the length thereof, which contained forty cubits, and the breadth twenty. Then went he in, and measured the door posts, which were two cubits thick: but the door it self was six cubits, and the breadth

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of the door was seven cubits. He measured the length and breadth thereof, which were every one twenty cubits, before the temple:

And he said unto me: this is the holiest of all. He measured also the wall of the house, which was six cubits. The chambers that stood round about the house, were every one four cubits wide, and one stood hard upon the another, whereof there were thirty three. And there stood posts beneath by the walls round about the house, to bear them up: but in the wall of the house they were not fastened: The side chambers were the higher the wider, and had steps through them round about the house. Thus was it wider above, that from the lowest men might go to the highest and mid chambers. I saw also that the house was very high round about. The foundation of the side chambers was a *meterod broad. The thickness of the side wall without, contained five cubits, and so did the outwall, of the chambers in the house.

Between the chambers, was the wideness of twenty cubits round about the house. The chamber doors stood over against the outwall, the one door was toward the north, the other toward the South: and the thickness of the outwall was five cubits round about. Now the building that was separated toward the west, was seventy cubits wide: the wall of the building was five cubits thick round about, and the length four *score cubits and ten. So he measured the house which was an hundred cubits long, and the separated building with the wall were an hundred cubits long also. The wideness before the house and of it that was separated toward the East, was an hundred cubits.

And he measured the length of the building before and behind with the chambers upon both the sides: and it contained an hundred cubits. The innermer temple, the porch of the fore court, the side posts, these three had side windows, and pillars round about over against the posts, from the ground up to the windows: The windows themselves were silled over with boards: and thus was it above the door, unto the inmost house, and without also: Yee the whole wall on every side both within and without was silled over with great boards. There were Cherubins and date trees made also, so that one date tree stood ever between two Cherubins: One cherub had two faces, the face of a man looking aside toward the date tree, and a lions face on the other side. Thus was it made round about in all the house; Yee the Cherubins and date trees were made from the ground up above the door, and so stood they also upon the wall of the temple.

The posts of the temple were four squared, and the fashion of the Sanctuary

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was even as it appeared unto me afore in the vision. The table was of wood, three cubits high and two cubits long: his corners, the length and the walls were of wood. And he said unto me: This is the table, that shall stand before the Lord. The temple and the highest of all had either of them two doors and every door had two little *wickettes which were folded in one upon another, on every side two. And upon the doors of the temple there were made Cherubins and date trees, like as upon the walls: and a great thick *balke of wood was before on the outside of the porch. Upon both the sides of the walls of the porch there were made deep windows and date trees, having beams and balkes, like as the house had.

**meterod *(that is five cubits) *(that is five cubits) note above in chapter 40pp3 RN
*score = 20 so this is 80 = 10 or 90 cubits RN *wickettes= A small door or gate, especially one built into or near a larger one. A small window or opening, often fitted with glass or a grating. *balke = a wooden beam or rafter RN*

[Chpt 42] Then carried he me out into the fore court toward the north, and brought me into the chamber that stood over against the back building northward, which had the length of an hundred cubits whose door turned toward the north. The wideness contained fifty cubits: over against the twenty cubits of the inner court, and against the paved work that was in the fore court. Beside all these three, there stood pillars, one over against the other: And before this chamber there was a walking place of ten cubits wide, and within was a way of one cubit wide, and their doors toward the north. Thus the highest chambers were always narrower then the lowest and middle most of the building: for they bare chamber upon chamber, and stood tree together one upon the another not having pillars like the for court: therefore were they smaller then those beneath and in the middle, to *reken from the ground upward.

The wall without that stood by the chambers toward the utmost court upon the fore side of the chambers, was fifty cubits long: for the length of the utmost chambers in the fore court was fifty cubits also: but the length thereof before the temple was an hundred cubits. These chambers had under them an entrance of the east side, where by a man might go into them from the fore court. through the thick wall of the fore court toward the east, right over against the separated building. Before the same building upon this side there were chambers also which had away unto them, like as the chambers on the north side of the same length and wideness.

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Their entrance, fashion and doors were also of the same manner. Yee even like as the other chamber doors were, so were those also of the south side. And before the way toward the singers steps on the east side, there stood a door to go in at. Then said he unto me: The chambers toward the north and the south which stand before the back of the building: these be holy habitations, where in the priests that do service before the Lord, must eat the most holy offerings: and there must they lay the most holy offerings: meat offerings, sin offerings and the trespass offerings, for it is an holy place. When the priests come therein, they shall not go in to the fore court: but (seeing they be holy) they shall leave their clothes of their ministration, and put on other garments, when they have any thing to do with the people.

Now when he had measured all the inner house, he brought me forth through the east port, and measured the same round about. He measured the east side with the meterod, which round about contained five hundred meterods. And the north side measured he, which contained round about even so much. The other two sides also toward the south and the west (which he measured) contained either of them five hundred meterods. So he measured all the four sides where there went a wall round about five hundred meterods long, and as broad also which separated the holy from the unholy.

**Middle English reken, from two Old English words, never meant to stink, but it could refer to a stench while meaning to rise, ascend. It would seem that the various exhalations of heated persons and animals, of freshly shed blood, and of smoke The Old English word reocan, one of two ancestors of our word, meant to emit vapor, steam, or smoke, while the other English ancestor, recan, meant to fumigate, expose to smoke, or to cause to emit smoke, burn incense. RN*

[Chpt 43] So he brought me to the door, that turneth toward the east. Behold, then came the glory of the God of Israel from out of the east, whose voice was like a great noise of waters, and the earth was lightened with his glory. His sight to look upon was like the first, that I saw, when I went in, what time as the city should have been destroyed: and like the vision that I saw by the water of Tobar. Then fell I upon my face, but the glory of the Lord came into the house through the East door. So a wind took me up, and brought me to the inner most court: and behold, the house was filled with the glory of the Lord.

I heard one speaking unto me out of the house, and there stood one by me, that said unto me: O thou son of man, this *rowme is my feet, and the place of

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my fore steps: where as I will dwell among the children of Israel for evermore: so that the house of Israel shall no more defile my holy name: neither they, nor their kings, through their whoredom, through their high places, and through the dead bodies of their kings: which have builded their thresholds in manner hard upon my thresholds, and their posts almost at my posts: so that there is but a bare wall between me and them.

Thus have they defiled my holy name with their abominations, that they have committed. Wherefore I have destroyed them in my wrath: But now they shall put away their whoredom, and the dead bodies of their kings out of my sight, that I may dwell among them for evermore. Therefore (O thou son of man) show thou the household of Israel a temple, that they may be ashamed of their wickedness, and measure themselves an example thereat.

And when they be ashamed of all their works, then show them the form and fashion of the temple: the coming in, the going out, and all the manner and description thereof, yee all the uses and ordinances of it, that they may keep and fulfill all the fashions and customs thereof.

This is the description of the house: Above upon the mount round about all the corners, it shall be the holiest of all. Behold, that is the description and fashion of the house. This is the measure of the altar (after the true cubit: which is a span longer then another cubit) his bottom in the middlest was a cubit long and wide, and the ledge that went round it, was a span broad. This is the height of the altar: from the ground to the lower steps the length of two cubits, and the breadth one cubit: and from the lower steps to the higher are four cubits, and the breadth but one cubit.

The altar was four cubits high, and from the altar upward stood four horns, and it was twelve cubits long and twelve cubits broad, upon the four corners: the covering of the altar was fourteen cubits long and fourteen and broad upon the four corners, and the ledge that went round about, had half a cubit: and the bottom thereof round about one cubit: his steps stood toward the East. And he said unto me: Thou son of man, thus saith the Lord God: These are the ordinances and laws of the altar, in the day when it is made to offer burnt offerings, and to sprinkle blood there upon. To the priests, to the Levites that be of the seed of Sadoch, and tread before me to do me service, saith the Lord God: Unto these give thou a young bullock, for a sin offering: and take the blood of him and sprinkle his four horns withal and the four corners of the altar covering, with the ledge that goeth round about: here with thou shall cleanse it,

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and reconcile it. Thou shalt take the bullock also of the sin offering, and burn him in a *several place without the Sanctuary.

The next day, take a gootbuck without blemish for a sin offering, to reconcile the altar withal: like as it was reconciled with the bullock. Now when thou hast made it clean, then offer a young bullock without blemish, and a ram out of the flock without blemish also. Offer them before the Lord, and let the priest cast salt there upon, and give them so unto the Lord for a burnt offering. Seven days shalt thou bring, every day a *gootbuck. A young bullock, and a ram out of the flock (both without blemish) shall they offer. Seven days shall they reconcile and cleanse the altar, and offer upon it. When these days are expired, then upon the eighth day and so forth, the priests shall offer their burnt offerings and health offerings upon the altar, so will I be merciful unto you, saith the Lord God.

**rowme (room) *several= distinctly different. *gootbuck=goat / male*

[Chpt 44] After this, he brought me again to the outward door of the Sanctuary on the East side, and that was shut. Then said the Lord unto me: This door shall be still shut, and not opened for any man to go through it, but only for the Lord God of Israel: Yee he shall go through it, else shall it be shut still. The prince himself shall come through it, that he may eat bread before the Lord. At the porch shall he come in, and there shall he go out again. Then brought he me to the door, upon the North side of the house. And as I looked about me, behold, the glory of the Lord filled the house: and I fell down upon my face. So the Lord spoke unto me: O thou son of man, fasten this to thine heart, behold, and take diligent heed to all that I will say unto thee, concerning all the ordinances of the Lord and all his laws: ponder well with thine heart the coming in of the house and the going forth of the Sanctuary: And tell that obstinate household of Israel: Thus saith the Lord God: O house of Israel: yee have now doe enough with all your abominations, seeing that ye have brought into my Sanctuary strangers, having uncircumcised hearts, and flesh, where through my Sanctuary is defiled, when ye offer me bread, fat, and blood.

Thus with all your abominations ye have broken my covenant, and not kept the holy ordinances of my Sanctuary, even after your own mind. Therefore thus saith the Lord God: Of all the strangers that dwell among the children of Israel, no stranger,(whos heart and flesh is not circumcised) shall come within my Sanctuary: No nor the Levites that are gone back from me, and have deceived

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the people of Israel with all errors, going after their idols: therefore they shall bear their own wickedness. Should they be set and ordained to minister under the doors of the house of my Sanctuary? And to do service in the house: to slay burnt offerings and sacrifices for the people: to stand before them, and to serve them: seeing the service that do them, is before their Idols, and cause the house of Israel to stumble through the wickednesses? For the which cause I have plucked out mine hand over them, (saith the Lord God) so that now they must bear their own iniquity, and not come near me, to serve me with their priesthood, in my Sanctuary, and most holiest of all: that they may bear their own shame and abominations, which they have done. Should I use them to be porters of the house, and to all the service that is done therein? But the Priests the Levites sons of Sadoch, that kept the holy ordinances of my Sanctuary, when the children of Israel were gone from me: shall come to me, to do me service, to stand before me, and to offer me the fat and the blood, saith the Lord God.

They shall go into my Sanctuary, and tread down before my table, to do me service, and wait upon my ordinances. Now when they go in at the doors of the innermost court: they shall put on linen clothes, so that no woollen come upon them, while they do service under the doors of the inner court, and within. They shall have fair linen bonnets upon their heads, and linen breeches upon their loins, which in their labor they shall not put about them: And when they go forth to the people in to the outward court, they shall put off their clothes, wherein they ministered, and lay them in the habitation of the Sanctuary, and put on other apparel, least they unhallow the people with their clothes.

They shall not shave their heads, nor nourish the bush of their hair, but round their heads only. All the priests that go in to the inmost court, shall drink no wine. They shall marry no widow, neither one that is put from her husband: but a maiden of the seed of the house of Israel, or a widow, that hath had a priest before.

They shall show my people the difference between the holy and unholy, between the clean and unclean. If any discord arise, they shall discern it, and give sentence after my judgements. My solemn feasts, my laws and ordinances shall they keep, and hallow my Sabbaths. They shall come at no dead person, to defile themselves (except it be father or mother, son or daughter, brother or sister that hath had yet no husband) in such they may be defiled.

And when he is cleansed, there shall be reckoned unto him seven days: and if

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he go in to the Sanctuary again to do service, he shall bring a sin offering, saith the Lord God. They shall have an heritage, yee I myself will be their heritage: else shall ye give them no possession in Israel, for I am their possession. The meat offering, sin offering, and trespass offering shall they eat, and every dedicate thing in Israel, shall be theirs. The firstlings of all the firstfruits, and all the free will offerings shall be the priests.

Ye shall give unto the priest also the firstlings of your dough, that God may prosper the residue. But no dead carrion shall the priest eat, nor such as is devoured of wild beasts, fowls or cattle.

[Chpt 45] When ye divide the land by the lot, ye shall put aside one part for the Lord, to be holy from other lands: namely twenty five thousand meterods long, and ten thousand broad. This shall be holy, as wide as it is round about. Of this part there shall belong unto the Sanctuary, five hundred meterods in all the four corners, and fifty cubits wide round about to the suburbs. And of this measure, namely of the twenty five thousand meterods long, and ten thousand broad, thou shalt measure, wherin the Sanctuary and the highest of all may stand.

The residue of that holy ground shall be the priests, which do serve in the Sanctuary of the Lord, and go in to the Lord to serve him, that they may have room to dwell in.

As for the Sanctuary, it shall stand for itself: and to the Levites that serve in the house, there shall be given twenty habitations, of the twenty five thousand length and ten thousand breadth: ye shall give also unto the city a possession of five thousand meterods broad, and twenty five thousand long, beside the part of the Sanctuary: that shall be for the whole house of Israel. Upon both sides of the Sanctuaries part, and by the city, there shall be given unto the prince, whatsoever lieth over against the city, as far as reacheth westward and eastward: which shall be as long as one part, from the west to the east.

This shall be his own land in Israel, that my princes be no more chargeable unto my people. And such as remaineth yet over in the land, shall be given unto the house of Israel according to their tribes. Thus saith the Lord God: O ye princes, ye have now oppressed and destroyed enough: now leave off, handle now according to the thing, that is equal and lawful: and thrust out my people no more, saith the Lord God. Ye shall have a true weight, and a true *Ephah, and a true *Bath. The Ephah and the Bath shall be alike. One Bath shall contain the tenth part of an Homer, and so shall one Ephah do: their measure shall be

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after the Homer. *One Sicle maketh twenty *Geras. So twenty Sicles, and twenty five and fifteen Sicles make a pound. This is the heave offering, that ye shall give to be heaved: namely, the sixteenth part of an Ephah, out of an Homer of wheat: and the sixteenth part of an Ephah, out of an Homer of barley. The oil shall be measured with the Bath: even the tent part of one Bath out of a *Cor.

Ten baths make one Homer: for one homer filleth ten Baths. And one lamb from two hundred sheep out of the pasture of Israel, for a meatoffering, burnt offering and health offering, to reconcile them, sayeth the Lord God. All the people of the land will give this heave offering with a free will. Again, it shall be the princes part to offer burnt offerings, meat offerings, and drink offerings unto the Lord, in the holy days, new Moons, Sabbaths, and in all the high feasts of the house of Israel. The sin offering, meat offering, burnt offering and health offering shall he give, to reconcile the house of Israel. Thus sayeth the Lord God: The first day of the first month thou shalt take a young bullock without blemish, and cleanse the Sanctuary. So the priest shall take the blood of the sin offering, and sprinkle it upon the posts of the house, and upon the four corners of the altar, with the door posts of the innermost court. And thus thou shalt do also the seventh day of the month, for such as have sinned of ignorance, or being deceived, to reconcile the house withal. Upon the fourteenth day of the first month ye shall keep Easter. Seven days shall the feast continue, wherein there shall no sour or leavened bread be eaten.

Upon the same day shall the prince give for himself and all the people of the land, a bullock for a sin offering. And in the feast of the seven days he shall offer every day a bullock and a ram, that are without blemish, for a burnt offering unto the Lord: and an he goat daily for a sin offering. For the meat offerings, he shall give ever an Ephah to a bullock, an Ephah to a ram, and an Hin of oil to an Ephah. Upon the fifteenth day of the seventh month, he shall keep the seven days holy one after another, even as the other seven days: with the sin offering, burnt offering, meat offering, and with the oil.

*...example; word= common use, { Hebrew root } *Ephah=a dry measure of quantity { in need, poor, needy person, subject to oppression and abuse} *Bath= a unit of liquid measure {destruction} * Homer=a unit of dry measure {clay mire heap swelling, surging (of water)to give up destruction} *One Sicle=the chief unit of weight or measure {to weigh out (a price) of grief} *pound=maneh, mina, pound { to count, reckon, assign, appoint} *Geras=a weight, {"God-given"} *Cor=a measure { go astray, perish vanish RN*

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[Chtp 46] Thus saith the Lord God: the door of the innermost court toward the East, shall be shut the six working days: but in the Sabbath and in the day of the new Moon, it shall be opened. Then shall the prince come under the door porch, and stand still without by the door check. So the priests shall offer up his burnt and health offerings. And he shall worship at the door post, and go his way forth again: but the door shall no more be shut till the evening.

On the same manner shall the people of the land also do their worship before the Lord, without this door upon the Sabbaths and new Moons. This is now the burnt offering, that the prince shall bring unto the Lord upon the Sabbath: fair lambs without blemish, and an Ephah for a meat offering, with the ram. As for the lambs, he may give as many meat offerings to them, as he will, and an Hin of oil to an Ephah. In the day of the new month, it shall be a young bullock without blemish, six lambs and a ram also without blemish. With the bullock he shall give an Ephah, and with the ram an Ephah also for a meat offering: but to the lambs, what he may come by: And ever an Hin of oil to an Ephah. When the prince cometh, he shall go under the door of the porch, and even there depart forth again. But when the people of the land come before the Lord in the high solemn feast, as many as come in by the North door to do worship, shall go out again at the South door. And they that come in by the South door shall go forth again by the North door. There shall none go out by the door where he came in, but shall go forth right over on the other side, and the prince shall go in and out among them.

Upon the solemn and high feast days, this shall be the meat offering: an Ephah to a bullock and an Ephah to a ram, and to the lambs: as many as he will, but ever an Hin of oil to an Ephah. Now when the prince bringeth a burnt offering or an health offering with a free will unto the Lord, the East door shall be opened unto him, that he may do with his burnt and health offerings, as he doeth on the Sabbath, and when he goeth forth, the door shall shut after him again. He shall daily bring unto the Lord a lamb of a year old without blemish for a burnt offering: this shall he do every morning. And for a meat offering he shall give the sixth part of an Ephah, and the third part of an Hin of oil (to mingle with the cakes) every morning. Yee this shall be a daily meat offering unto the Lord, for an everlasting ordinance: And thus shall the lamb, the meat offering and the oil be given every morning, for a daily burnt offering.

Moreover, thus saith the Lord God: If the prince give a gift unto any of his sons, then it shall it be his sons heritage perpetual, that he may possess it. But if

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he will give one of his servants some of his heritage, it shall be his to the free year, and then to return again unto the prince: for his inheritance shall be his sons only. The prince shall take none of the peoples inheritance, nor put them from their possession: but to his own sons shall he give his possession, that my people be not scattered abroad, but that every man may have his own.

And he brought me through the entrance at the side of the door to the habitation of the Sanctuary, that belongeth to the priests and stood toward the north, and behold, there was a place upon the west side, then said he unto me: This is the place, where the priests shall *dight the trespass and sin offerings, and bake the meat offerings: that they need not bear them in to the outward court, and so to unhallow the people. So he brought me into the utmost court, round about all the four corners. Behold, in every corner of the fore court, there was yet a little court. Yee in all the four corners of the court, there was made a little court of forty cubits long, and thirty broad: these four little courts were of one like measure, and there went a rigge wall round about them all four, under the which there were hearths made round about. Then said he unto me: This is the kitchen, where the ministers of the house shall *dight the slain offerings of the people.

**dight (boil)*

[Chpt 47] After this he brought me again before the door of the house: and behold, there gushed out waters from under the posts of the house eastward (for the house stood toward the east) that ran down upon the right side of the house, which layeth to the altar southward. Then carried he me out to the north door, and brought me forth there round about by the uttermost door that turneth east ward. Behold, there came forth the water upon the right side. Now when the man that had the meterod in his hand went unto the east door, he measured a thousand cubits, and then he brought me through the water, even to the ankles: so he measured yet a thousand, and brought me through the water again unto the knees: yet measured he a thousand, and brought me through the waters to the loins. After this he measured a thousand again, then was it such a river, that I might not wade through it: The water was so deep, that it was needful to have swimmied, for it might not be waded over. And he said unto me: hast thou seen this, O thou son of man ? And with that, he brought me to the river bank again.

Now when I came there, there stood many trees upon either side of the river bank. Then said he unto me: This water that floweth out toward the East, and

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runneth down into the plain field, cometh into the sea: and from the sea it runneth out, and maketh the waters whole. Yee all that live and move, where unto this river cometh shall recover. And where this river cometh, there shall be much fish, For all that cometh to this water, shall be lusty and whole. By this river shall the fishers stand from Engadi unto En Eglaim, and there spread out their nets: for there shall be great heaps of fish, like as in the main sea. As for his clay and pits, they shall not be whole, for why, it shall be occupied for salt.

By this river upon both the sides of the shore, there shall grow all manner of fruitful trees, whose leaves shall not fall off, neither shall their fruit perish: but be ripe at their months, for their water runneth out of the Sanctuary. His fruit is good to eat, and his leaf profitable for medicine. Thus saith the Lord God: Let this be the border, wherein ye shall divide the land unto the twelve tribes of Israel, with a line. Part it indifferently unto one as unto another: of the which land I swore unto your fathers, that it should fall to your inheritance.

This is the border of the land upon the north side, from the main sea, as men go to Zadada: namely Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath unto Hazar Tichon, and that liveth upon the coasts of Haueran. Thus the borders from the sea forth, shall be Hazar Euan, the border of Damascus the North, and the borders of Hemath. That is the north part.

The east is, from Haueran and Damascus, from Gilead and the land of Israel by Jordan and so forth, from the sea coast, that layeth eastward. And this is the East part.

The south side is, from Tamar forth to the waters of strife unto Cades, the river, to the main sea: and this is the south part.

The west part: namely the great sea from the borders thereof, till a man come unto Hemath: this is the west part.

This land shall ye part among you, according to the tribes of Israel, and divide it to be an inheritance for you, and for the strangers that dwell among you, and begotten children. For ye shall take them among the children of Israel, like as they were of your own household and country, and they shall have heritage with you among the children of Israel.

Look in what tribe the stranger dwelleth, in the same tribe ye shall give him his heritage, saith the Lord God.

[Chpt 48] These are the names of the tribes that lie upon the north side, by of the way of Hetlon, till thou comest unto Hemath and Hazar Enam, the borders of Damascus toward the north side Hamath: Dan shall have his portion

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from east quarter to the west. Upon the borders of Dan from the east side unto the west, shall Asser have his portion. Upon the borders of Asher from the east part unto the west shall Nephthali have his portion.

Upon the borders of Nephthali from the east quarter unto the west, shall Manasses have his portion. Upon the borders of Manasses from the east side unto the west, shall Ephraim have his portion. Upon the borders of Ephraim from the east part unto the west, shall Ruben have his portion. Upon the borders Reuben from the east quarter unto the west shall Judah have his portion. Upon the borders of Judah from the east part unto the west, ye shall set aside one portion of twenty five thousand meterods long and broad, (like as another portion from the east side unto the west) wherein the Sanctuary shall stand.

As for the portion, that ye shall separate out for the Lord, it shall be twenty five thousand meterods long, and ten thousand broad. Which separated holy portion shall belong to these: namely to the priests, toward the north twenty five thousand and toward the west ten thousand broad, toward the east ten thousand broad also, and toward south twenty five thousand long, wherein the Sanctuary of the Lord shall stand. Yee this same place shall be the priests, that are the children of Sadock, and have kept my holy ordinance: which went not astray in the error of the children of Israel, like as the Levites are gone astray: and this separated piece that they have of the land shall be the most holy, hard upon the borders of the Levites. And next unto the priests, shall the Levites have twenty five thousand long, and ten thousand broad. This shall be on every side twenty five thousand long, and ten thousand broad. Of this portion they shall sell nothing, nor make any permutation there of, least the chief of the land fall unto other, for it is hallowed unto the Lord.

And the other five thousand after the breadth and length by the twenty five thousand shall be common: it shall belong to the city and to the suburbs for habitations, and the city shall stand in the midst thereof. Let this be the measure toward the north part four thousand and five hundred, toward the south part four thousand and five hundred, the east part four thousand and five hundred, toward the west part four thousand and five hundred.

The suburbs hard upon the city, shall have toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west also two hundred and fifty. As for the residue of the length, that lieth hard upon the separated holy ground: namely ten thousand toward the east, and ten thousand toward the west, next unto the holy

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portion: it and the increase thereof shall serve for their meat, that labor in the city. They that labor for the wealth of the city, shall maintain this also, out of what tribe soever they be in Israel.

All that is separated of the twenty five thousand long and twenty five thousand broad on the four parts, that shall ye put aside for the separated portion of the Sanctuary, and for the possession of the city. The residue upon both the sides of the Sanctuary and the possession of the city, shall belong to the prince, before the place of the twenty five thousand westward, unto the borders of the city: this shall be the princes portion. This shall be the holy place, and the house of the Sanctuary shall stand in the midst. Moreover from the Levites and from the cities possession, that lie in the midst of the princes part: look what remaineth between the border of Judah and the border of Benjamin, it shall be the princes. Now of the other tribes.

From the east part unto the west, shall Benjamin shall have his portion. Upon the borders of Benjamin from the east side unto the west, shall Simeon have his portion. Upon the borders of Simeon from the east part unto the west, shall Izakar have his portion. Upon the borders of Izakar from the east side unto the west, shall Sabulon have his portion. Upon the borders of Sabulon from the east part unto the west, shall Gad have his portion. Upon the borders of Gad southward, the coasts shall reach from Tamar forth unto the waters of strife to Cades, and to the flood, even to the main sea.

This is the land with his portions, which ye shall distribute unto the tribes of Israel, saith the Lord God. Thus wide shall the city reach: upon the north part four thousand and five hundred measures. The ports of the city, shall have the names of the tribes of Israel. Three ports of the north side: one Ruben, another Judah, the third Levi.

Upon the east side four thousand and five hundred measures, with three ports: the one Joseph, another Benjamin, the third Dan. Upon the south side four thousand and five hundred measures, with three ports: the one Simeon, another Izakar, the third Sabulon. And upon the west side four thousand and five hundred measures, with three ports also, the one Gad, another Asser, the third Nephthali. Thus shall it have eighteen thousand measures round about. And from that time forth, the name of the city shall be: the Lord is there.

The end of the Prophecy of Ezechiel

The Book of the Prophet Daniel
From the Hebrew “God is my Judge”

[Chpt 1] In the third year of the reign of Jehoakim king of Judah, came Nabuchodonosor king of Babylon unto Jerusalem, and besieged it: and the Lord delivered Jehoakim king of Judah into his hand, with certain ornaments of the house of God, which he carried away into the land of Sennar, to the house of his god, and there he brought them into his gods treasury. And the king spake unto Asphanaz the chief chamberlain, that he should bring him certain of the children of Israel, that were come of the kings seed and of princes, young springaldes without blemish, but fair and well favored, instructed in all wisdom, cunning and understanding: which were able to stand in the kings palace, to read and to learn for to speak *Caldeith.

Unto these the king appointed a certain portion of his own meat, and of the wine, which he drank himself, so to nourish them three years: that afterward they might stand before the king. Among these now were certain of the children of Judah: namely Daniel, Ananias, Misael, and Azarias. Unto these the chief chamberlain gave other names, and called Daniel, Balthasar: Ananias, Sidrach: Misael, Misach, and Asarias, Abednago. But Daniel was at a point with himself, and he would not be defiled through the kings meat, nor the wine which he drunk. And this he desired of the chief chamberlain, lest he should defile himself. So God gave Daniel favor and grace before the chief chamberlain, that he said unto him: I am afraid of my lord the king, which hath appointed you your meat and drink: lest he spy your faces to be worse liking then the other springaldes of your age, and so ye shall make me lose my head unto the king.

Then Daniel answered Melassar, whom the chief chamberlain had set over Daniel, Ananias, Misael, and Asarias, and said: O prove but ten days with thy servants, and let us have pottage to eat, and water to drink: Then look upon our faces, and theirs that eat of the kings meat. And as thou seest, so deal with thy servants. So he consented to them in this matter, and proved them ten days. And after the ten days, their faces were better liking and fatter, then all the young springaldes, which ate of the kings meat.

Thus Melassar took away their meat and the wine, and gave them pottage therefore. God gave now these four children cunning and learning in all scripture and wisdom: but unto Daniel specially, he gave understanding of all visions and dreams. Now when the time expired, that the king had appointed to bring in these young springaldes unto him: the chief chamberlain brought them before Nabuchodonosor, and the king communed with them. But among them all were found none such as Daniel, Ananias, Misael, and Asarias. Therefore stood they before the king which in all wisdom and matters of understanding,

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that he enquired of them, found them ten times better, then all the soothsayers and charmers, that were in all his realm. And Daniel abode still, unto the first year of king Cyrus.

**Caldeith = the exalted language of oppression*

[Chpt 2] In the second year of the reign of Nabuchodnosor, had Nabuchodnosor a dream, where through his spirit was vexed, and his sleep brake from him. Then the king commanded to call together all the soothsayers, charmers, witches and Caldees, for to show the king his dream. So they came, and stood before the king. And the king said unto them: I have dreamed a dream, and my spirit was so troubled therewith, that I have clean forgotten, what I dreamed. Upon this the Caldees answered the king in the *Syrians speech: O king, God save thy life forever. Show thy servants the dream, and we shall show thee, what it meaneth. The king gave the Caldees their answer, and said: It is gone from me: If ye will not make me understand the dream with the interpretation thereof, ye shall die, and your houses shall be prized. But if ye tell me the dream and the meaning thereof, ye shall have of me gifts, rewards and great honor: only, show me the dream, and the signification of it. They answered again, and said: the king must show his servants the dream, and so shall we declare what it meaneth. Then the king answered, saying: I perceive of a truth, that ye do but prolong the time: for so much as ye see, that the thing is gone from me. Therefore ye will not tell me the dream, ye shall all have one judgement: But ye faine and dissemble with vain words, which you speak before me, to put off the time. Therefore tell me the dream, and so shall I know, if ye can show me, what it meaneth. Upon this, the Caldees gave answer before the king, and said: There is no man upon the earth, that can tell the thing, which the king speaketh of: yee there is neither king, prince, nor Lord, that ever asked such things at a soothsayer, charmer, or Caldeer: for it is a very hard matter, that the king requireth. Neither is there any that can certify the king thereof, except the gods, whose dwelling is not among the creatures.

For the which cause the king was wroth with great indignation, and commanded to destroy all the wise men at Babylon: and the proclamation went forth, that the wise men should be slain. They sought also to slay Daniel with his companions. Then Daniel enquired Arioch the kings steward, of the judgement and sentence, that was gone forth already to kill such as were wise at Babylon. He answered and said to Arioch being then the kings deputy: Why hath the king proclaimed so cruel a sentence? So Arioch told Daniel the matter. Upon this,

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went Daniel up, and desired the king, that he might have favor, to show the king the interpretation: and then came he home again and showed the thing unto Ananias, Misael, and Asarias his companions: that they should beseech the God of heaven for grace in this secret, that Daniel and his fellows with others such as were wise in Babylon, perish not. Then was the mystery shown unto Daniel in a vision by night. And Daniel praised the God of heaven. Daniel also cried aloud, and said: O that the name of God might be praised for ever and ever, for wisdom and strength are his own: he changeth the times and ages: he putteth down kings, he setteth up kings: he giveth wisdom unto the wise, and understanding to those that understand, he openeth the deep secrets: he knoweth the thing that lieth in darkness, for the light dwelleth with him. I thank thee, and pray thee, O thou God of my fathers, that thou hast sent me wisdom and strength, and hast showed me the thing, that we desired of thee, for thou hast opened the kings matter unto me.

Upon this went Daniel in unto Arioch, whom the king had ordained to destroy the wise at Babylon: he went unto him, and said: destroy not such as are wise in Babylon, but bring me unto the king, and I shall show the king the interpretation. Then Arioch brought Daniel into the king in all the haste, and said unto him: I have found a man among the prisoners of Judah, that shall show the king the interpretation. Then answered the king, and said unto Daniel, whose name was Balthasar: Art thou he, that can show me the dream, which I have seen, and the interpretation thereof? Daniel answered the king to his face, and said: As for this secret, for which the king maketh inquisition: it is neither the wise men, the sorcerer, the charmer nor the devil conjurer, that can certify the king of it: Only God in heaven can open secrets, and he it is, that showeth the king Nabuchodnosor, what is for to come in the latter days.

Thy dream, and that which thou hast seen in thine head upon thy bed, is this: O king, thou didst cast in thy mind, what should come hereafter: So he that is the opener of mysteries, telleth thee, what is for to come. As for me, this secret is not showed me, for any wisdom that I have, more than any other living: but only that I might show the king the interpretation, that he might know the thoughts of his own heart. Thou king sawest, and behold: there stood before thee a great Image, whose figure was marvelous great, and his visage grim. The image head was of fine gold, his breast and his arms of silver, his body and loins were of copper, his legs of iron, his feet were part of iron, and part of earth.

This thou sawest, till the time that (without any hands) there was hewn of a stone which smote the image upon his feet, that were both of iron and earth, and

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brake them to powder: Then was the iron, the earth, the copper, the silver and gold broken altogether in pieces: and became like the chaff of corn, that the wind bloweth away from the summer floors, that they can no more be found. But the stone that smote the Image, became a great mountain, which filled the whole earth: This is the dream. And now will we show before the king, what it meaneth.

O king, thou art a King of kings: For the God of heaven hath given thee a kingdom, riches, strength, and majesty: And hath delivered thee all things, that are among the children of men: the beasts of the field, and the fowls under heaven, and given thee dominion over them all. Thou art that golden head. After thee there shall arise another kingdom, which shall be less than thine. The third kingdom shall be like copper, and have dominion in all lands. The fourth kingdom shall be strong as iron. For like as iron bruise and breaketh all things: Yee even as iron beateth everything down, so shall it beat down and destroy.

Whereas thou sawest the feet and toes, part of earth and part of iron: that is a divided kingdom, which nevertheless shall have some of the iron ground mixed with it, for so much as thou hast seen the iron mixed with the clay.

The toes of the feet that were part of iron and part of clay, signifieth: that it shall be a kingdom partly strong and partly weak. And whereas thou sawest iron mix with clay: they shall mingle themselves with the seed of simple people: and yet not continue with one another, like as iron will not be soldered with a potsherd.

In the days of these kings, shall the God of heaven set up an everlasting kingdom, which shall not perish, and his kingdom shall not be given over to another people: Yee the same shall break and destroy all these kingdoms, but it shall endure for ever.

And where as thou sawest, that without any hands there was cut out of the mountain a stone, which break the iron, the copper, the earth, the silver and gold in pieces: by that hath the great God showed the king, what will come after this. This is a true dream, and the interpretation of it is sure.

Then the king Nabuchodnosor fell down upon his face, and bowed himself unto Daniel, and commanded that they should offer meatofferings and sweet odors unto him. The king answered Daniel, and said: Yee of a truth your God is a God above all gods, and Lord above all kings, and an opener of secrets: seeing thou can discover this mystery. So the king made Daniel a great man, and gave him many and great gifts.

He made him ruler of all the countries of Babylon, and Lord of all nobles, that

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were at Babylon. Now Daniel entreated the king for Sidrach, Misach, and Abednago, so that he made them rulers over all the offices in the land of Babylon: But Daniel himself remained still in the court by the King.

[Chpt 3] Nabuchodonosor the king caused golden Image to be made, which was sixty cubits high and six cubits thick. This he made to be set it up in the *field of Dura, in the land of Babylon and sent out to gather together the dukes, lords and nobles, the judges and officers, the deputies and *shreves with all the rulers of the land: that they might come to the dedication of the Image which Nabuchodonosor the king had set up. So the dukes, lords and nobles, the judges and officers, the deputies and *shreves with all the rulers of the land gathered them together, and came unto the dedication of the Image that Nabuchodonosor the king had set up.

Now when they stood before the Image, which Nabuchodonosor had set up, the *bedel cried out with all his might: O ye people, kindred and tongues, to you be it said: that when ye hear the noise of the trumpets, which shall be blown, with harps, *shawmes Psalteries, Symphonies and all manner of Music: ye shall fall down and worship the golden Image, that Nabuchodonosor the king hath set up. Whoso then falleth not down and boweth himself, shall even that same hour be cast in to an hot burning oven. Therefore, when all the flock heard the noise of the trumpets, that are blown, with the harps, *shawmes, Psalteries, Symphonies and all kind of Melody: then all the people, kindreds and nations fell down, and bowed themselves to the golden Image, that Nabuchodonosor the king had set up.

Now were there certain Caldees, that went even then and accused the Jews, and said unto the king Nabuchodonosor: O king, God save thy life for ever. Thou being king hast given a commandment, that all men when they hear noise of the trumpets, harps, *shawmes, psalteries, symphonies and all the other melodies: shall fall down and bow themselves before the golden Image: whoso then fell not down and worshipped not, that he should be cast in to an hot burning oven. Now there are certain Jews, whom thou hast set over the offices of the land of Babylon: namely, Sidrach, Misach, and Abednago. These men, (O king) regard not thy commandment, yee they will not serve thy god, nor bow themselves down to the golden Image, that thou hast set up.

Then Nabuchodonosor in a cruel wrath and displeasure, commanded that Sidrach, Misach, and Abednago should be brought to him. So these men were brought before the king. Then Nabuchodonosor spake unto them, and said: what? O Sidrach, Misach, and Abednago, will ye not serve my gods? nor bow

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yourselves to the golden Image, that I have set up? well, be ready hereafter, when ye hear the noise of trumpets blow with the harps, *shawmes, psalteries, symphonies and all the other melodies: that ye fall down, and worship the Image which I have made. But if ye worship it not, ye shall be cast immediately in to an hot burning oven. Let see, what God is there, that may deliver you out of my hands? Sidrach, Misach, and Abednago, answered the king, an said: O Nabuchodonosor, we ought not to consent unto that in this matter, for why? our God whom we serve, is able to keep us from the hot burning oven (O king) and can right well deliver us out of thy hands: And though he will not, yet shall thee know (O king) that we will not serve thy gods, nor do reverence to the Image, which thou hast set up. Then was Nabuchodonosor full of indignation, so that the countenance of his face changed upon Sidrach, Misach, and Abednago. Therefore he charged and commanded, that the oven should be made seven times hotter, then it was wont to be: and spake unto the strongest worthies that were in his house, for to bind Sidrach, Misach, and Abednago, and to cast them in to the hot burning oven.

So these men were bound in their coats, hosen, shoes with their other garments, and cast in to the hot burning oven. for the kings commandment was so straight, and the oven was exceeding hot. As for the men that put in Sidrach, Misach, and Abednago, the flame of the fire destroyed them. And these three men, Sidrach, Misach, and Abednago fell down in the hot burning oven, being fast bound. Then Nabuchodonosor the king marveled, and stood up in all haste: he spake unto his counsel and said: did not ye cast these three men bound into the fire? They answered, and said unto the king: Yee O king. He answered and said: Lo for all that, yet do I see four men loose in the midst of the fire, and nothing corrupt: and the fourth is like an angel to look upon. Upon this went Nabuchodonosor unto the mouth of the hot burning oven: he spake also, and said: O Sidrach, Misach, and Abednago, ye servants of the high God: go forth, and come hither. And so Sidrach, Misach, and Abednago, went out of the fire. Then the dukes, lords and nobles, and the kings counsel came together to see these men, upon whom the fire had no manner of power in their bodies: in so much that the very hair of their head was not burnt, and their bodies unchanged: Yee there was no smell of fire felt upon them.

Then spake Nabuchodonosor, and said: Blessed be the God of Sidrach, Misach, and Abednago: which hath sent his angel, and delivered his servants, that put their trust in him: that have altered the kings commandment: and *ieoperde their bodies there upon: rather then they would serve or worship any

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other God, except their own God only. Therefore I will and command, that all people, kindreds and tongues, which speak any blasphemy against the God of Sidrach, Misach, and Abednago, shall die and their houses shall be prized: Because, there is no God that may save, as this. So the king promoted Sidrach, Misach, and Abednago, in the land of Babylon.

**shreves = a kind of Babylonian priest. *bedel=beadle A minor parish official formerly employed in an English church to usher and keep order during services.[Middle English bedel, herald (from Old English bydel). *shawmes (cornet)
ieoperde (jeopardy)

[Chpt 4] Nabuchodonosor King unto all people, kindreds and tongues that dwell upon the whole earth: peace be multiplied among you I thought it good to show the tokens and marvelous works, that the high God hath wrought upon me. O how great are his tokens, and how mighty are his wonders? His kingdom is an everlasting kingdom, and his power lasteth for ever and ever.

I Nabuchodonosor being at rest in mine house, and flourishing in my palace, saw a dream, which made me afraid: and the thoughts that I had upon my bed, with the visions of my head, troubled me. Then sent I out a commission, that all they which were of wisdom at Babylon should be brought before me, to tell me the interpretation of the dream. So there came the soothsayers, charmers, Caldees and conjurers of devils: to whom I told the dream, but what it be token, they could not show me: till at the last, there came one Daniel (other wise called Balthasar, according to the name of my god) which hath the spirit of the holy gods, in him: to whom I told the dream, saying: For so much as I know, that thou hast the spirit of the holy Gods and no secret is hid from thee: tell me therefore, what the vision of my dream (that I have seen) may signify. I saw a vision in my head upon my bed: and behold, there stood a tree upon the ground, which was very high, great and mighty: the highth reached unto the heaven, and the breadth extended to all the ends of the earth: his leaves were fair, he had very much fruit, so that every man had enough to eat therein.

The beasts of the field had shadows under it, and the fowls of the air dwelt in the boughs thereof. Shortly, all creatures fed of it. I saw in my head a vision upon my bed: and behold, a watcher came down from heaven, and cried mightily, saying. Hew down the tree, break off his branches, shake off his leaves, and scatter his fruit abroad: that all the beasts may get them away from under him, and the fowls from his branches. Nevertheless leave the ground of

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his root still in the earth, and bind him upon the plain field, with chains of iron and steel. With the dew of heaven shall he be wet, and he shall have his part with the herbs of the ground with the other wild beasts.

That mans heart of his shall be taken from him, and a beasts heart shall be given him, till seven years be come and gone from him.

This errand of the watcher is a commandment grounded and sought out in the country of him, that is most holy: to learn men for to understand, that the highest hath power over the kingdoms of men, and giveth them, to whom it liketh him, and bringeth the very out casts of men over them. This is the dream, that I king Nabuchodonosor have seen. Therefore O Balthasar, tell thou me what it signifieth: for so much as all the wise men of my kingdom are not able to show me what it meaneth. But thou canst do it, for the spirit of the holy Gods is in thee.

Then Daniel (whose name was Balthasar) held his peace by the space of an hour and his thoughts troubled him. So the king spake, and said: O Balthasar, let neither the dream nor the interpretation thereof fear thee. Balthasar answered saying: O my Lord, this dream happen to thine enemies, and the interpretation to thine adversary. As for the tree that thou sawest which was so great and mighty, whose height reached unto the heaven, and his breadth in to all the world: whose leaves were fair, and the fruit thereof much: under the which the beasts of the field had their habitation, and upon whose branches the fowls of the air did sit.

Even thou (O king) art the tree, great and strong. Thy greatness increaseth, and reacheth unto heaven, so doth thy power to the ends of the earth. But where as the king saw a watcher even an holy one angel, that came down from heaven, and said: hew down the tree, and destroy it: yet leave the ground of the root in the earth: and bind him upon the plain field with chains of iron and steel: He shall be wet with the dew of heaven, and his part with the beasts of the field, till seven years be come and gone from him: This (O king) is the interpretation , yee it is the very device of him, that is highest of all, and it touched my Lord the king.

Thou shalt be cast from men, and thy dwelling shall be with the beasts of the field: with grass shalt thou be fed like an ox. Thou must be wet with the dew of heaven: yee seven years shall come, and go upon thee, till thou know, that the highest hath power upon the kingdoms of men, and giveth them to whom he *list. Moreover, where it was said, that the root of the tree should be left still in the ground: it betokeneth, that thy kingdom shall remain whole unto thee, after

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thou has learned to know, that the power cometh from heaven. Wherefore, O king, be content with my counsel, that thou may lose thy sins with righteousness, and thine offenses with mercy to poor people: for such things shall prolong peace. All these things touche the King Nabuchodonosor.

So after twelve months, the king walked up and down in the palace of the kingdom of Babylon, and said: This is the great city of Babylon, which I myself (with my power and strength) have made a kings court, for the honor of my majesty. While these words were yet in the kings mouth, there fell a voice from heaven, saying: O king Nabuchodonosor, to that be it spoken: Thy kingdom is departed from thee, thou shalt be cast out of mens company: thy dwelling shall be with the beasts of the field, so that thou shall eat grass like as an ox, till seven years be come and gone over thee: even until thou knowest, that the highest hath power upon the kingdoms men, and that he may give them, unto whom it pleaseth him. The very same hour was this matter fulfilled upon Nabuchodonosor: so that he was cast out from mens company, and ate grass like an ox, His body was wet with the dew of heaven, till his hairs were as great as Eagles feathers, and his nails like birds claws.

When this time was past, I Nabuchodonosor lifted up mine eyes unto heaven, and mine understanding was restored unto me again. Then I gave thanks to the highest. I magnified and praised him that liveth for evermore, whose power endureth always, and his kingdom from one generation to another: in comparison of whom all they that dwell upon the earth, are to be reputed as nothing.

He handleth according to his will, among the powers of heaven and among the inhabitants of the earth: and there is none that may resist his hand, or say: what doest thou? At the same time was mine understanding given me again, and I was restored to the honor of my kingdom, to my dignity, an to my own shape again. My great estates and Princes sought unto me, and I was set in my kingdom again, so that I had yet greater worship.

Then did I Nabuchodonosor, love, magnify and praise the King of heaven: for all his works are true, and his ways right. As for those that go on proudly, he is able to bring them down.

**list.(whom he will, enlists)*

[Chpt 5] King Balthazar made a great banquet to his thousand Lords: with all these thousand he made great cheer, and when he was drunken with wine, he commanded to bring him the golden and silver vessels, which his father

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Nabuchodonosor had taken out of the temple at Jerusalem: that the king and his princes, his wives, and his concubines, might drink therein.

Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords with his queen and concubines might drink thereof.

So they brought the golden vessel, that was taken out of the temple of the Lords house at Jerusalem. Then the king and his lords with his queen and concubines drunk out of then. They drunk wine, and praised their Idols of gold, silver, copper, iron, wood, and stone.

In the same hour there appeared fingers, as it had been of a mans hand writing, right over against the candlestick upon the plain wall in the kings palace: and the king saw the palm of the hand that wrote. Then changed the kings countenance, and his thoughts troubled him, so that the joints of his body shook, and his knees smote one against another. Wherefore the king cried mightily, that they should bring him the charmers, Caldees and the conjurers of devils. The king spake also to the wise men of Babylon, and said: Who so can read this writing, and show me the plain meaning thereof: shall be clothed with purple, have a chain of gold about his neck, and rule the third part of my kingdom.

Upon this, came in all the kings wise men: but they could neither read the writing, nor show the king what it signified. Then was king sore afraid in so much, that his color changed, and his lords were sore vexed. So by reason of this matter, that had happened to the king and his lords, the queen went up herself into the banquet house, and spake unto the king, saying: O king, God save thy life forever: Let not these thoughts trouble thee, and let not thy countenance be changed. For why ? there is a man in thy kingdom, that hath the spirit of the holy gods within him, as it was seen in thy fathers days. He hath understanding and wisdom like the gods, Yee the king Nabuchodonosor thy father made this man chief of the soothsayers, charmers, Caldees and devil conjurers: because that such an abundant spirit, knowledge and wisdom, to expound dreams, open secrets, and to declare hard doubts, was found in him: Yee even in Daniel, whom the king named *Balthazar. Let this same Daniel be sent for, and he shall tell, what it meaneth.

Then was Daniel brought before the king. So the king spake unto Daniel, and said: Art thou that Daniel, one of the prisoners of Juda whom my father the king brought out of Jewry? I have heard speak of thee, that thou hast the spirit of the holy gods, experience and understanding, and that there hath been great wisdom

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found in thee. Now have there been brought me, wise and conjuring charmers, to read this writing, and to show me the meaning thereof: but they could not tell me, what this matter signified. Then heard I say, that thou can expound dark things, and declare hard doubts. Well then, if thou can read this writing, and show me the meaning thereof: thou shalt be clothed with purple, and have a chain of gold about thy neck, and rule the third part of my kingdom.

Daniel answered, and said before the king: As for thy rewards, keep them to thyself, or give thy rich gifts to another: yet not the less, I will read the writing unto the king, and show him the interpretation thereof. O king, God the highest gave unto Nabuchodonosor thy father, the dignity of a king, with worship and honor: So that all people, kindreds and tongues stood in awe and fear of him, by reason of the high estate, that he had sent him. For why? he slew whom he would: he smote, whom it pleased him. Again: whom he would he set up: and whom he list, he put down. But because his heart was so proud, and his stomach set so fast unto wilfulness: he was disposed from his kingly throne, and his majesty was taken from him. He was shut out from among men, his heart was like a beasts heart, and his dwelling was with the wild asses: he was faine to eat grass like an ox, and his body was wet with the dew of heaven: till he knew, that the highest had power upon the kingdoms of men, and setteth over them, whom he list.

And thou his son (O Balthazar) for all this, hast not submitted thine heart, though thou knewest all these things: but hast magnified thyself above the Lord of heaven, so that the vessels of his house were brought before thee: and thou, and thy lords, with thy queen and concubines, might drink wine thereout: and hast praised the Idols of silver and gold, copper and iron, of wood and stone: As for the God in whose hand consisteth thy breath and all thy ways: thou hast not loved him.

Therefore is the palm of this hand sent hither from him, to token up this writing. And this is the scripture, that is written up: Mane, Thetel, Phares. Now the interpretation of the thing is this: Mane, God hath numbered the kingdom, and brought it to an end: Thetel, thou art weighed in the balance, and art found to be light: Phares, thy kingdom is dealt in parts, and given to the Medes and Perses.

Then commanded Balthazar, to clothe Daniel with purple, and to hang a chain of gold about his neck, and to make a proclamation concerning him: that he should be the ruler of the third part of his kingdom. The very same night was Balthazar the king of the Caldees slain, and Darius out of Medea took in the

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kingdom, being sixty two years of age.

**Balthazar = note: this is the exact same spelling as the kings name. RN*

[Chpt 6] It pleased Darius to set over his kingdom an hundred and twenty lords, which should be in all his kingdom about. Above these he set three Princes (of whom Daniel was one) that the lords might give *accompes unto them, and the king to be *undiseased.

But Daniel exceeded all these Princes and lords, for the spirit of God was plenteous in him: so that the king was minded to set him over the whole realm. Wherefore the Princes and lords sought, to pick out in Daniel some quarrel against the kingdom: yet could they find none occasion nor fault upon him. For why? he was so faithful, that there was no blame nor dishonesty found in him.

Then said these men: we will get no quarrel against this Daniel, except it be in law of his God. Upon this, went the princes and lords together unto the king, and said thus unto him: king Darius God save thy life forever, All the great estates of the realm: as the Princes, Dukes, Senators and Judges, are determined to put out a commandment of the king, and make a sure statute: namely, that who so desireth any petition, either of any god or man (within this thirty days) except it be only of thee, O king: the same person may be cast into the lions den. Wherefore, O king, confirm now this statute, and make a writing: that the thing which the Medes and Perses have ordered be not altered or broken.

So Darius made the writing, and confirmed it. Now when Daniel understood that the writing was made, he went into his house: and his windows of his hall toward Jerusalem stood open. There kneeled he down upon his knees, three times a day: there he made his petition, and praised his God, like as his manner was afore time.

Then these men made search, and found Daniel making petition and praying unto his God. So they came to the king, and spake before him concerning his commandment, saying: O king, hast thou not subscribed the statute, that within thirty days who so requireth his petition of any god or man, but only of thyself, O king, he shall be cast into the den of lions? The king answered, and said: it is true. It must be as a law of the Medes and Perses, that may not be broken.

Then answered they, and said unto the king: Daniel one of the prisoners of Judah, O king, regardeth neither thee nor thy statute, that thou hast made, but maketh his petition three times a day. When the king heard these words, he was sore grieved, and would have excused Daniel, to deliver him, and put off the

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matter, unto the Sun went down, to the intent that he might save him.

These men perceiving the kings mind, said unto him: know this (O king) that the law of the Medes and Perses is, that commandment and statute which the king maketh, may not be altered. Then the king had then bring Daniel, and cast him into the Lions den.

The king also spake unto Daniel, and said: thy God whom thou always servest, even he shall defend thee. And there was brought a stone, and laid upon the hole of the den: this the king sealed with his own ring, and with the signet of his princes: that the kings commandment concerning Daniel, should not be broken.

So the king went to his palace, and kept him sober all night, so that there was no table spread before him, neither could he take any sleep. But by times in the morning, at the break of day, the king arose, and went in all hast unto the den of the Lions.

Now as he came nye unto the den, he cried with a piteous voice unto Daniel: yee the king spake, and said to Daniel: O Daniel, thou servant of the living God, is not thy God, whom thou always servest, able to deliver thee from the lions? Daniel said unto the king: O king, God save thy life for ever. My God hath sent his angel, which hath shut the lions mouths, so that they might not hurt me. For why? mine unguiltiness is found out before him. And as for thee, O king, I never offended thee.

Then was the king exceeding glad, and commanded to take Daniel out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, For he put his trust in his God. And as for those men which had accused Daniel, the king commanded to bring them, and to cast them in the Lions den: them, their children, and their wives. So the Lions had the mastery of them, and brake all their bones asunder, or ever they came at the ground.

After this, wrote king Darius unto all people kindreds and tongues, that dwelt in all the land: peace be multiplied with you. My commandment is, in all my dominion and kingdom, that men fear and stand in awe of Daniels God.

For he is the living God, which abideth ever: his kingdom shall not fail and his power is everlasting. It is he that delivereth and saveth: he doth wonders and marvelous works, in heaven and in earth: he hath preserved Daniel from the power of the Lions. This Daniel prospered in the reign of Darius and Cirus of Persia.

**acompte= possibly accounts *undiseased=exact spelling un diseased*

[Chpt 7] In the first year of Balthazar king of Babylon, saw Daniel a dream, and a vision was in his head upon his bed. Which dream he wrote, and the sum of the matter is this: Daniel spake and said: I saw in my vision by night, and behold, the four winds of the heaven strove upon the sea, and four great beasts came up from the sea, one unlike another.

The first was as a lion, and yet had he *Aegles wings. I saw, that his wings were plucked from him, and he taken away from the earth: that he stood upon his feet as a man, and that there was given him a mans heart.

Behold, the second beast was like a bear, and stood upon the one side. Among his teeth in his mouth he had three great long teeth, and it was said unto him: Arise, eat up, much flesh. Then I looked, and behold, there was another like unto a leopard: this had wings as a fowl, even four upon the back. This beast had four heads, and there was power given him. After this I saw in a vision by night, and behold, the fourth beast was grim and horrible, and marvelous strong. It had great iron teeth, it devoured and destroyed, and stamped the residue under his feet. It was far unlike the other beasts that were before it: for it had ten horns, whereof I took good heed.

And behold, there came up among them, another like horn, before whom there were three of the first horns plucked away. Behold, this horn had eyes like a man, and a mouth speaking presumptuous things. I looked till the seats were prepared, and till the old aged sat him down. His clothing was white as snow, and the hairs of his head like the pure wool. His throne was like the fiery flame, and his wheels as the burning fire. There drew forth a fiery stream, and went out from him. A thousand times a thousand served him. Ten thousand times ten thousand stood before him. The judgment was set, and the books opened. Then took I heed there unto, because of the voice of the proud words, which the horn spake. I beheld, till the beast was slain, and his body destroyed, and given over to be burnt in the fire.

As for the power of the other beasts also, it was taken away, but their lives were prolonged for a time and season. I saw in vision by night, and behold, there came one in the clouds of heaven like the son of a man, which went unto the old aged, before whom they brought him: Then gave he him power and dignity regal, that all people, tribes, and tongues should serve him: His power is an everlasting power, which shall never be put down: and his kingdom endureth uncorrupt. My heart was vexed, and I Daniel had a troubled spirit within me,

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and the visions of my head made me afraid: till I got me to one of them that stood by, to know the truth, concerning all these things. So he told me, and made me understand the interpretation of these things.

These four great beasts, are four kings which shall arise out of the earth. These shall take in the kingdom of the saints of the most highest, and possess it still more and more for a long season. After this I required diligently to know the truth, concerning the fourth beast, which was so far unlike the other beasts, and so horrible: whose teeth were of iron, and his nails of brass: which wounded and destroyed, and stamped the residue with his feet. I devised also to know the truth, as touching the ten horns that he had upon his head, and this other that came up afterward, before whos face there fell down three: which horn had eyes and a mouth that spoke presumptuous things, and looked with a grimmer visage than his fellows. I beheld, and the same horn made battle against the saints, yee and got victory of them till the time that the old aged came, that the judgement was given to the cheifest saints: and till the time, that the saints had the kingdom in possession. He gave me this answer: That forth beast shall be the fourth kingdom upon the earth: it shall be more than all other kingdoms, it shall devour, tread down, and destroy all other lands.

The ten horns, are ten kings that shall arise out of the kingdom, after whom there shall stand up another, which shall be greater than the first. He shall subdue three kings, and shall speak words against the highest of all: he shall destroy the saints of the most highest, and think, that he may change times and laws. They shall be given under his power, until a time, two times, and a half a time.

But the judgement shall be kept, so that his power shall be taken from him, for he shall be destroyed, and perish at the last. As for the kingdom, power and all might that is under heaven: it shall be given to the holy people of the most highest, whose kingdom is everlasting, yee all powers shall serve and obey him. Thus far extend the words. Nevertheless, I Daniel was so vexed in my thoughts, that my countenance changed, but the words I kept still in my heart.

**Aegles (eagle) Note cap A and see Eagle in 4th Esdras and Revelation.*

[Chpt 8] In the third year of the reign of king Balthazar, there appeared unto me Daniel, after that I had seen the first. I saw in a vision, and when I saw it, I was at Susis in the chief city, which layeth in the land of Elam, and in the vision me thought I was by the river of Ulai.

Then I looked up, and saw, and behold, there stood before the river, a ram,

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which had horns: and these horns were high, but one was higher then another, and the highest came up last. I saw that this ram pushed with his horns, against the west, against the north and against the south: so that no beasts might stand before him, nor defend them from his power: but he did as him listed, and waxed greatly. I took heed unto this, and then came there an he goat from the west over the whole earth, and touched not the ground.

This goat had a marvelous goodly horn between his eyes, and came unto the ram, that had the two horns (whom I had seen afore by the river) and ran fiercely upon him with his might. I saw him draw nye unto the ram, being very fierce upon him: yee he gave him such a stroke, that he break his two horns: Neither had the ram so much strength as to stand before him: but he cast him down, trod him under his feet: and no man was able to deliver the ram out of his power.

The goat waxed exceedingly great, and when he was at the strongest, his great horn was broken also. Then grew there other such like instead, toward the four winds of heaven. Yee out of one of the least of these horns, there came up yet another horn, which waxed marvelous great: toward the south, toward the east, and toward the fair pleasant land. It grew up to the host of heaven, whereof it did cast some down to the ground, and of the stars also, and trod them under feet.

Yee it grew up unto the prince of the host, from whom the daily offering was taken, and the place of his Sanctuary casten down. And a certain season was given unto it , against the daily offering (because of wickedness) that it might cast down the *verity to the ground, and so to prosper in all things, that is went about.

Upon this I heard one of the saints speaking, which saint said unto one that asked this question: How long shall this vision of the daily sacrifice and of the wasting abomination endure: that the Sanctuary and the power shall so be trodden under foot? And he answered him: Unto the evening and the morning, even two thousand and three hundred days: then shall the Sanctuary be cleansed again.

Now when I Daniel had seen this vision, and sought for the understanding of it: behold, there stood before me a thing like unto a man. And I heard a mans voice in the river of Ulai, which cried, and said: O Gabriel, make this man understand the vision. So he came, and stood by me. But I was afraid at his coming, and fell down upon my face.

Then said he unto me: O thou son of man, mark well, for in the last time shall

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this vision be fulfilled. Now as he was speaking unto me, I waxed faint, so that I sunk down into the ground. But he took hold upon me, and set me up again, saying: Behold I will show thee, what shall happen in the last wrath: for in the time appointed it shall be fulfilled.

The ram which thou sawest with the two horns, is the king of the Medes and Perses: but the goat is the king of Greek land: the great horn that stood between his eyes, that is the principle king. But where as it brake, and four other rose up in stead: it signifieth, that out of this people shall stand up four kingdoms, but not so mighty as it.

After these kingdoms (while ungodliness is growing) there shall arise a king of an unshamefast face, which shall be wise in dark speakings.

He shall be mighty and strong, but not in his own strength. He shall destroy above measure, and all that he goeth above shall prosper: he shall slay the strong and holy people. And through his craftiness, falsehood shall prosper in his hand, his heart shall be proud, and many one shall be put to death in his wealthiness: He shall stand up against the Prince of Princes, but he shall be destroyed without hand. And this vision that is showed unto thee, is as sure as the evening and morning. Therefore write thou upon this sight, for it will be long or it come to pass.

Upon this was I Daniel very faint, so that I lay sick certain days: but when I rose up, I went about the kings business, and marveled at the vision, nevertheless no man knew of it.

**verity=The quality or condition of being true, factual, or REAL ; such as a statement, principle, or belief, that is true, especially an enduring truth ie:God and Christ and all things of them.*

[Chpt 9] In the first year of Darius the son of Ahasuerus, which was of the seed of the Medes, and was made king over the realm of the Caldees: yee even in the first year of his reign, I Daniel desired to know the yearly number out of the books, whereof the Lord sake unto Jeremy the Prophet: that Jerusalem should lay waste seventy years: and I turned unto God the Lord, for to pray and make mine intercession, with fasting, sack cloth and ashes, I prayed before the Lord my God, and knowledged, saying:

O' Lord, thou great and dreadful God, thou that keepest the covenant and mercy with them, that love thee, and do thy commandments: We have sinned, we have offended, we have been disobedient and gone back: yee we have departed from all thy precepts and judgments.

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We would never follow thy servants the Prophets, that spake in thy name to our kings and our princes, to forefathers, and to all the people of the land. O' Lord, righteousness belongeth unto thee, unto us pertaineth nothing but open shame: as it is come to pass this day unto every man of Judah, and to them that dwell at Jerusalem: Yee unto all Israel, whether they be so far or nye: throughout all lands: wherein thou hast strewn them, because of the offenses that they had done against thee.

Yee O' Lord, unto us, our kings and our princes, to forefathers: even to us all, that have offended thee, belongeth open shame. But unto thee O' Lord our God, pertaineth mercy and forgiveness. As for us, we are gone back from him, and have not obeyed the voice of the Lord our God, to walk in his laws, which he layed before us by his servants the Prophets: Yee all Israel have transgressed, and gone back from thy law, so that they have not harkened unto thy voice.

Wherefore the curse and oath, that is written in the law of Moses the servant of God (against whom we have offended) is poured upon us. And he hath performed his words, which he spake against us, and against our judges that judged us: to bring upon us such a great plague, as never was under heaven, like as it is now come to pass in Jerusalem. Yee all this plague, as it is written in the law of Moses, is come upon us. Yet made we not our prayer before the Lord our God, that we might turn again from our wickedness, and to be learned in thy *verite. Therefore hath the Lord made hast, to bring this plague upon us: for the Lord our God is righteous, in all his works which he doeth: for why? we would not hearken unto his voice.

And now, O' Lord our God, thou that with a mighty hand hast brought thy people out of Egypt, to get thyself a name, which remaineth this day: we have sinned, O' Lord, and done wickedly against all thy righteousness: Yet let thy wrathful displeasure be turned away (I beseech thee) from thy city Jerusalem, thy holy hill. And why? for our sins sake, and for the wickedness of our fathers is Jerusalem and thy people abhorred, of all them that are about us. Now therefore, O our God, hear the prayer of thy servant, and his intercession. *O let not thy face shine over thy Sanctuary, that lieth waste.

O my God, incline thine ear, and hearken (at the least for thine own sake) open thine eyes: behold, how we be desolated, yee and the city also, which is called after thy name: for we do not cast our prayers before thee in our own righteousnesses, no, but only in thy great mercies. O' Lord, hear: O forgive Lord, O' Lord consider, tarry not over long: but for thine own sake do it. O my God: for thy city and thy people are called after thy name.

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As I was yet speaking at my prayers, knowing mine own sins, and the sins of my people, making so my intercession before the Lord my God, for the holy hills sake of my God: Yee while I was yet speaking in my prayer, behold, the man Gabriel, (whom I had seen afore in the vision) came fling to me, and touched me about the offering time in the evening. He informed me, and spake unto me: O Daniel said he, I am now come to make thee understand it: For as soon as thou beganest to make thy prayer, it was so devised, and therefore am I come to show thee. And why? For thou art a man greatly beloved.

Wherefore, ponder the matter well, that thou mayest learn, to understand the vision. *Seventy weeks are determined over thy people and over the holy city: that the wickedness may be consumed, that the sin may have an end, that the offense may be reconciled, and to bring in ever lasting righteousness, to fulfill the visions and the Prophets, and to anoint the most holy one. Understand this then, and mark it well: that from the time it shall be concluded, to go and repair Jerusalem again, unto the Christ (or the anointed) prince: there shall be seven weeks. Then shall the streets and walls be built again sixty two weeks, but with hard troublous time. After these sixty two weeks, shall Christ be slain, and they shall have no pleasure in him, Then shall there come a people with the Prince, and destroy the city and the Sanctuary: and his end shall come as the water flood. But the desolation shall continue till the end of the battle.

He shall make a strong bond with many, for the space of a week: and when the week is half gone, he shall put down the slain and meat offering. And in the temple there shall be an abominable desolation, till it have destroyed all. And it is concluded, that this wasting shall continue unto the end.

**verite (realness: in spirit and truth) *note: this let NOT thy face shine over thy Sanctuary RN . *A week here is taken to be seven years as in Leviticus 25 pp3 Wherefore seventy weeks are four hundred and ninety years MN*

[Chpt 10] In the third year of Cyrus king of Persia, there was showed unto Daniel (otherwise called Balthasar) a matter, yee a true matter, but it is yet along time unto it. He understood the matter well, and perceived what the vision was. At the same time, I Daniel mourned for the space of three weeks, so that I had no lust to eat bread: as for flesh and wine there came none within my mouth: No, I did not once anoint myself, till the whole three weeks were out.

Upon the twenty fourth day of the first month, I was by the great flood called Tigris: I lift up mine eyes, and looked: and behold, a man clothed in linen, whose loins were girded with fine gold of Araby: His body was like the

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Chrisolite stone, his face (to look upon) was like lightning, his eyes as the flame of fire, his arms and feet were like fair glittering metal, but the voice of his words was like the voice of a multitude.

I Daniel alone saw this vision, the men that were with me, saw it not: but a great fearfulness fell upon them, so that they fled away, and hid themselves. I was left there myself alone, and saw this great vision, so long till there remained no more strength within me: yee I lost my color clean, I wasted away, and my strength was gone. Yet heard I the voice of his words: and as soon as I heard it, faintness came upon me, and I fell down flat to the ground upon my face. And behold an hand touched me, which set me upon my knees and upon the palms of my hands, saying unto me: O Daniel, thou well beloved man: take good heed of the words, that I shall say unto thee, and stand right up, for unto thee am I now sent.

And when he had said these words, I stood up trembling. Then said he unto me: fear not, Daniel: for why since the first day that thou set thine heart to understand, and didest chasten thyself before thy God: thy words have been heard. And I had come unto thee, when thou beganest to speak had not the prince over the kingdom of the Perses withstand me twenty one days. But lo, Michael, one of the chief princes, came to help me, him have I left by the king of Persia, and am come to show thee, what shall happen unto thy people in the latter days: For it will be long yet or the vision be fulfilled.

Now when he had spoken these words unto me, I cast down my head to the ground and held my tongue. Behold, there touched my lips one very like unto a man. Then opened I my mouth, and said unto him, that stood before me: O my Lord, my joints are loosed in the vision, and there is no more strength within me: Now may my Lords servant then talk with my Lord? seeing there is no strength in me, so that I can not take my breath? Upon this there touched me again, one much like a man, and comforted me, saying: O thou man so well beloved, fear not: be content, take a good heart unto thee, and be strong. So when he had spoken unto me, I recovered, and said: Speak on my Lord, for thou hast refreshed me. Then said he: knowest thou wherefore I am come unto thee? now will I go again to fight with the prince of Perses: As soon as I go forth, lo, the prince of *Greklande shall come. Nevertheless, I will show thee the thing, that is fast noted in the scripture of truth. And as for all yonder matters, there is none that helpeth me in them, but Michael your prince.

**Greklande (Greek land).*

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[Chpt 11] And in the first year of Darius of Medea, I stood by him, to comfort and to strengthen him, and now I will show thee the truth. Behold, there shall stand up yet three kings in Persia, but the fourth shall be far richer than they all. And when he is in the chiefest power of his riches, he provoke every man against the realm of Greekland. Then there shall arise a mighty king, that shall rule with great dominion, and do what him list. And as soon as his kingdom cometh up, it shall be destroyed, and divided toward the four winds of heaven. They that come after him, shall not have such power and dominion as he: but his kingdom shall be scattered, yee even among other than those. And the king of the south shall be mightier, then his other princes. Against him there shall one make himself strong, and shall rule his dominion with great power.

But after certain years they shall be joined together, and the kings daughter of the south shall come to the king of the North, for to make friendship, but she shall not obtain the power of that arm, neither shall she be able to endure through her, yee and he that begat her, and comforted her for his time, shall be delivered up. Out of the branches of her root, there shall stand one up in his stead: which with power of armies shall go through the kings land of the north, and handle him according to his strength. As for their Idols and princes, with their costly Jewels of gold and silver, he shall carry them away captives into Egypt, and he shall prevail against the king of the north certain years. And when he is come into the kings realm of the south, he shall be faine to turn again in to his own land. Wherefore his sons shall be displeased, and shall gather together a mighty great host of people: and one of them shall come, and go through like a water flowed: then shall he return, and go forth with defying and boasting into his own land.

Then the king of the south shall be angry, and shall come forth to fight with the king of the north: yee he shall bring a great multitude of people together, and a great heap shall be given into his hand. these he shall carry away with great pride, for so much as he hath cast down so many thousands, nevertheless he shall not prevail. For the king of the north shall gather (of the new) a greater heap of people than afore, and come forth (after a certain time of years) with a mighty host and exceeding great good.

At the same time there shall many stand up against the king of the south, so that the wicked children of thy people also shall exalt themselves (to fulfill the vision) and then fall. So the king of the north shall come to lay siege, and to take the strong fenced cities: And the power of them of the south shall not be able to abide him, and the best men of the people shall not be so strong, as to

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resist him. Shortly, when he cometh, he shall handle him as he list, and no man shall be so hardy as to stand against him. He shall stand in the pleasant country, which through him shall be destroyed. He shall set his face with all his power to obtain his kingdom, and to be like it. Yee that shall he do, and give him unto the daughters among women, to destroy him. But he shall fail, neither shall he obtain his purpose. After this shall he set his face unto the Isles, and take many of them. A prince shall stop him, to do him a shame, beside the confusion that else shall come upon him. Thus shall he turn again to his own land, stumble, and fall, and be no more found: so that he that came upon him and did him violence, shall stand in his place, and have a pleasant kingdom: and after few days he shall be destroyed, and that neither in wrath, nor in battle. In his stead there shall arise a vile person, not holden worthy of a kings dignity: this shall come in craftily, and obtain the kingdom with fair words: he shall fight against the armies of the mighty (and destroy them) yee and against the prince of the covenant.

So after that he hath take truce with him, he shall handle deceitfully: that he may get up, and overcome him with a small flock: and so with craftiness to get him to the fattest place of the land, and to deal otherwise, then either his fathers or grandfathers did. For he shall destroy the thing, that they had robbed and spoiled, yee all of their substance: imagining thoughts against the strong holds, and that for a time. His power and heat shall be stirred up with a great army against the king of the south: where through the king of the south shall be moved then unto battle, with a great mighty host also. Nevertheless, he shall not be able to stand, for they shall conspire against him. Yee they that eat of his meat, shall hurt him: so that his host shall fall, and many be slain down.

These two kings shall be minded to do mischief, and talk of deceit at one table: but they shall not prosper: for why? the end shall not come yet, unto the time appointed. Then shall he go home again into his own land with great good, and set his heart against the holy covenant, he shall be busy against it, and then return home. At the time appointed he shall come again, and go toward the south: So shall it happen otherwise then at the first, yet once again. And why? the ships of Cithum shall come upon him, that he may be smitten and turn again: that he may take indignation against the covenant of holiness, to meddle against it. Yee he shall turn him, and draw such unto him, as leave the holy covenant.

He shall set mighty men to unhallow the Sanctuary of strength, and to put down the daily offering, and to set up the abominable desolation. And such as break the covenant shall he flatter with fair words. But the people that will know

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their God, shall have the overhand and prosper. Those also that have understanding among the people shall inform the multitude: and for a long season, they shall be persecuted with sword, with fire, with captivity and with the taking away of their goods. Now when they fall, they shall be set up with a little help: but many shall cleave unto them *faindely.

Ye some of those which have understanding shall be persecuted also: that they may be tried, purified, and cleansed, till the time be out: for there is yet another time appointed. The king shall do what him list, he shall exalt and magnify himself against all, that is God. Yee he shall speak marvelous things against the God of all gods, wherein he shall prosper, so long till the wrath be fulfilled, for the conclusion is devised already. He shall not regard the God of his fathers, but his lust shall be upon women: Yee he shall not care for any God, for he shall magnify himself above all. In his place shall he worship the mighty Idols: and the God whom his fathers knew not, shall he honor with gold and silver, with precious stones and pleasant jewels.

This shall he do, seeking help and *sucure at the mighty Idols and strange Gods. Such as receive him, and take him for God, he shall give them great worship and power: yee and make them lords of the multitude, and give them the land with rewards. In the latter time shall the king of the south strive with him: and the king of the north in like manner shall come against him with chariots, horsemen and a great navy of ships. He shall come into the lands, destroy and go through: he shall enter also in to the fair pleasant land. Many cities and countries shall decay, except Edom, Moab and the best of the children of Ammon, which shall escape from his hand. He shall stretch forth his hands upon the countries, and the land of Egypt shall not escape him. For through his going in, he shall have dominion over the treasures of silver and gold, and over all the precious jewels of Egypt, Lybia and Ethiopia. Nevertheless the tidings out of the East and north shall trouble him, for the which he will go forth to destroy and curse a great multitude. The tents of his palace shall be pitched between the two seas, upon the hill of the noble Sanctuary, for he shall come to the end of it, and then shall no man help him.

**faindely= obligated / ready willing pleased happy. *sucure (secure, security) RN*

[Chpt 12] The time will come also, that the great prince Michael, which standeth on thy people side, shall arise up, for there shall come a time of trouble, such as never was, since there began to be any people, unto that same

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time. Then shall thy people be delivered, yee all those that be found written in the book. Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, some to perpetual shame and reproof. The wise (such as have taught other) shall glister, as the shining of heaven: and those that have instruct the multitude unto Godliness, shall be as the stars, world without end.

And thou O Daniel, shut up these words, and seal the book to the last time. Many shall go about here and there, and then shall knowledge increase. So I Daniel looked, and behold, there stood other two: one upon this shore of the water, the other upon yonder side. And one of them said unto him, which was clothed in linen, and stood above upon the waters of the flood, How long shall it be to the end of these wonderous works?

Then I heard the man with the linen clothes, which stood above upon the waters of the flood: when he held up his right and left hand unto heaven, and sware by him that liveth for ever: that it shall tarry for a time, two times and half a time: when the power of the holy people is clean scattered abroad, then shall this things be fulfilled.

I heard it well, but I understood it not. Then said I : O my Lord, what shall happen after that ? He answered: Go thy way Daniel, for the words shall be closed up and sealed, till the last time: and many shall be purified, cleansed and tried. But the ungodly shall live wickedly, and those wicked (as many as they be) shall have no understanding. As for such as have understanding, they shall regard it. And from that time forth that the daily offering shall be put down and the abominable desolation set up, there shall be a thousand two hundred and ninety days. O well is him, that waiteth, and cometh to the thousand three hundred and thirty five days. Go thou thy way now, till it be ended: take thy rest, and bide in thy lot, till the days have an end.

The end of the Prophecy of Daniel

[Chpt 1] This is the word of the Lord, that came unto Oseas the son of Beeri, in the days of Oseas, Joathan, Ahaz, and Jezekiah kings of Judah: and in time of Jeroboam the son of Joas king of Israell.

First , when the Lord spake unto Oseas he said unto him: Go thy way, take an harlot to thy wife, and get children by her: for the land hath committed great whoredom against the Lord. So he went, and took Gomer the daughter of Deblaim: which conceived, and brought forth a son. And the Lord said unto him, Call his name Iesrael, for I will shortly avenge the blood of Iesrael upon the house of Jehu, and will bring the kingdom of the house of Israell to and end. Then will I break the bow of Israell in the valley of Iesrael.

She conceived again, and bare a daughter. And he said unto him: Call her name Loruhamah (that is, not obtaining mercy) for I will not pity the house of Israell, but forget them, and put them clean out of remembrance. Nevertheless I will have mercy upon the house of Judah, and will save them even through the Lord their God. But I will not deliver them through any bow, sword, battle, horses, or horsemen.

Now when she had weaned Loruhamah, she conceived, and bare a son. Then said he: call his name *Loamy. for why? ye are not my people, therefore I will not be yours. And though the number of the children of Israell be as the sand of the sea, which neither be measured nor told: yet in the place where it is said unto them, Ye be not my people: even there shall it be thus reported of them: they be the children of the living God. Then shall the children of Judah and the children of Israel be gathered together again, and chose themselves one head, and then depart out of the land: for great shall be the day of Israel.

**Loamy *(not my people: Heb)*

[Chpt 2] Tell your brethren, that they are my people: and your sister, that they have obtained mercy. As for your mother, ye shall chide with her, and reprove her: for she is not my wife, neither am I her husband, unless she put away her whoredoms out of my sight, and adulteries from her breasts. If no I strip her naked, and set her, even as she came into the world: yee I shall lately he waste, and make her like a wilderness, and slay her for thirst. I shall have no pity also upon her children, for they be the children of fornication.

Their mother hath broken her wedlock, and she that bare them, is come into confusion. For she said: I will go after my lovers, that give me my water and bread, my wool and flax, mine oil and my drink. But I will hedge her way with thorns, and stop it, that she shall not find her footsteps: and she though she run

after her lovers, yet she shall not get them: she shall seek them, but not find them. Then shall she say: I will go turn again to my first husband, for at that time was I better at ease, then now. But this would she not know, where as I yet gave her corn, wine, and oil, silver and gold, which she hanged upon Baall.

Wherefore now will I go take my corn and wine in their season, and set again my wool and my flax, which I gave her to cover her shame. And now will I discover her foolishness, even in the sight of her lovers, and no man shall deliver her out of my hands. Moreover I will take away all her mirth, her holy days, her new moons, her Sabbaths, and all her solemn feasts: I will destroy her vineyards and fig trees, though she sayeth: lo, here are my rewards, that my lovers have given me. I will make it a wood, and the wild beasts shall eat it up. I will punish her the days of Baall, wherein she censed him, decking him with her earrings and chains: when she followed her lovers, and forgot me, saith the Lord

Wherefore behold, I will call her again bring her into a wilderness, and speak friendly unto her: there will I give her, her vineyards again, yee and the valley of *Achor to show her hope and comfort. Then shall she sing there as in the time of her youth, and like as in the day when she came out of the land of Egypt. Then (saith the Lord she shall say unto me: O my husband, and shalt call me no more Baali: for I will take away those names of Baall from her mouth, yee she shall never remember their names any more. Then will I make a covenant with them, with the wild beasts, with the fowls of the air, and with everything that creepeth upon the earth.

As for the bow, sword and battle, I will destroy such out of the land, and will make them to sleep safely. Thus I will marry thee unto mine own self forevermore: yee even to myself will I marry thee, in righteousness, in equity, in lovingkindness, and mercy. In faith also will I marry thee, unto myself, and thou shalt know the Lord. At the same time will I show myself friendly and gracious unto the heavens, sayeth the Lord: and the heavens shall help the earth, and the earth shall help the corn, wine, and the oil, and they shall help Iesrael. I will sow them upon the earth, for a seed to mine own self, and will have mercy upon her, that was without mercy. And to them which were not my people, I will say: Thou art my people. And he shall say: thou art my God.

**Achor= troublesome times Hebrew*

[Chpt 3] Then said the Lord to me: Go yet thy way and vow an adulteress woman, whom thy neighbor loveth, as the Lord doth the children of Israell: how be it they have respect to strange gods, and love the wine cans. So I get her for

fifteen silverlings, and for an homer and an half of barley, and said unto her: Thou shalt bide with me a long season, but see that thou not play the harlot, and take thou meddle with none other man, and then will I keep myself for thee.

Thus the children of Israel shall sit a great while without king and prince, without offering and alter, without priest and revelation. But afterward shall the children of Israel convert, and seek the Lord their God, and David their king: and in the latter days they shall worship the Lord, and his loving kindness.

[Chpt 4] Hear the word of the Lord, O ye children of Israel: For the Lord must punish them, that dwell in the land. And why? There is no faithfulness, there is no mercy, there is no knowledge of God in the land: but swearing, lying, manslaughter, theft, and *advoutry have gotten the overhand, and one bloodgileinesse follow another. Therefore shall the land be in a miserable cause, and they that dwell therein, shall mourn. The beasts in the field, the fowls in the air, and the fishes in the sea shall die. Yet is there none, I will chasten nor reprove another. The priests which should reform other men, are become like the people.

Therefore stumblest thou in the daytime and the prophet with them the night. I will bring thy mother to silence, and why? my people perish, because they have no knowledge. Seeing then that thou hast refused understanding, therefore I will refuse thee also: for that thou shalt no more be my priest. And for so much as thou hast forgotten the law of thy God, I will also forget thy children. The more they increased in the multitude, the more they sinned against me, therefore will I change their honor into shame. They eat up the sins of my people, and courage them in their wickedness. Thus the priest has become like the people. Wherefore I will punish them for their wicked ways, and reward them according to their own imaginations. They shall eat, and not have enough: they have *used whoredom, therefore they shall not prosper: and why ?they have forsaken the Lord, and not regarded him.

Whoredom, wine and drunkenness take the heart away. My people ask counsel at their stocks, their staff must tell them. For an whorish mind hath deceived them, so that they commit fornication against their God. They make sacrifices upon the high mountains, and burn their incense upon the hills, yee among the oaks, groves and bushes, for their are good shadows. Therefore your daughters have become harlots, and your spouses have broken their wedlock, I will not punish your daughters for being defiled, and your brides that became whores: seeing the fathers themselves have meddled with harlots, and offered with unthriftiness: but the people that will not understand must be punished.

Though thou Israel are disposed to play the harlot, yet shouldst thou not have offended, O Juda: thou shouldst not have run to Galgala, nor gone up to Bethhaven, nor have sworn, the Lord liveth. For Israel is gone back like a wanton cow. The Lord shall make her feed, as the lamb that goeth astray. And whereas Ephraim is become a partaker of Idols, well, let him go. Their drunkenness has put them back, and brought them to whoredom. Their rulers love rewards, bring (sayeth they) to their own shame. A wind shall take hold of their feathers, and they shall be confounded in their offerings.

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

**used whoredom=/ or fornication in all the prophets, means to take another God then the true God and / to serve images or to believe in them MN*

[Chpt 5] Ye priests: hear this, take heed, O thou household of Israel: give a ear, O thou kingly house: for this punishment will come upon you, that are become a snare unto Mizpah, and a spread net unto Thabbr. They kill sacrifices by heaps, to beguile the people therewith: therefore I will punish them all. I know Ephraim well enough, and Israell is not hid from me: for Ephraim has become an harlot: and Israel is defiled. They are not minded to turn unto their God, for they have an whorish heart so that they can not know the Lord.

But the pride of Israel will be rewarded him in his face, yee both Israel and Ephraim shall fall for their wickedness, and Judah with them also. They shall come with their sheep and bullocks to seek the Lord, but they shall not find him, for he is gone from them. As for the Lord, they have refused him, and brought up bastard children: a moth therefore shall devour them with their portions. Blow with the *shawmes at Gabea, and with the trumpet in Ramah, cry out at Bethaven upon the farside of Benjamin. In that time of the plague shall Ephraim be laid waste, therefore did I faithfully warn the tribes of Israel. Yet are the princes of Juda become like them, that remove the landmarks, therefore will I pour out my wrath upon them like water. Ephraim is oppressed, and can have no right of law: for why? they follow the doctrines of men. Therefore will I be unto Ephraim as a moth, and to the house of Juda as a caterpillar.

When Ephraim saw his sickness, and Judah his disease: Ephraim went to Assur, and sent unto king Jareb: yet could he not help you, nor ease you of your pain. For I am unto Ephraim as a lion, and as a lions whelp to the house of Judah. Even I, I will spoil them, and go my way. I will take them with me, and no man shall rescue them. I will go, and return to my place, till they wax faint,

and seek me.

**shawmes (cornet)*

[Chpt 6] In their adversity they shall seek me, and say: come, let us turn again to the Lord: for he hath smitten us, and he shall heal us: He hath wounded us, and he shall bind us up again: after two days he shall quicken us, in the third day he shall raise us up, so that we shall live in his sight. Then we shall have understanding, and endeavor ourselves to know the Lord. He shall go forth as the spring of the day, and come unto us as the evening and morning rain upon the earth.

O Ephraim, what shall I do unto thee? O Judah, how shall I entreat thee? seeing your love is like a morning cloud, and like a dew that goeth early away. Therefore have I cut down the prophets, and let them be slain for my words sake: so that thy punishment shall come to light. For I have pleasure in loving kindness, and not in offering: yee in the knowledge of God, more then in burnt sacrifice. But even like as Adam did so have they broken my covenant, and set me at naught. Galaad is a city of wicked doers, of malicious people and bloodshedders. The multitude of priests is like a heap of thieves, murderers and bloodthirsty: for they have wrought abomination. Horrible things have I seen in the house of Israel, there playeth Ephraim the harlot, and Israell is defiled: but Judah shall have an harvest for himself, when I return the captivity of my people.

[Chpt 7] When I undertake to make Israel whole, then the ungraciousness of Ephraim and the wickedness of Samaria cometh to light: then they go about with lies. At home, they be thieves: and without they fall to robbing. They consider not in their hearts that I remember all their wickedness. they go about with their own intentions, but I see them well enough. They make the king and the princes, to have pleasure in their wickedness and lies. All these burn in **advoutry*, as it were an oven that the baker heateth, when he hath left kneading, till the dough be leavened. Even so goeth it this day with our kings and princes, for they begin to be wood drunken through wine: they use familiarity with such as deceive them. They with the imagination of their heart are like an oven, their sleep is all night like the sleep of a baker, in the morning is he as hot as the flame of fire: they are altogether as hot as an oven.

They have devoured their own judges, all their kings are fallen: yet there is none of them that calleth upon me. Therefore must Ephraim be mixed among the Heathen. Ephraim is become like a cake, that no man turneth: Strangers

have devoured his strength, yet he regardeth it not: he waxeth full of gray hairs, yet will he not know it: And the pride of Israel is cast down before their face, yee will they not return to the Lord their God, nor seek him for all this.

Ephraim is like a dove, that is beguiled, and hath no heart. Now call they upon the Egyptians, now go they to the Assyrians: but while they be going here and there, I shall spread my net over them, and draw them down as the fowls of the air: and according as they have been warned, so will I punish them, for they have forsaken me. They must be destroyed, for they have set me at nought. I am he that have redeemed them, and yet they dissemble with me. They call not upon me with their hearts, but lie howling on their beds. Where as they come together, it is but for meat and drink, and me will they not obey. I have taught them, and defended their army, yet do they imagine mischief against me. They turn themselves, but not a right, and are become as a broken bow. Their princes shall be slain with the sword, for the malice of their tongues, such blasphemers have they learned in the land of Egypt.

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 8] Set the trumpet to thy mouth. and blow: get thee swiftly (as an eagle) into the house of the Lord: for they have broken my covenant, and transgressed my law. Israel can say unto me: thou art my God. we know thee: but he hath refused the thing that is good, therefore shall the enemy follow upon him. They have ordained kings, but not through me: they have made princes, and I must not know of it. Of their silver and their gold have they made them images, to bring themselves destruction. Thy calf, O Samaria, shall be taken away for my wrothfull indignation is gone forth against thee. How long will it be, or they can be cleansed? For the calf came from Israel, the workman made it therefore can it be no God, but even to the spiders web shall the calf of Samaria be turned. They have sown wind, therefore shall they reap a storm.

Their seed shall bare no corn, there shall no meal be made of their increase: though they reap, yet shall strangers devour it up. Israel shall perish, the Gentiles shall entreat him as a foul vessel. Since they went up to the Assyrians, they are become like a wild ass in the desert.

Ephraim giveth rewards to get lovers. Therefore are they scattered among the Heathen, There will I gather them up. They shall soon be weary of the burden of the king and princes. Ephraim hath made many altars to do wickedness, therefore shall the altars to his sin. Though I show then my law never so much,

they count it as strange doctrine. Where as they do sacrifice, offering the flesh and eating it: The Lord will have no pleasure therein: but will remember their wickednesses, and punish their sins. Israel turneth again into Egypt, they have forgotten him that made them, they build churches, and Juda maketh many strong cities: therefore will I send a fire into their cities, and it shall consume their places.

[Chpt 9] Do not triumph, O Israel make no boasting more then the Heathen, for thou hast committed *advoutry against thy God: strange rewards hast thou loved, more than all thy corn floors. Therefore shall they no more enjoy the corn floors and winepresses, and their sweet wine shall fail in them. They will not dwell in the Lords land, but Ephraim turneth again into Egypt, and eateth unclean things among the Assyrians. They pour out no wine for a drink offering unto the Lord, neither give they him their slain offerings: but they be unto them as mourners meats, wherein all they that eat them, are defiled. For the bread that they have such lust unto, shall not come into the house of the Lord. What will ye do then in the solemn days, and in the feast of the Lord? Lo, they shall get them away for the destruction? Egypt shall receive them, and Noph shall bury them.

The nettles shall overgrow their pleasant goods, and burrs shall be in their tabernacles. Be ye sure (O Israel) the time of visitation is come, the days of recompensing are at hand. As for the prophet, ye hold him for a fool: and him that is rich in spirit, for a mad man: so great is your wickedness and malice. Ephraim hath made himself a watchman of my God, a prophet that is become a snare to do hurt in every street, an abomination in the house of his God. They be gone too far, like as they did afore time at Gabaa. Therefore their wickedness shall be remembered, and their sins punished.

I found Israel like grapes in the wilderness, and saw their fathers as the first figs in the top of the fig tree. But they are gone to Baal Peor, and ruin. away from me to that shameful Idol, and are become as abominable as their lovers. Ephraim*, flyeth like a bird, so shall their glory also: In so much, that they shall neither beget, conceive nor bare children. And though they bring up any, yet will I make them childless among men. Yee woe shall come to them, when I depart from them. Ephraim (as me think) is planted in wickedness, like Tyrus, but now must she bring her own children forth to the manslayer.

O' Lord thou shalt give them: what shalt thou give them? give them an unfruitful womb and dry breasts. All their wickedness is done in Gilgall, there do I abhor them. For the ungraciousness of their own inventions, I will drive them out of mine house. I will love them no more, for all their princes are

unfaithful. Ephraim is hewn down, their root is dried up, for they shall bring no more fruit: yee and though they bring forth any, yet will I slay even the best beloved fruit of their body. My God shall cast them away, for they have not been obedient unto him, therefore shall they go astray among the Heathen.

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Chpt 10] Israell was a goodly vine, but he brought forth unprofitable fruit: yee the more fruit he had the more alters he made: the more good I did to their land, the more friendship they showed to their Images. Their heart is divided, therefore they will be destroyed. The Lord shall break down their Images, he shall destroy their altars. Then shall say: we have no king, for why? we have not feared the Lord. And what shall then the king do to us? They commune together, and swear vain oaths: they be confederate together, therefore groweth their punishment, as the weeds in the furrows of the land.

They that dwell in Samaria have worshiped the calf of Bethaven: therefore shall the people mourn over them, yee and the priests also, that in their wealthiness rejoiced with them: and why? it shall pass away from them. It shall be brought to the Assyrian for a present unto king Jareb. Ephraim shall receive full punishment: Israel shall be confounded for his own imaginations, Samaria with his king shall vanish away, as the scum in the water. The high places of Aven, where Israel do sin, shall be cast down: thistles and thorns shall grow upon their alters. then they shall say to the mountains: cover us, and to the hills: fall upon us.

O Israel, thou hast sinned as Gabaa did afore time, where they remained: should not the battle then come upon the wicked children, as well as upon the Gabaonites? I will chasten them, even after mine own desire, the people shall be gathered together over them, when I punish them for their great wickedness. Ephraim was unto me, as a cow that is used to go to the plow, therefore I loved him, and fell upon his fair neck. I drove Ephraim, Juda plowed, and Jacob played the husbandman: that they might sow unto righteousness, and reap the fruits of well doing: that they might plow up their fresh land and seek the Lord, till he came, and learned them righteousness.

But now they have plowed them wickedness, therefore shall they reap sin, and eat the fruit of lies. Seeing thou puttest thy confidence in thine own ways, and leanest to the multitude of thy worthies: there shall grow a sedition among thy people. All thy strong cities shall be laid waste, even as Salmana was destroyed

with his families, through him that was avenged of Abel, in the day of battle where the mother perished with the children . Even so shall it go with you (O Bethel) because of your malicious wickedness. Like as the morning goeth away, so shall the king of Israel pass.

[Chpt 11] When Israel was young, I loved him: and called him my son out of Egypt. But the more they were called, the more they went back, offering to Idols, and censing Images. I learned Ephraim to go, and bare them in mine arms, but they regarded not me, that would have helped them. I led them with cords of friendship, and with bands of love. I was even he, that laid the yoke upon their necks. I gave them their fodder myself, that they should not go again into Egypt. And now is Assur their king: for they would not turn unto me. Therefore shall the sword begin in their cities, the store that they have laid up, shall be destroyed and eaten: and that because of their own imaginations. My people have no lust to turn to unto me, their prophets lay the yoke upon them, but they ease them not of their burden.

What great things have I given thee, O Ephraim? how faithfully have I defended thee, O Israel? have I dealt with thee as Adam? or have I entreated thee like Seboim? No, my heart is otherwise minded. Yee my mercy is to fervent: therefore have I not turned me to destroy Ephraim in my wrothful displeasure. For I am God, and no man, I am even that holy one in the midst of thee, though I am not within the city.

The Lord roareth like a lion, that they might follow him: yee as a lion roareth he, that they may be afraid like the children of the sea: that they may be scattered away from Egypt, as men scare birds: and frayed away (as doves use to be) from the Assirians land: and that because I would have them tarry at home, sayeth the Lord. But Ephraim goeth about me with lies, and the house of Israel dissembleth. Only Juda holdeth him with God, and with the true holy things.

[Chpt 12] Ephraim leapeth the air, and followeth after the wind: he is ever increasing lies and destruction. They be confederate with the Assyrians, their oil is carried into Egypt. The Lord hath a court to hold with Judah, and will punish Jacob: After their own ways and according to their own intentions, shall he recompense them. He took his brother by the heel, when he was yet in his mothers womb: and in his strength he wrestled with God. He strove with the angel, and got the victory: so that he prayed and desired him. He found him at Bethel, and there he talked with us;

The Lord God of hosts, even the Lord him self remembered him: Then turn to

thy God, keep mercy and equity, and hope still in thy God. But the merchant hath a false weight in his hand, he hath a pleasure to occupy extortion. Ephraim thinketh thus: Tush, I am rich, I have good enough: In all my works shall not one fault be found, that I have offended. Yet I am the Lord thy God, even as when I brought thee out of the land of Egypt, and set thee in thy tents, and as in the high feast days.

I have spoken through the prophets, and showed diverse visions, and declared myself by the ministration of the prophets. But at Galaad is the abomination, they are fallen to vanity. At Galgall they have slain oxen: and as many heaps of stones as they had in their land furrows, so many alters have they made. Jacob fled into the land of Syria, and Israell served for a wife, and for a wife he kept sheep.

By a prophet the Lord brought them out of Egypt, and by a prophet he preserved them. But Ephraim provoked him to displeasure through his abominations; therefore shall his blood be poured upon himself, and the Lord his God shall reward him his blasphememes.

[Chpt 13] The abomination of Ephraim is come also into Israel. He is gone back to Baal, therefore must he die. And now they sin more and more: of their silver, they make them molten Images, like the idols of the Heathen, and yet all is nothing but the works of the craftsmen. Not withstanding they preach of the same: who so will kiss the calves, offereth to men. Therefore they shall be as the morning cloud, and as the dew that early passeth away, and like as the dust that the wind taketh away from the floor, and as smoke that goeth out of the chimney

I am the Lord thy God, which brought thee out of the land of Egypt: that thou shouldest know no God but me only, and that thou shouldest have no Savior but only me. I took diligent heed of thee in the wilderness, that dry land. But when they were well fed and had enough, they waxed proud, and forgot me. Therefore I will be unto them as a lion, and as a leopard in the way of the Assirians. I will come upon them as a bear, that is robbed of her whelps, and I will break that stubborn heart of theirs. There will I devour them as a lion: yee the wild beast shall tear them.

O Israel, thou doest but destroyed thyself, In me only is thy help. Where are thy kings now, that shouldest help thee in all thy cities? Yee and thy judges, of whom thou sayest: give me a king and princes? well, I gave thee a king in my wrath, and in my displeasure will I take him from thee again. The wickedness of Ephraim is bound together, and his sin lieth hid. Therefore shall sorrows come upon him, as upon a woman that travaileth. An indiscrete son is he: for he

The Book of the Prophet Oseas (Hosea)

considereth not, that he should not have been able to have endured the time of his birth, had I not defended him from the grave, and delivered him from death.

O death, I will be thy death: O hell, I will be thy sting. Yet can I see no come forth, for when he is now the goodliest among the brethren, the East wind (even the wind of the Lord) shall come down from the wilderness, and dry up his conduits, and drink up his wells: he shall spoil the treasure of all pleasant vessels.

As for Samaria, they shall be made waste, and why? they are disobedient unto their God. They shall perish with the sword, their children shall be slain, and their women great with child shall be ripped up.

[Chpt 14] O Israel, turn thee now, unto the Lord thy God, for thou hast taken a great fall through thy wickedness. Take these words with you, when yee turn to the Lord, and say unto him: O forgive us all our sins, receive us graciously, and then will we offer thee bullocks of our lips unto thee. Assur shall be no more our helper, neither will we ride upon horses any more. As for the works of our hands, we will no more call upon them: for it is thou that art our God, thou showest ever mercy unto the fatherless.

O (if they would do this) I should heal their sores: yee with all my heart would I love them: so that my wrath should clean be turned away from them: Yee I would be unto Israel as the dew, and he should grow as the lily, and his root should break out as Libanus. His branches should spread out abroad, and be as fair as the olive tree, and smell as Libanus. They that dwell under his shadow, should come again, and grow up as the corn, and flourish as the vine: he should have as good a name, as the wine Libanus.

O Ephraim what have I to do with Idols any more? I will graciously hear him, and lead him forth. I will be unto thee as a green fir tree, upon me shalt thou find thy fruit Who so is wise, shall understand this: and he that is right instructed , will regard it. For the ways of the Lord are righteous such as be Godly will walk in them: As for the wicked, they will stumble therein.

The end of the prophecy of Oseas

[Chpt 1] This is the word of the Lord, that came to Joel the son of Phatuel: Hear O ye elders: ponder this well, all ye that dwell in the land: if ever there happened such a thing in your days, or in the days of your fathers. Tell your childern of it , and let them show it to their children, and so they to certify their posterity thereof. Look what the caterpillar hath left, that hath the grasshopper eaten up: what the grasshopper left, that hath the locust eaten up: and what the locust hath left, that hath the blasting consumed. Wake up ye drunkards, and weep: mourn all ye wine sippers because of your sweet wine, for it shall be taken away from your mouth. Yee a mighty and an innumerable people shall come up into my land: these have teeth like the teeth of Lyons, and chaffbones like the lioness. They shall make my vineyard waste, they shall pull off the bark of my fig trees, strip them bare, cast them away, and make the branches white.

Make thy moan as a virgin doth that gird herself with sack, because of her bride groom. For the meat and drink offering shall be taken away from the house of the Lord: and the priests the Lords ministers shall mourn. The field shall be waste, the land shall be in a miserable cause: for the corn shall be destroyed, the sweet wine shall come to confusion, and he oil utterly desolate. The husband men and the wine gardeners shall look pitifully and make lamentation, for the wheat, wine and barley, and because the harvest upon the field is so clean destroyed. The grape gathers shall make great moan, when the vineyard and the fig trees be so utterly wasted. Yee all the pomegranates, palm trees, apple trees, and the other trees of the field shall waste away. Thus the merry cheer of the childern of men shall come to confusion.

Gird you , and make your moan, O ye priests: mourn ye ministers of the alter: go your way in, and sleep in sack cloth, O ye officers of my God: for the meat and drink offering shall be taken away from the house of your God. Proclaim a fasting, call the congregation, gather the elders and all the inhabitants of the land together in to the house of the Lord your God, and cry unto the Lord: alas, alas for this day. And why? the day of the Lord is at hand, and cometh as a destroyer from the Almighty. Shall not the meats be taken away before our eyes, the mirth also and joy from the house of our God? The seed shall perish in the ground, the gardens shall be laid waste, the floors shall be broken down, for the corn shall be destroyed. O what a fighting make the cattle? the bullocks are very evil liking, because they have no pasture: and the sheep are famished away.

O Lord, to thee will I cry: for the fire hath consumed the goodly pastures of the wilderness, and the flame hath burnt up all the trees of the field. Yee the wild beasts cry also unto thee, for the water rivers are dried up, and the fire hath consumed the pastures of the wilderness.

[Chpt 2] Blow out the trumpet in Sion, and cry upon my holy hill, that all such as dwell in the land, may tremble at it: for the day of the Lord cometh, and is hard at hand: a dark day, a cloudy day, yee and a stormy day, like as the morning spreadeth out upon the hills: Namely, a great and mighty people: such as have not been since the beginning, neither shall be after them for evermore. Before him shall be a consuming fire, and behind him a burning flame. The land shall be as a garden of pleasure before him, but behind him shall be a very waste wilderness, and there is no man, that shall escape him. They are to look upon like *barded horses, and run like horse men. They skipped up upon the hills, as it were the sound of chariots: as the flame of fire that consumeth the straw, and as a mighty people ready to the battle.

The folk shall be afraid of him, all faces shall be as black as the pot. These shall run like giants, and leap over the walls like men of war. Every man in his going will keep his array, and not go out of his Path. There shall not one drive another, but each shall keep his own way. They shall break in at the windows, and not be hurt: They shall come in to the city, and run upon the walls: They shall climb up upon the houses, and slip in at the windows like a thief. The earth shall quake before him, yee the heavens shall be moved: The Sun and Moon shall be darkened, and the stars shall withdraw their shine. The Lord shall show his voice before his host, for his host is great, strong and mighty to fulfill his commandment. This is that great and marvelous fearful day of the Lord: And who is able to abide it.

Now therefore sayeth the Lord: Turn you unto me with all your hearts, with fasting, weeping and mourning, rent your hearts, and not your clothes. Turn you unto the Lord your God, for he is gracious and merciful, long suffering and of great compassion: and ready to pardon wickedness. Then (no doubt) he also shall turn, and forgive: and after his chastening, he shall let your increase remain, for meat and drink offerings unto the Lord your God: Blow out with the trumpet in Sion, proclaim a fasting, call the congregation, and gather the people together: warn the congregation, gather the elders, bring the children and sucklings together. Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests serve the Lord between the porch and the alter, weeping and saying: be favorable O' Lord, be favorable unto thy people: let not thy heritage be brought to such confusion, lest the Heathen be Lords thereof. Wherefore should they say among the Heathen: where is now their God?

Then shall the Lord be jealous over his land, and spare his people: yee the Lord shall answer, and say unto his people: Behold, I will send you corn, wine, and oil, so that ye shall have plenty of them: And I will nomore give you over to

be a reproof among the Heathen. Again as for him of the North, I shall drive him far from you: and shoot him out in to a dry and waste land, his face toward the east sea, and his hinder parts toward the upmost sea. The stink of him shall go up, and his filthy corruption shall fall upon himself, because he hath dealt so proudly. Fear not (O land) but be glad and rejoice, for the Lord will do great things. Be not ye afraid neither (O ye beasts of the field) for the pastures shall be green and the trees shall bear their fruit: the fig trees and vineyards shall give their increase.

Be glad then (O ye children of Sion) and rejoice in the Lord your God, for he hath given you a teacher of righteousness: and he it is that shall send you down showers of rain, early and late in the first month: so that the gardeners shall be full of corn, and the priests plenteous in wine and oil. And as for the years that the grasshopper, locust, blasting, and caterpillar (my great host, which I sent among you) have eaten up, I shall restore them to you again: so that ye shall have enough to eat, and be satisfied: and praise the name of the Lord your God, that so marvelously hath dealt with you.

And my people shall never be confounded anymore. Ye shall well know, that I am in the midst of Israel, and that I am your God: yee and that there is none other, and my people shall no more be brought to confusion.

After this, I will pour out my spirit upon all flesh: and your sons and daughters shall prophesy: your old men shall dream dreams , and your young men shall see visions in those days I will pour out my spirit upon servants and maidens. I will show wonders in the heavens above, and tokens in the earth beneath: blood and fire, and the vapor of smoke. The sun shall be turned to darkness, and the moon into blood: before the great and notable day of the Lord come. And the time shall come: that whosoever calleth upon the name of the Lord, shall be saved. For upon the mount Sion and at Jerusalem, there shall be a salvation, like as the Lord hath promised: yee and among the other remnant, whom the Lord shall call.

**barded =armored and ornamented.*

[Chpt 3] For take heed: in those days and at the same time, when I turn again the captivity of Juda and Jerusalem: I shall gather all people together, and bring them in the valley of Josaphat: and there will I reason with them: because of my people and heritage of Israel: whom they have scattered about in the nations, and parted my land: yee they have cast lots for my people, the young men have they set in the bordel house, and sold the damsels for wine, that they might have to drink. Thou Tirus and Sidon and all the borders of the Philistines:

what have yee to do with me? Will ye defy me? well, if ye will needs defy me, I shall recompense you, even upon your head, and that right shortly: for ye have taken away my silver and gold, my fair and goodly jewels, and brought them on to your gods houses. The children also of Juda and Jerusalem have ye sold unto the Greeks, that ye might bring them far from the borders of their own countries.

Behold therefore, I will raise them out of the place, where ye have sold them, and will reward you even upon your head. Y our your sons and your daughters will I sell through the hands of the children of Juda, and so they shall give them forth to sell, unto them of Saba, a people of a far country: for the Lord himself has said it. Cry out these things among the Gentiles, proclaim war, wake up the giants, let them draw nye, let them come up all the lusty warriors of them. Make you swords of your plowshares, and spears of your sickles and scythes. Let the meek man say: I am strong. Muster you, and come, all ye Heathen round about: gather you together, there shall the Lord lay all thy giants to the ground. Let the people arise, get them to the valley of Josaphat: for there will I sit, and judge all the Heathen round about. Lay to your scythes, for the harvest is ripe: come, get you down: the wine press is full, yee the wine press run over, for their wickedness is waxen great.

In the valley appointed, there shall be many, many people: for the day of the Lord is nye in the valley appointed. The sun and the moon shall be darkened, and the stars shall withdraw their light. The Lord shall roar out of Sion, a cry out of Jerusalem, that the Heavens and earth shall quake withal. But the Lord shall be a defense to his own people, and an refuge for the children of Israel. Thus ye shall know, that I the Lord your God dwell upon my holy mount Sion. Then shall Jerusalem be holy, and there shall no strangers go through her any more. Then shall the mountains drop sweet wine, and the hills shall flow with milk. All the rivers of Juda shall have water enough, and out of the Lords house, there shall flow a spring, to water the broke of Sitim: but Egypt shall be laid waste, and Edom shall be desolate: because they have dealt so cruelly with the children of Juda, and shed innocent blood in their land. Again, Juda shall be inhabited for evermore, and Jerusalem from generation to generation: for I will not leave their blood unavenged. And the Lord shall dwell in Sion.

The end of the prophesy of Joel

[Chpt 1] These are the sermons that were showed unto Amos (which was one of the shepherds at Thecua) upon Israel, in the time of Osiah king of Judah, and in the time of Jeroboam the son of Joah king of Israel, two years before the earthquake. And he said: The Lord shall roar out of Sion, and show his voice from Jerusalem: so that the pastures of the shepherds shall be in a miserable cause, and the top of Charmel dried up. Thus saith the Lord: for three and four wickednesses of Damascus, I will not spare her: because they have threshed Galaad with iron stales: But I will send a fire into the house of Hazeel, the same shall consume the palaces of Benadab. Thus will I break the bars of Damascus, and root out the inhabitant from the field of Aven, and him that holdeth the scepter, out of the pleasant house: so that the people shall be driven out of fair Syria, saith the Lord. Thus saith the Lord: For three and four wickednesses of Gaza, I will not spare her: because they make the prisoners yet more captive, and have driven them into the land of Edom. Therefore will I send a fire in to the walls of Gaza, which shall devour their houses. I will root out them that dwell at Asdod, and him that holdeth the scepter of Ascalon, and stretch out mine hand over Accaron, that the remnant of the Philistines shall perish, saith the Lord.

Thus saith the Lord: For three and four wickednesses of the city of Tire, I will not spare her: because they increased the captivity of the Edomites, and have not remembered the brotherly covenant. Therefore will I send a fire into the walls of Tire, that shall consume her palaces. Thus saith the Lord; For three and four wickednesses of Edom, I will not spare him, because he persecuted his brother with the sword, destroyed his mothers womb, bare hatred very long, and so kept indignation always by him. Therefore will I send a fire upon Theman, which shall devour the palaces of Bosra.

Thus saith the Lord: For three and four wickednesses of the children of Ammon, I will not spare them: because they rip up the women great with child in Galaad, to make the borders of their lands that wider. Therefore I will kindle a fire in the walls of Rabbath, that shall consume her palaces: with a great cry, in the day of battle, in tempest and in the day of storm: So that their king shall go into captivity, he and his princes together, saith the Lord.

[Chpt 2] Thus saith the Lord: For three and four wickednesses of Moab, I will not spare him: because he burned the bones of the king of Edom to ashes. Therefore will I send a fire into Moab, which shall consume the palaces of Carioth: so that Moab shall perish with a noise and the sound of a trumpet: I will root out the judge from among them, and slay all his princes with him, saith the Lord. Thus saith the Lord: For three and four wickednesses of Judah, I will

not spare him: because he hath cast aside the law of the Lord, and not kept his commandments: for why? they would be deceived with the lies, that their forefathers followed. Therefore I will send a fire into Judah, which shall consume the palaces of Jerusalem.

Thus saith the Lord: For three and four wickednesses of Israel, I will not spare him: because he hath sold the righteous for money, and the poor for shoes. They tread upon poor mens heads, in the dust of the earth, and crook the wages of the meek. The son and the father go to the harlot, to dishonor my holy name, they* lay beside every alter upon clothes taken to pledge, and in the house of their gods they drink the wine of the oppressed. Yet destroyed I the Amorite before them, that was as high as the cedar trees, and strong as the oaks: notwithstanding I destroyed his fruit from above and his root from under.

Again: I brought you out of the land of Egypt, and led you forty years through the wilderness, that ye might have the Amorites land in possession. I raised up prophets among your children, and abstainers among your young men. Is it not so, O ye children of Israel, saith the Lord? But ye gave the abstainers wine to drink, yee ye command the prophets, saying: Prophesy not. Behold, I will crash you in sunder, like as a wagon crasheth, that is full of sheaves: so that the swift shall not escape, neither the strong be able to do anything: no, the giant shall not save his own life. The archer will not abide, and the swift of foot shall not escape. The horseman shall not save his life, and he that is manly of stomach as the giant, shall in that day be fain to run his way naked, saith the Lord.

** To lay beside every hill alter upon clothes taken to pledge, is , to serve their gods taken by extortion from the poor.*

[Chpt 3] Hear, what the Lord speaketh unto you (O ye children of Israel) namely, unto all the tribes, whom I have brought out of Egypt, and said: you only have I accepted from all the generations of the earth: therefore I will visit you in all your wickednesses. May two walk together except they be agreed among themselves? Doth a lion roar in the woods, except he have prey? Or crieth a Lions whelp out of his den, except he have gotten something? Doeth a bird fall in a snare upon the earth where no fouler is? Taketh a man up his snare from the ground, afore he catcheth something? Cry they out Alarm with the trumpet in the city, and the people not afraid? Cometh there any plague in a city without it be the Lords doing? Now doth the Lord God no manner of thing, but he telleth his secret before unto his servants the prophets. When a lion roareth, who will not be afraid? Seeing then that the Lord God himself speaketh, who will not *prophecy?

Preach in the palaces at Asded, and in the palaces in the land of Egypt, and say: Gather you together upon the mountains of Samaria, so shall you see great murder and violent oppression among them, for why? they regard not the thing that is right, saith the Lord: they gather together evil gotten goods, and lay up robbery in their houses.

Therefore thus saith the Lord God: This land shall be troubled and besieged round about, thy strength shall be plucked from thee, and thy palaces robbed. Thus saith the Lord: like as a herdsman taketh two legs or a piece of an ear out of the lions mouth: Even so shall the children of Israel (that dwell in Samaria having their couches in the corner, and the beds at Damascus) shall be plucked away. Hear, and bear recording the house of Jacob (saith the Lord God of hosts), That when I begin to visit the wickedness Israel, I will visit the alters at Bethel also: so that the horns of the alter shall be broken off, and fall to the ground.

As for the winter house and summer house, I will smite them down: and the houses of Ivory, yee and many other houses shall perish, and be destroyed, sayeth the Lord.

** or receive prophesy MN*

[Chpt 4] Hear this word, ye fat cows, that be upon the hill of Samaria, yee that do poor men wrong, and oppress the needy, yee that say to your Lords: bring hither, and let us drink. Therefore the Lord hath sworn by his holiness: The days shall come upon you, that ye shall be lift up upon spears, and your posterity carried away in fishers baskets. Ye shall get you out at the gapes one after another, and in Armon shall ye be cast away, saith the Lord.

Ye came to Bethell for to work ungraciousness, and have increased your sins at Galgal: ye brought your sacrifices in the morning, and your tithes unto the third day. Ye made a thank offering of leaven, ye promised free will offerings, and proclaimed them. Such lust had ye, O ye children of Israel, saith the Lord God. Therefore I have given you idle teeth in all your cities, and scarceness of bread in all your places: yet will ye not turn to me, saith the Lord. When there were but three months unto the harvest, I withheld the rain from you: yee I rained upon one city, and not on another, one piece of ground was moistured with rain, and the ground that I rained not upon, was dry. Wherefore two, yee three cities came unto one, to drink water: but they were not satisfied, yet will ye not turn unto me, saith the Lord.

I have smitten you with drought and a blasting: and look how many orchards,

vineyards, fig trees, and your olive trees ye had: the caterpillar hath eaten them up. But yet yee will turn unto me, saith the Lord. Pestilence have I sent among you, as I did in Egypt: your young men have I slain with the sword, and caused your horses to be taken captive: I will make the stinking savor of your tents to come up unto your nostrils: yet will ye not turn unto me, saith the Lord. Some of you I have overthrown as I overthrew Sodom and Gomorrah: so that ye were as a brand plucked out of the fire. yet will ye not turn unto me, saith the Lord. Therefore thus will I handle thee again, O Israel, ye even thus I will handle thee. Make thee ready to meet thy God, O Israel. For lo, he maketh the mountains, he ordereth the wind, he showeth a man what he is about to do: he maketh the morning and the darkness, he treadeth upon the high places of the earth: the Lord God of hosts is his name.

[Chpt 5] Hear this word, O ye house of Israel, and why? I must make this moan for you: The virgin Israel shall fall, and never rise up again: she shall be cast down upon her own ground, and no man shall help her up. For thus saith the Lord God: Where as there dwelt a thousand in one city, there shall scarcely an hundred therein: and where there dwelt an hundred, there shall scarce ten be left for the house of Israel. Nevertheless, thus saith the Lord unto the house of Israel: Seek after me, and ye shall live, but seek not after Bethel. come not at Galgal, and go not to Bersaba: for Gilgal shall be carried away captive, and Bethel shall come to nought. Seek the Lord, that ye may live: lest the house of Joseph be burnt with fire and consumed, and lest there be none to quench Bethel.

Ye turn the law into wormwood, and cast down righteousness into the ground. The Lord maketh the seven stars and the*Orions, he turneth the night into day, and of the day he maketh darkness. He calleth the waters of the sea, and poureth them out upon the plain ground: the Lord is his name. He raiseth destruction upon the mighty people, and bringeth down the strong hold: but they owe him evil will, that reproveth them openly: and who followeth them the plain truth, they abhor him. For so much then as ye oppress the poor, and rob him of his best sustenance: therefore, where as ye have builded houses of square stone, ye shall not dwell in them. Marvelous pleasant vineyards shall ye plant, but the wine of them shall ye not drink: and why? as for the multitude of your wickednesses and your stout sins, I know them right well. Enemies are ye of the righteous, ye take rewards, ye oppress the poor in judgement. Therefore that wise must now be happy to hold his tongue, so wicked a time is it.

Seek after the thing that is good, and not evil, so shall ye live: yee the Lord God of hosts shall be with you, according to your own desire. Hate the evil, and

love the good: set up right again in the port: and (no doubt) the Lord God of hosts shall be merciful unto the remnant of Joseph. If no (saith the Lord God, the God of hosts) there shall be mourning in all streets, yee they shall say in every street: alas, alas. They shall call the husband man to lamentation, and such as can mourn to mourning. In all vineyards there shall be heaviness, for I will come among you, saith the Lord. Wo be unto them that desire the day of the Lord: Wherefore would ye have it? As for the day of the Lord, it shall be dark and not clear: Yee like as when a man runneth from a lion, and a bear meeteth him: or when he cometh into the house, and leaneth his hand upon the wall, a serpent biteth him. Shall not the day of the Lord be dark, and not clear? shall it not be cloudy, and no shine in it?

I hate and abhor your holy days, and where ye cense me when ye come together I will not except it. And though ye offer me burnt offerings and meat offerings, yet have I no pleasure therin. As for your fat thank offerings, I will not look upon them. Away with the noise of thy songs, I will not hear thy plays of your music: but see that equity flow as water, and righteousness as a mighty stream. O ye house of Israel, gave ye me offerings and sacrifices those forty years long in the wilderness? yet ye set up tabernacles to your Moloch, and images of your Idols, yee and the star of your God *Rempha, figures which ye made to worship them. Therefore will I cause you to be carried away beyond Damascus, saith the Lord, whose name is the God of Hosts.

**Orions *A constellation in the celestial equator.*

**Rempha : left out of KJV and other bibles of man, but found in Acts*

[Chpt 6] O woe be to the proud wealthy in Sion to such as think them so sure upon the mount of Samaria: which hold themselves for the best of the world, and rule the house of Israel, even as they jest. Go unto Calne, and see: and from then see get you to Nemath the great city, and so go down to Gath of the Philistines: be they better at ease than these kingdoms, or the border of their land wider than yours? Ye are taken out for the evil day, even ye that sit in the stole of willfulness: Ye that lie upon beds of ivory, and use your wantonness upon your couches: ye that eat the best lambs of the flock, and the fattest calves of the herd: ye that sing to the lute, and in playing of instruments compare yourselves to David: ye that drink wine out of goblets, and anoint yourselves with the best oil, but no man is sorry for Josephs hurt. Therefore now shall ye be the first of them, that shall be led away captive, and the lust ye cheer of the willful shall come to an end.

The Lord God hath sworn even by himself (saith the Lord the God of hosts), I

will hate the pride of Jacob, and abhor his palaces: and I will give over the city, with all that is therein: so that though there remain ten men in one house, they shall die. So their next kinfolks and the dead buryers shall take them, and carry away their bones, and say unto him, that is in the innermost house: is there yet any more by thee? And he shall answer: they are all gone, hold thy tongue (shall he say) for they would not remember the name of the Lord.

Behold, the Lord is minded to smite the great houses, so that they shall decay: and that little houses, so that they shall clean a *sunder. Who can run with horses, or plow with oxen upon the hard rocks of stone? For why? ye have turned true judgement into bitterness and the fruit of righteousness into worm wood: Yee even ye , that rejoice in vain things: ye that say: have not we obtained horns in our own strength? Well, take heed, O ye house of Israel, sayeth the Lord God of hosts: I will bring a people upon you, which shall trouble you, from the way that goeth toward Hemath, unto the brook in the meadow.

**sunder. *break apart*

[Chpt 7] The Lord God showed me such a vision: behold, there stood on that made grasshoppers, even when the corn was shooting forth, after the king had clipped his sheep. Now when they undertook to eat up all the green things in the land, I said: O' Lord God, be merciful, I beseech thee: who should else help up Jacob that is brought so low? So the Lord was gracious therein, and the Lord said: Well, it shall not be. Again, the Lord showed me this vision: behold, the Lord God called the fire to punish withal, and it devoured the great deep: yee it consumed a part already. Then said I: O' Lord God hold thy hand: who should else help up Jacob that is brought so low? So the Lord was merciful therein, and the Lord God said: well, it shall not be.

Moreover, he showed me this vision: behold, the Lord stood upon a plastered wall, and a masons trowel in his hand. And the Lord said unto me: Amos, what seest thou? I answered: a masons trowel. Then said the Lord: behold, I will lay the trowel among my people of Israel, and will nomore oversee them: but the high hill chapels of Isaac must be laid waste and the churches of Israel made desolate: and as for the house of Jeroboam, I will stand up against with a sword. Upon this sent Amasiah the priest to Bethel unto Jeroboam the king of Israel saying: Amos maketh the house of Israel to rebel against thee, the land cannot away with his words. For Amos sayeth, Jeroboam shall die with the sword, and Israel shall be led away, captive out of their own land. And Amasiah said unto Amos: Get thee hence (thou that canest see so well) and flee into the land of

Juda: get thee there thy living, and prophesy there: and prophesy no more at Bethel, for it is the kings chapel, and the kings court.

Amos answered, and said to Amasiah: As for me I am neither prophet, nor prophets son: but a keeper of cattle. Now as I was breaking down my mulberries, and going after cattle, the Lord took me, and said unto me: Go thy way, and prophesy unto my people of Israel. And therefore, bear thou now the word of the Lord: Thou sayest: prophesy not against Israel, and speak nothing against the house of Isaac. Wherefore thus sayeth the Lord: Thy wife shall be defiled in the city, thy sons and daughters shall be slain with the sword, and thy land shall be measured out with the line. Thou thy self shall die in an unclean land, and Israel shall be driven out of his own country.

[Chpt 8] The Lord God showed me this vision: and behold, there was a maunder with summer fruit. And he said: Amos, what seest thou? I answered: a maunder with summer fruit. Then said the Lord unto me: the end cometh upon my people Israel, I will no more oversee them. In that day shall the songs of the temple be turned to sorrow, sayeth the Lord God. Many dead bodies shall lie in every place, and be cast forth secretly. Hear this, O ye that oppress the poor, and destroy the needy in the lands, saying: When will the new month be gone, that we may sell vitals, and the Sabbath, that we may have scarceness of corn: to make the bushel less, and the Sickle greater? We shall set up false weights, that we may get the poor under us with their money, and the needy also for shoes: yee let us sell the chaff for corn.

The Lord hath sworn against the pride of Jacob: these works of theirs I will never forget. Shall not the land tremble, and all they that dwell therein, mourn for this? Shall not their destruction come upon them like a water stream, and flow over them, as the flood of Egypt? At the same time (sayeth the Lord God) I shall cause the sun to go down at noon, and the land to be dark in the clear of day. Your high feasts will I turn to sorrow, and your songs to mourning: I will bring sack cloth upon all backs, and baldness on every head: yee such a mourning will I send them, as is made upon an only begotten son, and they shall have an miserable end.

Behold the time cometh (sayeth the Lord God) that I shall send an hunger into the earth: not the hunger of bread, nor the thirst of water: but an hunger to hear the word of the Lord: so that they shall go from one sea to the other, yee from the north unto the east, running about to seek the word of the Lord, and shall not find it. In that time shall the fair virgins and the young men perish for thirst, yee even they that swear in offense of Samaria, and say: as truly as thy God liveth at Dan, and as truly as thy God liveth at Bersaba. These shall fall,

and never rise up again.

[Chpt 9] I saw the Lord standing upon the alter, and he said: smite the door check, that the posts may ye shake withal. For their covetousness shall fall upon all their heads, and their posterity shall be slain with the sword. They shall not flee away, there shall not one of them escape, nor be delivered. Though they were buried in hell, my hand shall fetch them from thence: though they climb up to heaven, yet shall I cast them down: though they hide themselves upon the top of Carmel, yet shall I seek them out, and bring them from thence: Though they creep down from my sight in to the deep of the sea, I shall command the serpent, even there to bite them. If they go away before their enemies in to captivity, then shall I command the sword, there to slay them.

Thus will I set mine eyes upon them, for their harm and not for their wealth. For when the Lord God of the hosts toucheth a land, it consumeth away, and all they that dwell therein, must needs mourn: And why? their destruction shall arise as every stream and run over them, as the flood of Egypt. He that hath his dwelling in Heaven, and groundeth his tabernacle in the earth: He that calleth the waters of the sea, and poureth them out upon the plain ground: his name is the Lord. O ye children of Israel, are ye not unto me, even as the Morians, sayeth the lord: have not I brought Israel out of the land of Egypt, the Philistines from Caphtor, and the Syrians from Kir? Behold, the eyes of the Lord are upon the realm that sinneth, to root it clean out of the earth: Nevertheless I will not destroy the house of Jacob, sayeth the Lord.

For lo, this I promise: though I sift the house of Israel among all the nations (like as they use to sift in a sieve) yet shall not the smallest gravel stone fall upon the earth: But all the wicked doers of my people, that say: Tush, the plague is not so nigh, to come so hastily upon us: those shall perish with the sword. At that time I will build again the tabernacle of David, that is fallen down, and hedge up his gaps: and look what is broken, I shall repair it: Yee I shall build it again, as it was afore time, that they may possess the remnant of Edom, yee and all such people as call upon my name with them, sayeth the Lord, which doeth these things.

Behold, the time cometh (sayeth the Lord) that the plowman shall over take the mower, and the treader of grapes, him that soweth seed. The mountains shall drop sweet wine, and the hills shall be fruitful, and I will turn the captivity of my people of Israel: they shall repair the waste cities, and have them in possession: they shall plant vineyards, and drink the wine thereof: they shall make gardens, and enjoy the fruits of them. And I will plant them upon their own ground, so that I will never root them out again from their land which I

have given them sayeth the Lord thy God.

The end of the Prophecy of Amos.

[Chpt 1] This is the vision that was showed unto Abdy: Thus hath the Lord God spoken upon Edom: We have heard of the Lord that there is an assemblage sent among the Heathen: Up, let us arise, and fight against them. Behold I will make thee small among the Heathen, so that thou shall be utterly despised. The pride of thy heart hath lift thee up, thou that dwellest in the strongholds of stone, and hast made thee an high seat: Thou sayest in thine heart: who shall cast me down to the ground? But though thou wentest up as high as an Eagle, and madest thy nest above among the stars: yet would I pluck thee down from thence. If the thieves and robbers came to thee by night, thou taking thy rest: should they not steal, till they had enough? If the grape gatherers came upon thee, would they not leave thee some grapes? But how shall they rip Esau, and seek out his treasures?

Yee the men that were sworn unto thee, shall drive thee out of the borders of thine own land. They that now be at one with thee, shall deceive thee, and overcome thee: Even they that eat thy bread, shall betray thee, or ever thou perceive it. Shall not I at the same time destroy the wise men of Edom, and those that have understanding, from the mount of Esau? Thy giants (O Theman) shall be afraid, for through the slaughter they shall be all over thrown upon the mount of Esau. Shame shall come upon thee, for the malice that thou showed to thy brother Jacob: yee for ever more shalt thou perish, and that because of the time, when thou didest set thy self against him, even when the enemies carried away his host, and when the *aleauntes came in at his ports, and cast lots upon Jerusalem, and thou thyself was one of them.

Thou shalt no more see the day of thy brother, thou shalt no more behold the time of his captivity: thou shalt no more rejoice over the children of Juda, in the day of their destruction, thou shall triumph no more in the time of their trouble. Thou shalt no more come in at the gates of my people, in the time of their decay: thou shalt not see their misery in the day of their fall.

Thou shalt send no man against their host, in the day of their adversary: neither shalt thou stand waiting any more at the corners of the streets, to murder such as are fled, or to take them prisoners, that remain in the day of their trouble. For the day of the Lord is hard upon all the Heathen. Like as thou hast done, so shalt thou be dealt withal, yee thou shalt be rewarded even upon thy head. For like wise as ye have drunken upon mine holy hill, so shall all the Heathen drink continually: yee drink shall they, and swallow up, so that ye shall be, as though ye had never been.

But upon the mount Sion, there shall a remnant escape: these shall be holy,

**The Book of the Prophet Abdy
(Obadiah “servant of Jehovah”)**

and the house of Jacob shall possess even those, that had afore in possession. Moreover, the house of Jacob shall be a fire, the house of Joseph a flame, and the house of Esau the straw: which they shall kindle and consume, so that nothing shall be left of the house of Esau, for the Lord himself has said it. They of the South shall have the mount of Esau in possession: and look what layeth upon the ground, that shall the Philistines have: the plain fields shall Ephraim and Samaria possess: and the mountains of Galaad shall Benjamin have. And this host shall be the children of Israels prisoners: Now what so layeth from Canaan unto Zareptah, and in Sepharad, that shall be under the subjection of Jerusalem: and the cities of the south shall inherit it. Thus they that escape upon the hill of Sion, shall go up to punish the mount of Esau, and the kingdom shall be the Lords.

The end of the book of Abdy

**aleauntes=aliens ; from the roots of alienus/alius..Hebrew root "man" mortal man, incurable wickedness.*

The Book of the Prophet Jonas

(Jonas means Dove from the Hebrew)

[Chpt 1] The word of the Lord came unto Jonas the son of Amittai, saying: Arise, and get thee to Ninive, that great city: and preach unto them, how that their wickedness is come up before me. And Jonas made him ready to flee unto Tharsis from the presence of the Lord, and get him down to Joppa: where he found a ship ready for to go to Tharsis. So he paid his fare, and went abroad, that he might go with them unto Tharsis, from the presence of the Lord. But the Lord hurled a great wind into the sea, and there was a mighty tempest in the sea: so that the ship was in jeopardy of going in pieces. Then the mariners were afraid, and cried every man unto his god: and the goods that were in the ship, they cast into the sea, to lighten it of them. But Jonas gat him under the hatches, where he laid him down and slumbered.

So the master of the ship came to him and said unto him: Why slumberest thou? Up, call upon thy God: if God (happily) will think upon us, that we perish not. And they said one to another: come, let us cast lots: that we may know, for whose cause we are thus troubled. And so they cast lots, and the lot fell upon Jonas.

Then said they unto him: tell us, for whose cause are we thus troubled? what is thine occupation? whence comest thou? what country man art thou? and of what nation? He answered them: I am an Hebrew, and I fear the Lord God of heaven, which made both the sea and the dry land. Then were the men exceedingly afraid, and said unto him: why didest thou so? (for they knew, that he was fled from the presence of the Lord, because he had told them) and said moreover unto him, What shall we do unto thee, that the sea may cease from troubling us? (for the sea wrought, and was troublous) he answered them: Take me, and cast me into the sea, so shall it let you be at rest: for I know that for my sake, that this great tempest is come upon you.

Nevertheless, the men assayed with rowing, to bring the ship to land: but it would not be, because the sea wrought so, and was so troublous against them. Wherefore they cried unto the Lord, and said: O' Lord let us not perish for this mans death, neither lay thou innocent blood unto our charge: for thou, O' Lord, hast done, even as thy pleasure was.

So they took Jonas, and cast him into the sea, and the sea left raging. And the men feared the Lord exceedingly, doing sacrifices and making vows unto the Lord.

[Chpt 2] But the Lord prepared a great fish, to swallow up Jonas. So was Jonas in the belly of the fish, three days and three nights. And Jonas prayed unto the Lord his God, out of the fishs belly, And said: In my trouble I called unto

The Book of the Prophet Jonas
(Jonas means Dove from the Hebrew)

the Lord, and he heard me: out of the belly of hell I cried, and thou heardest my voice. Thou hadst cast me down deep in the midst of the sea, and the flood compassed me about: yee all thy waves and *roules of water went over me. I thought that I had been cast away out of thy sight: but I will yet again look toward thy holy temple.

The waters compassed me, even to the very soul: the deep lay about me, and the weeds were wrapped about my head. I went down to the bottoms of the hills, and was buried with earth for ever. But thou, O' Lord my God, hast brought up my life again out of corruption. When my soul fainted within me, I thought upon the Lord: and my prayer came in unto thee, even in to thy holy temple. They that hold to vain vanities, will forsake his mercy. But I will do the sacrifice with the voice of thanksgiving, and I will pay that I have vowed: for why? Salvation cometh of the Lord. And the Lord spake unto the fish, and it cast out Jonas again upon the dry land.

**roules=roils to make cloudy/ muddy by stirring up sediment*

[Chpt 3] Then came the word of the Lord unto Jonas again, saying: up, and get thee to Ninive that great city, and preach unto them the preaching that I bade thee. So Jonas arose, and went to Ninive at the Lords commandment. Ninive was a great city unto God, namely of three days journey.

And Jonas went to, and entered in to the city: even a days journey, and cried, saying: There are yet forty days and then shall Ninive be overthrown. And the people of Ninive believed God, and proclaimed fasting, and arrayed themselves in sackcloth, as well the great as the small of them. And the tidings came unto the king of Ninive, which arose out of his seat, and did his apparel off, and put on sackcloth, and sat him down in ashes.

And it was cried an commanded in Ninive, by the *auctorite of the king and his lords, saying: See that neither man nor beast, ox or sheep, taste ought at all: and that they neither feed nor drink water: but put on sackcloth both man and beast, and cry mightily unto God: yee, see that every man turn from his evil way, and from their wickedness, that he hath in hand.

Who can tell? God may turn, and repent, and cease from his fierce wrath, that we perish not. And when God saw their works, how they turned from their wicked ways: he repented on the evil, which he said he would do unto them, and did it not.

**auctorite= authority*

The Book of the Prophet Jonas
(Jonas means Dove from the Hebrew)

[Chpt 4] Therefore Jonas was sore discontent and angry. And he prayed unto the Lord, and said: O' Lord, was this not my saying (I pray thee) when I was yet in my country? Therefore I hastened rather to flee unto Tharsis, for I know well that thou art a merciful God, full of compassion, long suffering, and of great kindness, and repentest when thou shouldst take punishment. And now, O' Lord, take my life from me (I beseech thee) for I had rather die then live. Then said the Lord: art thou so angry? And Jonas gat him out of the city, and sat down on the east side thereof: and there made him a booth, and sat under it in the shadow, till he might see, what should chance unto the city.

And the Lord God prepared a wild vine, which sprang up over Jonas, that he might have shadow above his head, to deliver him out of his pain. And Jonas was exceeding glad of the wild vine.

But upon the next morrow against the spring of the day. The Lord *ordened a worm, which smote the wild vine, so that it withered again. And when the Sun was up God prepared a fervent east wind: and the Sun beat over the head of Jonas, that he fainted again, and wished unto his soul, that he might die, and said: It is better for me to die than to live. And God said unto Jonas: Art thou so angry for the wild vine? And he said: yee very angry, even unto death. And the Lord said: Thou hast compassion on the wild vine, whereon thou bestowest no labor, nor madest it grow: which sprang up in one night and perish in another: And shouldst not I then have compassion on Ninive that great city, wherein there are above 120,000 persons, that know not their right hand from the left, besides much cattle?

The end of the Prophecy of Jonas

**ordened=old English root word of the word "ordained".*

[Chpt 1] This is the word of the Lord, that came to Micheas the Morastite, in the days of Jothan, Ahaz, and Jehezekiah, kings of Judah: which was showed upon Samaria and Jerusalem. Hear, all ye people, hearken, mark this well O earth, and all that therein is: Yee the Lord God himself be witness among you, even the Lord from his holy temple. For, why? behold, the Lord shall go out of his place, and come down, and tread upon the high things of the earth. The mountains shall consume under him, and the valleys shall cleave asunder: like as war consumeth at the fire, and as the waters runneth down hard. And all this shall be for the wickedness of Jacob, and the sins of the house of Israel.

But what is the wickedness of Jacob? Is not Samaria? Which are the high places of Judah? Is not Jerusalem? Therefore I shall make Samaria an heap of stones in the field, to lay about the vineyard: her stones shall I cast into the valley, and discover her foundations. All her Images shall be broken down and all her winnings shall be burned in the fire: yee all her Idols will I destroy: for why? they are gathered out of the hire of an whore, and to an whores hire they shall be turned again. Wherefore I will mourn and make lamentation, bare and naked will I go: I must mourn like the dragons, and take sorrow like the ostriches: For their wound is past remedy: And why? it is come in to Judah, and hath touched the port of my people at Jerusalem already. Weep not, least they at Geth perceive it.

Thou at Betaphra, welter thyself in the dust and ashes. Thou that dwelleth at Sephir, get thee hence with shame. The proud shall boast no more for very sorrow: and why? her neighbor shall take from her what she hath. The rebellious city hopeth, that it shall not be so evil: but for all that, the plague shall come from the Lord, even in to the port of Jerusalem. The great noise of the chariots shall fear them, that dwell at Lachis, which is an occasion of the sin of the daughter of Sion, for in thee came up the wickedness of Israel. Yee she sent her *coursers into the land of Geth.

The houses of lies will deceive the kings of Israel. And as for thee (O thou that dwellest at Morassa) I shall bring a possession upon thee, and the plague of Israel shall reach unto Odolla. Make thee bald, and shave thee, because of thy tender children: Make thee clean bald as an Eagle, for they shall be carried away captive from thee.

*. *coursers: a hunter, a dog or horse used for hunting.*

The Book of the Prophet Micahs (Micah “who is like God”)

[Chpt 2] Woe unto them, that imagine to do harm, and devise ungraciousness upon their beds, to perform it in the clear day: for their power is against God. When they covet to have land, they take it by violence, they rob men of their houses.

Thus they oppress a man for his house, and every man for his heritage. Therefore thus sayeth the Lord: Behold against this household I have devised a plague, whereout ye shall not pluck your necks: Ye shall no more go so proudly, for it will be a perilous time. In that day shall this term be used, and a mourning shall be made over you on this manner: We be utterly desolate, the portion of my peoples is translated, When will he part unto us the land, that he hath taken from us?

Nevertheless there shall be no man to divide thee thy portion in the congregation of the Lord. Tush, hold your tongue (sayeth they) It shall not fall on this people, we shall not come so to confusion, sayeth the house of Jacob. Is the spirit of the Lord so clean away? or is he so minded? Truth it is , my words are friendly unto them that live right: but my people doth the contrary, therefore must I take part against them: for they take away both coat and cloak from the simple.

Yee have turned yourselves to fight, the women of my people have ye shot out from their good houses, and take away my excellent gifts from their children. Up, get you hence, for here shall ye have no rest.

Because of their Idolatry they are corrupt, and shall miserably perish. If I were a fleshly fellow, and a preacher of lies, and told them that they might sit bibbing and bolling, and be drunken: O that were a Prophet for this people. But I will gather thee indeed, O Jacob, and drive the remnant of Israel all together. I shall carry them one with another, as a flock in the fold, and as the cattle in their stalls, that they may be disquieted of other men. Who so breaketh the gap, he shall go before. They shall break up the port, and go in and out at it. Their king shall be upon the head of them.

[Chpt 3] Hear, O ye heads of the house of Jacob, and yee leaders of the house of Israel: Should not ye know, what were lawful and right? But ye hate the good, and love the evil: ye pluck off mens skins, and the flesh from their bones: ye eat the flesh of my people, and flay of their skin: ye break their bones, ye chop them in pieces as it were in to a cauldron, and as flesh into the pot. Now the time shall come, that when they call unto the Lord, he shall not hear them, *but hide his face from them, because that through their own Imaginations they have dealt so wickedly.

The Book of the Prophet Micheas (Micah “who is like God”)

And as concerning the prophets that deceive my people, thus the Lord sayeth against them: When they have any thing to bite upon, then they preach that all shall be well: but if a man put not some thing in to their mouths, they preach of war against him.

Therefore your vision shall be turned into night, and your prophesying to darkness. The Sun shall go down over those prophets, and the day shall be dark unto them. Then shall the vision seers be ashamed, and the soothsayers confounded: yee they shall be faine, all the pack of them, to stop their mouths, for they have not Gods word. As for me, I am full of strength, and of the spirit of the Lord, full of judgment and boldness, and the house of Israel their sin.

O hear this ye rulers of this house of Jacob, and ye judges of the house of Israel: ye that abhor the thing that is lawful, and wrest aside the thing that is straight: Ye that build up Sion with blood, and Jerusalem with doing wrong. O ye judges, ye give sentence for gifts,: O ye priests, ye teach for *lucre: O ye prophets, ye prophecy for money. Yet will they be taken as those that hold upon God, and say: Is not the Lord among us? Tush, there can no misfortune happen us. Therefore shall Sion (for your sakes) be plowed like a field: Jerusalem shall become a heap of stones, and the hill of the temple shall be turned to an high wood

**To hide his face is, to show no token of benevolence, as in Job 13 and Deut 31 MN. *lucre: shameful gain.*

[Chpt 4] But in the latter days it will come to pass, that the hill of the Lords house shall be set up higher then any mountains or hills: Yee the people shall praise unto it, and the multitude of the Gentiles shall hast them thither, saying: Come, let us go up to the hill of the Lord, and to the house of the God of Jacob: that he may teach us his way, and that we may walk in his paths. For the law shall come out of Sion, and the word of God from Jerusalem, And shall give sentence among the multitude of the Heathen and reform the people of far countries: so that of their swords they shall make plowshares, and scythes of their spears.

One people shall not lift up a sword against another, yee they shall no more learn to fight: but every man shall sit under his vineyard and under his fig tree, and no man to *fraie him away: for the mouth of the Lord of hosts hath spoken it. Therefore, whereas all the people have walked every man in the name of his own God, we will walk in the name of our God for ever and ever. At the same time, sayeth the Lord, will I gather up the lame and the outcasts, and such as I

The Book of the Prophet Micahs (Micah “who is like God”)

have chastened: and will give issue unto the lame, and make of the outcasts a great people: and the Lord himself shall be their king upon the mount of Sion, from this time forth for evermore. And unto thee (O thou tower of Eder, thou stronghold of the daughter of Sion) unto thee shall it come: even the Lordship and kingdom of the daughter Jerusalem. Why then art thou now so heavy? is there no king in thee? are thy counselors away that thou art so pained, as a woman in her travail? And now (O thou daughter Sion) be sorry, let it grieve thee as a wife laboring with child: for now must thou get thee out of the city, and dwell upon the plain field: Yee unto Babylon shalt thou go, there shalt thou be delivered, and there the Lord shall loose thee from the hand of thy enemies.

Now also are there many people gathered together against thee, saying what, Sion is cursed, we shall see our lust upon her. But they know not the thoughts of the Lord, they understand not his counsel, that shall gather them together as the sheaves in the barn. Therefore get thee up, O thou daughter Sion, and thresh out the corn: For I will make thy horn iron. and thy claws brass, that thou mayest grind many people: their goods shalt thou appropriate unto the Lord, and their substance unto the ruler of the whole world.

**fraie (scare)*

[Chpt 5] After that shalt thou be robbed thyself, O thy robbers daughter: they shall lay siege against us, and smite the judge of Israel with a rod upon the check. And thou Bethleem Ephrata, art little among the thousands of Juda, Out of thee shall come to me, which shall be the government in Israel: whose out going hath been from the beginning, and from everlasting. In the mean while he plagueth them for a season, until the time that she (which shall bear) have born: then shall the remnant of his brethren be converted unto the children of Israell. He shall stand fast, and give food in the strength of the Lord, and in the victory of the name of the Lord his God: and when they be converted, he shall be magnified unto the farthest parts of the world.

Then shall there be peace, so that the Assirian may come in to our land, and tread in our houses. We shall bring seven shepherds and eight princes upon them: these shall subdue the land of Assur with the sword, and the land Nimrod with their naked weapons. Thus shall he deliver us from the Assirian, when he cometh in our land, and seteth his foot within our borders.

And the remnant of Jacob shall be among the multitude of people, as the dew of the Lord, and as the drops upon the grass, that tarry for no man, and waiteth of no body. Yee the residue of Jacob shall be among the gentiles and the

multitude of the people, as the lion among the beasts of the wood, and as the Lions whelps among a flock of sheep: which (when he goeth through) treadeth down, teareth in pieces, and there is no man that can help. Thine hand shall be lift up upon thine enemies, and all thine adversaries shall perish.

The time shall come also, sayeth the Lord, that I will take thine horses from thee, and destroy thy chariots. I will break down the cities of thy land, and overthrow all thy strongholds. All witchcrafts will I root out of thine hand, there shall no more soothsayings be within thee. Thine Idols and thine Images will I destroy out of thee so that thou shalt no more bow thyself unto the works of thine own hands. Thy groves will I pluck up by the roots, and break down the cities. Thus I will be avenged also, upon all the Heathen that will not hear.

[Chpt 6] Harken now what the Lord sayeth: Up, reprove the mountains, and let the hills hear thy voice. O hear the punishment of the Lord, ye mountains, and yee mighty foundations of the earth: for the Lord will reprove his people, and reason with Israel: O my people, what have I done unto thee? or wherein have I hurt thee? give me answer. Because I brought thee from the land of Egypt, and delivered thee out of the house of bondage? Because I made Moses, Aaron, and Miriam to lead thee? Remember (O my people) what Balach the king of Moab had imagined against thee, and what answer that Balaam the son of Beor gave him, from Sethim unto Galgal, that ye may know the loving kindness of the Lord.

What acceptable thing shall I offer unto the Lord? shall I bow on my knee to the high God? Shall I come before him with burnt offerings, and calves of a year old? Hath the Lord a pleasure in many thousand rams, or innumerable streams of oil? Or shall I give my first born for my offenses, and the fruit of my body for the sin of my soul? I will show thee, O man, what is good, and what the Lord requireth of thee: Namely, to do right, to have pleasure in loving kindness, to be lowly, and to walk with thy God: that thou mayest be called a city of the Lord, and that thy name may be righteousness. Hear (O ye tribes) who would else give you such warning? Should I not be displeased, for the unrighteous good in the houses of the wicked and because the measure he is minished? Or should I justify the false balances and the bag of deceitful weights, among those that be full of riches ungraciously gotten: where the city signs deal with falsehood, speak lies, and have deceitful tongues in their mouths?

Therefore I will take in hand to punish thee, and to make thee desolate because of thy sins. Thou salt eat, and not have enough: yee thou shall bring

thyself down. Thou shalt flee but not escape: and those that thou wouldest save, will I deliver to the sword. Thou shalt sow but not reap: thou shalt press out olives, but oil thou shall not have, to anoint thyself withal: thou shalt tread out sweet must, but shall drink no wine. Ye keep the ordinances of Amri, and all the customs of the house of Ahab: Ye follow their pleasures, therefore will I make thee waste, and cause thy inhabitants to be abhorred, O my people: and thus shalt thou bare thine own shame.

[Chpt 7] Woe is me: I am become as one, that goeth a gleaning in the harvest. There are no more grapes to eat, yet I would faine (with all my heart) to have of the best fruit. There is not a Godly man upon the earth, there is not one righteous among men. They* labor all to shed blood, and every man hunteth his brother to death: yet they say they do well when they do evil. As the prince will, so sayeth the judge: that he may do him a pleasure again. The great man speaketh what his heart desires: and the hearers allow him. The best of them is but a thistle, and the most righteous is but a bear in the hedge. But when the day of thy preachers cometh, that thou shall be visited: then shall they be wasted away. Let no man believe his friend, nor put his confidence in a prince. Keep the port of thy mouth, from her that lieth in thy bosom: for the son shall put his father to dishonor, the daughter shall rise against her mother, the daughter in law against her mother in law: and a mans foes shall be even those of his own household.

Nevertheless I will look up unto the Lord, I will patiently abide God my favor: my God shall hear me. O thou enemy of mine, rejoice not at my fall, for I shall get up again: and though I sit in * darkness, yet the Lord is my light. I will bare the punishment of the Lord (for why? I have offended him) till he sit in judgement upon my cause, and see that I have right. He will bring me forth to the light, and I shall see his righteousness.

She that is mine enemy shall look upon it, and be confounded, which now sayeth. Where is thy Lord God? Mine eyes shall behold her, when she is trodden down, as the clay in the streets. The time will come, that my gaps shall be made up, and the law shall go abroad: and at that time shall they come unto thee, from Assur unto the strong cities, and from the strong cities unto the river: from the one sea to the other, from the one mountain to the other.

Not withstanding the land must be wasted, because of them that dwell therein, and for the fruits of their own Imaginations. Therefore feed thy people with thy *rod, the flock of thine heritage which dwell desolate in the wood: that they may be fed upon mount Charmell, Basan and Galaad as afore time. Marvelous things

The Book of the Prophet Micheas (Micah “who is like God”)

shall I show them, like as when they came out of Egypt. This shall the Heathen see, and be ashamed for all their power, so that they shall *lay their hand upon their mouth, and stop their ears. They shall lick the dust like a serpent, as the worms of the earth, that tremble in their holes. They shall be afraid of the Lord our God, and they shall fear thee.

Where is there such a God as thou? that pardonest wickedness, and forgiveth the offenses of the remnant of thine heritage? He keepeth not his wrath for ever. And why? his delight is to have compassion: he shall turn again, and be merciful to us: he shall put down our wickednesses, and cast all our sins into the bottom of the sea. Thou shalt keep thy trust with Jacob, and thy mercy for Abraham, like as thou hast sworn unto our fathers long ago.

The end of the prophecy of Micheas

** To labor to shed blood, or to lye in wait for blood is to make mens lives laborious and miserable, by these warnings, murders, and violence. Proverbs 1.*

**By darkness understand the sadness and misery of this world, and by light thee cometh forth rejoicing of the conscience. Job 15c MN*

** rod here signifieth dominion and governance. * laying of hand to mouth; of this you find in Job 39*

The Book of the Prophet Nahum
(Naum “comfort” from the Hebrew)

[Chpt 1] This is the heavy burden of Ninive, which Nahum of Elchos did write as he saw it. The Lord is a jealous God, and a taker of vengeance: yee a taker of vengeance is the Lord, and wrothful. The Lord taketh vengeance of his enemies, and reserveth displeasure for his adversaries. The Lord suffereth long, he is of great power, and so innocent that he leaveth no man faultless before him. The Lord goeth forth in tempest and stormy weather, the clouds are the dust of his feet. When he reproveth the sea, he drieth it up, and turneth all the floods into dry land. Basan is desolate, Charmel and the pleasure of Libnus wasteth away. The mountains tremble before him, the hills consume. At the sight of him the earth quaketh: yee the whole world, and all that dwell therein. Who may endure before his wrath? Or who is able to abide his grim displeasure? His anger taketh on like fire, and the hard rocks burst asunder before him.

Full graciousness is the Lord, and a strong hold in the time of trouble, he knoweth them that put their trust in him: when the flood runneth over, and destroyeth the place, and when the darkness followeth still upon his enemies. What do ye imagine against the Lord on this manner? (Tush, when he hath once made an end, there shall come no more trouble) For like as the thorns that stick together, and as the dry straw, so shall the drunkards be consumed together, even when they be full. There come out of the such as Imagine mischief, and give ungracious counsel against the Lord.

Therefore thus saith the Lord: Let them be as well prepared, yee and as many as they can, yet shall they be hewn down, and pass away. And as for thee I will vex thee but not utterly destroy thee, And now will I break his rod from thy back, and burst thy bonds asunder. But the Lord hath given a commandment concerning thee, that there shall come no more seed of thy name. The carved and chastened Images I will root out of the house of thy God. Thy grave shall I prepare for thee, and thou shalt be confounded.

[Chpt 2] Behold, upon the mountains come the feet of him, that bringeth good tidings, and preacheth peace. O Judah, keep thy holy days, perform thy promises: for Belial shall come no more in thee, he is utterly rooted out.

The scatterer shall come up against thee, and lay siege to the castle. Look thou well to the streets, make thy loins strong, arm thyself with all thy might: for the Lord will restor again the glory of Jacob, like as the glory of Israel. The destroyers have broken them down, and marred the wine branches. The shield of his giants glittereth, his men of war are clothed in purple. His chariots are as fire, when he maketh him forward, his archers are well decked and trimmed.

The Book of the Prophet Nahum (Naum “comfort” from the Hebrew)

The chariots roll upon the streets, and *welter in the highways. They are to look upon like *cressettes of fire, and go swiftly, as the lighting. When he doth but warn his giants, they all in their array, and hastily climb up the walls: yee the engines of the war are prepared already. The water ports shall be opened, and the kings palace shall fall. The queen herself shall be led away captive, and her gentlemen shall mourn as doves, and grown within their hearts. Ninive is like a pool full of water, but then shall they be ready and willing to flee. Stand, stand, (they shall cry) and there shall not one turn back. Away with the silver, away with the gold: for here there is no end of treasure. There shall be a multitude of all manner costly ornaments. Thus must she be spoiled, emptied and clean stripped out: that their hearts may be melted away, their knees tremble, all their lions be weak, and their faces black as a pot.

Where there is now the dwelling of the lions, and the pasture of the lions whelps? where the lion and lioness went with the whelps, and no man scared them away? But the lion spoiled enough for his young ones, and devoured for his lioness: he filled his dens with his prey, and his dwelling place with that he had ravished. Behold, I will upon thee, sayeth the Lord of hosts, and will set fire upon thy chariots that they shall smoke with all, and the sword shall devour the young lions. I will make an end of thy spoiling from out of the earth, and the voice of thy messengers shall no more be heard.

**welter= confused mass; a jumble: To wallow, roll, or toss about, as in mud or high seas. lie soaked in a liquid. To roll and surge, as the sea. *cressettes= A metal cup, often suspended on a pole, containing burning oil or pitch and used as a torch.*

[Chpt 3] Woe to the blood thirsty city, which is all full of lies and robbery, and will not leave off of ravishing. There a man may hear scourging, rushing, the noise of the wheels, the crying of the horses, and the rolling of the chariots. There the horsemen get up with naked swords, and glittering spears: There layeth a multitude of slain, and a great heap of dead *coarces, yee men fall upon their bodies: And that for the great and many fold whoredom, of the fair and beautiful harlot: which is a mistress of witchcraft, yee and selleth the people through her whoredom, and the nations through her witchcraft.

Behold, I will upon thee (sayeth the Lord of hosts) and will pull thy clothes over thy head: that I may shoe thy nakedness among the Heathen, and thy shame among the kingdoms. I will cast dirt upon thee, to make thee be abhorred, and a gasing stock: Yee all they that look upon thee, shall start back, and say: Ninive is destroyed.

The Book of the Prophet Nahum
(Naum “comfort” from the Hebrew)

Who will have pity upon thee: where shall I seek one to comfort thee? Art thou better than the great city of Alexandria: that lay in the waters, and had the waters round about it: which was strongly fenced and walled with the sea? Ethiopia and Egypt were her strength, and that exceedingly great above measure. Africa and Libya were her helpers, yet was she driven away, and brought into captivity: her young children were smitten down at the head of every street, the lots were cast for the most ancient men in her, and all her mighty men were bound in chains. Even so shalt thou also be drunken, and hide thyself, and seek some help against thy enemy. All thy strong cities shall be like fig trees with ripe figs: which when a man shaketh, they shall fall into the mouth of the eater.

Behold, thy people within thee are but women: the ports of thy land shall be open to thine enemies, and the fire shall devour thy barrs. Draw water now against thou be besieged, make up thy strongholds, go into the clay, temper the mortar, make strong brick: yet the fire shall consume thee, the sword shall destroy thee, yee as the locust doth, so shall it eat thee up. It shall fall heavily upon thee as the locusts, yee right heavily shall it fall upon thee, even as the grasshoppers. Thy merchants have been numbered with the stars of heaven: but now shall they spread abroad as the locusts, and flee their way: Thy lords are as the grasshoppers, and thy captains as the multitude of grasshoppers: which when they be cold, remain in the hedges: but when the Sun is up, they flee away, and no man can tell where they are become. Thy shepherds are a sleep (O king of Assur) thy worthies are laid down: thy people is scattered abroad upon the mountains, and no man gathereth them together again. Thy wound cannot be healed, thy plague is so sore. All they that hear this of thee, shall clap their hands over thee. For what is he, to whom thou hast not always been doing hurt.

The end of the prophesy of Nahum

**coarces= corpses ..courses; manner of proceeding or developing;*

The Book of the Prophet Abacuk (Habakkuk means to “embrace” from the Hebrew)

[Chpt 1] This is the heavy burden, which the Prophet Abacuk did see. O' Lord, how long shall I cry, and thou wilt not hear? How long shall I complain unto thee, suffering wrong, and thou wilt not help? Why lettest thou me see weariness and labor? Tyranny and violence are before me, power over goeth right: for the land is torn in pieces, and there can no right judgement go forth. And why? the ungodly is more set by then the righteous: this is the cause, that the wrong judgement proceedeth. Behold among the Heathen, and look well: wonder at it, and be abashed: For I do a thing in your time, which though it be told you , ye shall not believe.

For lo, I will rise up the ****Cauldees**, that bitter and swift people: which shall go as wide as the land is, to take possession of dwelling places, that be not their own. A grim and boisterous people is it, these shall sit in judgement and punish. Their horses are swifter than the cats of the mountain, and bite sorer than the wolves in the evening. Their horsemen come by great heaps from far, they flee hastily to devour as the Eagle. They come all to spoil: out of then cometh an east wind, which bloweth and gathereth their captives, like as the sand. They shall mock the kings, and laugh the princes to scorn. They shall not set by any strong hold, for they shall lay ordinance against it, and take it. Then shall they take a fresh courage unto them, to go forth and do more evil, and so ascribe that power unto their God.

But thou O' Lord my God, my holy one thou art from the beginning, therefore shall we not die. O' Lord, thou hast ordered them for punishment, and set them to reprove the mighty. Thine eyes are clean, thou mayest not see evil, thou can not behold that thing that is wicked. Wherefore when thou dost look upon the ungodly, and holdest thy tongue, when the wicked devour the man that is better then himself? Thou makest men as the fish in the sea, and like as the creeping beasts, that have no guide. They take up all with their ***angle** they catch it in their net, and gather it in their yarn: whereof they rejoyce and are glad. Therefore offer unto their net, and do sacrifice unto their yarn: because through it their portions is become so fat, and their meat so plenteous. Wherefore they cast out their net again, and never cause to slay the people.

***Cauldees=from the Hebrew: those willing to do evil. *angle (hook)*

[Chpt 2] I stood upon my watch, and set me upon my bulwark, to look and see what he would say unto me, and what answer I should give him that proveth me. But the Lord answered me, and said: Write the vision plainly

The Book of the Prophet Abacuk (Habakkuk means to “embrace” from the Hebrew)

upon thy tables, that who so cometh by, may read it: for the vision is yet far off for a time, but at the last it shall come to pass, and not fail. And though he tarry, yet wait thou for him, for in very deed he will come, and not be slack. Behold, who so will not believe, his soul shall not prosper: but the just shall live by his faith. Like as the wine deceiveth the drunkard, even so the proud shall fail and not endure. He openeth his desire wide up as hell, and is as unsatiable as death. All Heathen gathereth he to him, and heapeth unto him all people.

But shall not all these take up a proverb against him, and mock him with and by word, and say: Woe unto him that heapeth up other mens goods? How long will he laden him self with thick clay? O how suddenly will they stand up, that bite, and awake, that shall tear into pieces? yee thou shalt be their prey. Seeing thou hast spoiled many Heathen, therefore shall the remnant of the people spoil thee: because of mens blood, and for the wrong done in the land, in the city and unto all them that dwell therein.

Woe unto him, that covetously gathereth evil gotten goods into his house: that he may set his nest on high, to escape the power of misfortune. Thou hast devised the shame of thy own house, for thou hast slain so much people, and hast willfully offended: so that the very stones of that wall will cry out of it., and the timber that layeth betwixt the joints of the building shall answer. Woe unto him, that buildeth the town with blood, and maintaineth the city with unrighteousness. Shall not the Lord of hosts bring this to pass, that the laborers of the people be burnt with a great fire, and that the thing where upon the people have wearied themselves, shall be lost? For the earth shall be full of knowledge of the Lords honor, like as the waters that cover the sea.

Woe unto him that giveth his neighbor drink, to get him wrothfull displeasure for his drunkenness: that he may see his *prevites. Therefore with shame thou shalt be filled, in stead of honor. Drink thou also, till thou slumber with all: for the cup of the Lords right hand shall compass thee about, and shameful spewing instead of worship. For the wrong thou hast done in Libanus, shall overwhelm thee, and the wild beasts shall make thee afraid: because of mens blood, and for the wrong done in the land, in the city, and to all such as dwell therein.

What then will the Image do, whom the workman hath fashioned? Or the vain cast Image, wherein because the craftsmen putteth his trust, therefore maketh he dumb Idols? Woe unto him, that sayeth unto a piece of wood: arise, and to a dumb stone: stand up. For what instruction may such one give? Behold it is laid over with gold and silver, and there is no breath in it. But the Lord in his holy temple is he, whom all the world should fear.

The Book of the Prophet Abacuk
(Habakkuk means to “embrace” from the Hebrew)

**prevites=expose things held private, betrayal of confidentiality.*

[Chpt 3] O' Lord, when I heard speak of them, [I was afraid. The work thou hast taken in hand, shalt thou perform in his time, O' Lord: and when thy time cometh, thou shalt declare it. In thy very wrath thou thinkest upon mercy. God cometh from Theman, and the holy one from the mount of Pharan. *Selah.

His glory covereth the heavens, and the earth is full of his praise. His shine is as the sun, and beams of light go out of his hands, there is his power hid. destruction goeth before him, and burning *cressettes go from his feet. He standeth, and measureth the earth. He looketh, and the people consume away, the mountains of the world fall down to *porolder, and the hills are faine to bow themselves, for his goings are everlasting and sure.

I saw, that the pavilions of the Morians and the tents of the land of Madian were vexed for weariness. Wast thou not angry, O' Lord, in the waters? was not thy wrath in the floods, and thy displeasure in the sea? Yes, when thou satest upon thine horse, and when thy chariots had the victory. Thou showedest thy bow openly, like as thou hadest promised with an oath unto the tribes. Selah.

Thou didest divide the waters of the earth. When the mountains saw thee, they were afraid, the water stream went away: the deep made a noise at the lifting up of thy hand. The Sun and the Moon remained still in their habitation. Thine arrows went out glittering, and thy spears as that shine of lighting. Thou trodest down the land in thy anger, and didest *throshe the Heathen in thy displeasure. Thou camest forth to help thy people, to help thine anointed. Thou smotest down the head of the house of the ungodly, and discoveredest his foundations, even unto the neck of him. Selah

Thou curstest his scepters, the Captain of his own men of war: which come as a stormy wind to scare me abroad, and are glad when they can eat up the poor secretly. Thou makest away for thy horses in the sea, even in the mud of the great waters. When I hear this, my body is vexed, my lips tremble at the voice thereof, my bones corrupt, I am afraid where I stand. O that I might rest in the day of trouble, that I may go up unto our people, which are already prepared.

For the fig trees shall not be green, and the vines shall bare no fruit. The labor of the olive shall be but lost, and the land shall bring no corn: the sheep shall be taken out of the fold, and there shall be no cattle in the stalls. But as for me, I will be glad in the Lord, and will rejoice in God my savior. The Lord God is my strength, he shall make my feet as the feet of hearts: and he which giveth the

The Book of the Prophet Abacuk
(Habakkuk means to “embrace” from the Hebrew)

victory, shall bring me to my high places singing upon my psalms.

The end of the prophesy of Abacuk

**Selah= to lift up, exalt. *cresset =A metal cup, often suspended on a pole, containing burning oil or pitch and used as a torch. *porolder=parol=Expressed or evidenced by word of mouth *throshe=a condition of agonizing struggle pain / trouble*

(Zephanaih means “Jehovah has treasured” from the Hebrew)

[Chpt 1] This is the word of the Lord, which came unto Sophony the son of Chusi, the son of Gedoliah, the son of Amariah, the son of Hezkiah, in the time of Josiah the son of Amon king of Judah. I will gather up all things in the land (saith the Lord) I will gather up man and beast: I will gather up the fowls in the air and the fish in the sea (to the great decay of the wicked) and will utterly destroy the men out of the land, saith the Lord. I will stretch out mine hand upon Judah, and upon all such as dwell in Jerusalem. Thus I will root out the remnant of Baal from this place, and the names of the *Remurins and priests: yee and such as upon their house tops worship and bow themselves unto the host of heaven: which swear by the lord, and by their Malcolom also: which start back from the Lord, and neither seek after the Lord, nor regard him. Be still at the presence of the Lord God, for the day of the Lord is at hand: yee the Lord hath prepared a slain offering, and called his guests thereto. And thus shall it happen in the day of the Lords a slain offering: I will visit the princes, the kings children, and all such as wear strange clothing. In the same day also will I visit all those, that tread over the threshold so proudly, which fill their Lords house with robbery and falsehood. At the same time (sayeth the Lord) there shall be a great cry from the fish port and an howling from the other port, and a great murder from the hills. Howl the that dwell in the mill, for all the merchant people are gone, and all they that are laden with silver are rooted out.

At the same time I will seek through Jerusalem with lanterns, and visit them that continue in their dregs, and say in their hearts: Tush, the Lord will do neither good nor evil. Their goods shall be spoiled, and their houses laid waste: they shall build houses, and not dwell in them: they shall plant vineyards, but not drink the wine, thereof. For the great day of the Lord is at hand, it is heard by, and cometh on a pace. Horrible is the tidings of the Lords day then shall the giant cry out: for that day is a day of wrath, a day of trouble and heaviness, a day of utter destruction and misery, a dark and gloomy day, a cloudy and stormy day, a day of the noise of trumpets and *shawmes, against the strong cities and high towers. I will bring the people to such *veracion, that they shall go about like blind men, because they have sinned against the Lord. Their blood shall be shed as dust, and their bodies as the mire. Neither their silver nor their gold shall be able to deliver them in the wrothful day of the Lord, but the whole land shall be consumed through the fire of his jealousy: for he shall soon make clean riddance of all them that dwell in the land.

**Remurins (Chemarims in kjv and other bibles of man) *shawmes=double reed wind*

*instrument *veracion=veracious; honesty truthfulness*

[Chpt 2] Come together and gather you, O *froward people: or the thing go forth that is concluded, and or the time be passed away as dust: or the fearful wrath of the Lord come upon you, yee or the day of the Lords sore displeasure come upon you. Seek the Lord all yee meek hearted upon the earth, ye that work after his judgement: seek righteousness, seek lowliness: that yee may be defended in the wrothfull day of the Lord. For Gaza shall be destroyed, and Ascalon shall be laid waste. They shall cast out Asood at the noon day, and Accaron shall be plucked up by the roots.

Woe unto you that dwell upon the sea coast, ye murderous people: the word of the Lord shall come upon you. O Canaan thou land of the Phillistines, I will destroy thee, so that there shall no man dwell in thee any more: and as for the sea coast, it shall be herdman's cottages and sheep folds: yee it shall be a portion for such as remain of the house of Juda, to feed there upon. In the houses of Ascalon shall they rest toward the night: for the Lord their God shall visit them, and turn away their captivity. I have heard the despite of Moab, and the blasphemies of the children of Ammon how they have shamefully entreated my people, and magnified themselves within the borders of their land. Therefore as truly as I live (sayeth the Lord of hosts the God of Israel) Moab shall be as Sodom, and Ammon as Gomora: even dry thorn hedges, *salt pits and perpetual wilderness. The residue of my folk shall spoil them, the remnant of my people shall have them in possession. This shall happen unto them for their pride, because they have dealt so shamefully with the Lord of hosts people, and magnified themselves above them . The Lord shall be grime upon them, and destroy all the goods in the land. And all the Isles of Heathen shall worship him, every man in his place.

Ye Morians also shall perish with my sword: yee he shall stretch out his hand over the north, and destroy Assur. As for Nivive, he shall make it desolate, dry and waste. The flocks and the beasts of all the people shall lye in the midst of it, pelicans and storks shall abide in the upper posts of it, fowls shall sing in the windows, and ravens shall sit upon the *balcks, for the boards of cedar shall be run down. This the proud and careless city, that said in her heart: I am, and there is else none. O how is she made so waste, that the beasts lye therein? Who so goeth by, mock her, and pointeth at her with his finger.

**froward=stubbornly contrary to truth, love and /or the spirit. *as barren as the places where salt is cast. *balcks= wooden beam or rafter*

(Zephanaih means “Jehovah has treasured” from the Hebrew)

[Chpt 3] Woe unto the abominable, filthy and cruel city: which will not hear, nor be reformed. Her, her trust is not in the Lord, neither will she hold her to her God. Her, her rulers within her are as roaring lions: her judges are as wolves * in the evening, which leave nothing behind them till the morrow. Her, her prophets are light persons and unfaithful men: her priests unhallow the Sanctuary, and do wrong under the pretence of the law. But the just Lord that doth no unright, was among them, every morning showing them his law clearly, and ceased not. But the ungodly will not learn to be ashamed. Therefore I will root out this people, and destroy their towers: yee and make their streets so void, that no man shall go therein. Their cities shall be broken down, so that no body shall be left, nor dwell there any more. wolves.

I said unto them: O fear me, and be content to be reformed. That their dwelling should not be destroyed, and that there should happen unto them none of these things, where with I shall visit them. But nevertheless they stand up early, to follow the filthiness of their own imaginations. Therefore ye shall wait upon me (sayeth the Lord) until the time that I stand up: for I am determined, to gather the people and to bring the kingdoms together, that I may pour out mine anger, ye all my wrothfull displeasure upon them. For all the world shall be consumed with the fire of my jealousy. And then will I cleanse the lips of my people, that they may every each one call upon the name of the Lord, and serve him with one shoulder. Such as I have subdued, and my children also whom I have scattered abroad, shall bring me presents beyond the waters of Ethiopia.

In that time shalt thou be no more confounded, because of all thy imaginations, where through thou hadest offended me: for I will take away the proud boosters of thine honor from thee, so that thou shalt no more triumph because of my holy hill. In that also will I leave a small poor simple people, which shall trust in the name of the Lord. The remnant of Israel shall do no more wickedness, nor speak lies: neither shall there any deceitful tongue be found in their mouths: For they shall be fed, and take their rest, and no man shall make them afraid. Give thanks O daughter Sion, be joyful O Israel: rejoice and be glad from thy whole heart, O daughter Jerusalem, for the Lord hath taken away thy punishment, and turned back thine enemies. The King of Israel, even the Lord himself is with thee: so that thou needest no more to fear any misfortune.

In that time it shall be said unto Jerusalem: fear not, and to Sion: let not thine hands be slack, for the Lord thy God is with thee, it is he that hath power to save: he hath a special pleasure in thee, and a marvelous love toward thee: yee

(Zephanaih means “Jehovah has treasured” from the Hebrew)

he rejoiceth over thee with gladness. Such as have been in heaviness, will I gather together, and take out of thy congregation: as for the shame and reproof that hath been layed upon thee, it shall be far from thee. And lo, in that time will I destroy all those that vex thee: I will help the lame, and gather up the cast away: yee I will get them praise and honor in all lands, where they have been put to shame. At the same time will I bring you in, and at the same time I will gather you. I will get you a name and good report among all people of the earth, when I turn back your captivity before your eyes, sayeth the Lord.

The end of the prophesy of Sophony

**That is , very hungry, because they have all the day long waited for their prey. MN*

(“festive”... The first Prophet to prophecy after the captivity)

[Chpt 1] In the second year of king Darius, in the sixth month, the first day of the month, came the word of the Lord (by the Prophet Aggeus) unto Zorobabel the son of Salathiel the prince of Judah, and to Jesua the son of Josedech the high priest, saying: Thus speaketh the Lord of hosts, and sayeth: This people doth say: The time is not yet come to build up the Lords house. Then spake the Lord by the Prophet Aggeus, and said: Ye yourselves can find time to dwell in *siled houses, and shall this house lay waste? Consider now your own ways in your hearts (sayeth the Lord of hosts)ye sow much, but yee bring little in: ye eat, but ye have not enough: ye drink, but ye are not filled: ye deck yourselves, but ye are not warm: and he that earneth any wage, putteth it in a broken purse.

Thus sayeth the Lord of hosts: Consider your own ways in your hearts, get you up to the mountain, fetch wood, and build up the house: that it may be acceptable unto me, and that I my show my honor, sayeth the Lord. Ye looked for much, and lo it is come to little: and though ye bring it home, yet do I blow it away. And why so, sayeth the Lord of hosts? Even because that my house layeth so waste, and ye run every man unto his own house. Wherefore the heaven is forbidden to give you any dew, and the earth is forbidden to give you increase. I have called for a drouth, both upon the land and upon the mountains, upon corn, upon wine, upon oil, upon everything that the ground bringeth forth, upon men and upon cattle, yee and upon all handy labor.

Now when Zorobabel the son of Salathiel, and Jesua the son of Josedech the high priest with the remnant of the people, heard the voice of the Lord their God, and the words of the Prophet Aggeus (like as the Lord their God had sent him) the people did fear the Lord. Then Aggeus the Lords angel said in the Lords message to the people: I am with you, sayeth the Lord. So the Lord * waked up the spirit of Zorobabel the Prince of Juda, and the spirit of Jesua the son of Josedech the high priest, and the spirit of the remnant of the people: that they came and labored, in the house of the Lord of hosts their God.

** siled: The horizontal member that bears the upright portion of a frame, especially the horizontal member that forms the base of a window at the window siles; comes to remembrance the windows of those who hung on their sills and accused ...as was with Davids wife ..and Jezebell.*

**To wake up the spirit in a man is, when God by his spirit comforts and makes bold the heart, to take upon him without fear any act or deed of great importance. MN*

(“festive”... The first Prophet to prophecy after the captivity)

[Chpt 2] Upon the twenty fourth day of the sixth month, in the second year of king Darius, the twenty first day of the seventh month, came the word of the Lord by the Prophet Aggeus, saying: speak to Zorobabel the son of Salathiel prince of Juda, and to Jesua the son of Josedech the high priest, and to the residue of the people, and say: Who is left among you, that saw this house in her first beauty? But what think ye now by it? Is it not in your eyes, even as though it were nothing? Nevertheless be of good cheer O Zorobabel (sayeth the Lord) be of good comfort, O Jesua thou son of Josedech high priest: take good hearts unto you also, all ye people of the land, sayeth the Lord of hosts and do according to the word (for I am with you, sayeth the Lord of hosts) like as I agreed with you, when ye came out of the land of Egypt: and my spirit shall be among you, fear ye not.

For thus sayeth the Lord of hosts: yet once more will I shake heaven and earth, the sea, and the dry land yee I will move all Heathen, and the comfort of all Heathen shall come, and so I will fill this house with honor, sayeth the Lord of hosts. The silver is mine, the gold is mine, sayeth the Lord of hosts. Thus the glory of the last house shall be greater than the first, sayeth the Lord of hosts: and in this place will I give peace, sayeth the Lord of hosts.

The twenty fourth day of the ninth month in the second year of king Darius, came the word of the Lord unto the Prophet Aggeus, saying: Ask the priests concerning the law, and say: if one bear holy flesh in his coat lape, and with his lappe do touch the bread, potage, wine, oil or any other meat: shall he be holy also? The priests answered and said: No. Then said Aggeus: Now if one being defiled with a dead carcass, touch any of these: shall it also be unclean? The Priests gave answer and said: yee, it shall be unclean. Then Aggeus answered and said: even so is this people and this nation before me, sayeth the Lord: and so are all the works of their hands, yee and all that they offer is unclean.

And now (I pray you) consider from this day forth, and how it hath gone with you afore: or ever there was layed one stone upon another in the temple of the Lord: that when ye came to a corn heap of twenty bushels, there were scarce ten: and that when ye came to the wine press for to pour out fifty pots of wine, there were scarce twenty. For I smote you with heat, blasting and hailstones in all the labors of your hands: yet was there none of you, that would turn unto me, sayeth the Lord. Consider then from this day forth and afore, namely, from the twenty fourth day of the ninth month, unto the day that the foundation of the Lords temple was layed: mark it well, is not the seed yet in the barn? have not

(Haggai)**(“festive”... The first Prophet to prophecy after the captivity)**

the vines, the fig trees, the pomegranates and the olive trees been unfruitful? but from this day forth, I shall make them to prosper.

Moreover the twenty fourth day of the month came the word of the Lord unto Aggeus again saying: Speak to Zorobabel the prince of Juda, and say: I will shake both heaven and earth, and over through the seat of the kingdoms, yee and destroy the mighty kingdom of the Heathen. I will overthrow the chariots, and those that sit upon them, so that both horse and man shall fall down, every man through his neighbors sword. And as for thee, O Zorobabel (sayeth the Lord of hosts) tho son of Salathiel my servant: I will take thee (sayeth the Lord) at the same time, and make thee as a seal, for I have chosen the, sayeth the Lord of hosts.

The end of the Prophecy of Aggeus

“Jehovah remembers”

[Chpt 1] In the eighth month of the second year of king Darius, came the word of the Lord unto Zachary the son of Barachias, the son of Addo, the Prophet, saying: the Lord hath been sore displeased at your forefathers. And say thou unto them: thus saith the Lord of hosts. Turn you unto me (saith the Lord of hosts) and I will turn me unto you, saith the Lord of hosts. Be not ye like your forefathers, unto whom the Prophets cried afore time, saying: Thus saith the Lord of hosts: Turn you from your evil ways, and from your wicked imaginations. But they would not hear, nor regard me, saith the Lord. What is now become of your forefathers and the prophets? are they yet still alive? But did not my words and my statutes (which I commanded by my servants the Prophets) touch your forefathers? Upon this, they gave answer and said: like as the Lord of hosts devised to do unto us, according to our ways and imaginations, even so hath he dealt with us.

Upon the twenty fourth day of the eleventh month which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zachary the son of Barachias, the son of Addo the Prophet, saying: I saw by night, and lo, there sat one upon a red horse, and stood still among the Myrtle trees, that were beneath upon the ground: and behind him were there red, speckled and white horses. Then said I: O my Lord, what are these? And the angel that talked with me, said unto me : I will show thee what these be. And the man that stood among the Myrtle trees, answered and said: These are they, whom the Lord hath sent to go through the world. And they answered the angel of the Lord, that stood among the myrtle trees, and said: We have gone through the world: and behold all the world dwell at the east, and are careless.

Then the Lords angel gave answer, and said: O' Lord of hosts, how long wilt thou be unmerciful to Jerusalem and to the cities of Juda, with whom thou hast been displeased now these seventy years. So the Lord gave a loving and comfortable answer unto the angel that talked with me. And the angel that communed with me, said unto me: Cry thou, and speak: Thus sayeth the Lord of hosts: I am exceedingly jealous over Jerusalem and Sion, and sore displeased at the careless Heathen: for where I was but a little angry, they did their best that I might destroy them. Therefore thus sayeth the Lord: I will turn me again in mercy toward Jerusalem, so that my house shall be build in it, sayeth the Lord of hosts: yee and the plummet shall be laid abroad in Jerusalem, sayeth the Lord of hosts.

Cry also, and speak: thus sayeth the Lord of hosts: My cities shall be in good

“Jehovah remembers”

prosperity again, the Lord shall yet comfort Sion, and choose Jerusalem. Then lift I mine eyes and saw, and behold, four horns. And I said unto the angel, that talketh with me: What be these: he answered me : These are the horses, which have scattered Juda, Israel, and Jerusalem abroad. And the Lord showed me four carpenters. Then said I: what will these do? He answered, and said: Those are the horns, which have so strewed Juda abroad, that no man durst lift up his head: But these are come to *fraye them away, and to cast out the horns of the Gentiles, which lift up their horn over the land of Juda, to scatter it abroad.

**fraye= alarm, wear down, to frighten.*

[Chpt 2] I lifted up mine eyes again, and looked and behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, that I may see how long and how broad it is. And, behold, the angel that talked with me, went his way forth. Then went out another angel to meet him, and said unto him: Run, speak to this young man, and say: Jerusalem shall be inhabited without any wall, for the very multitude of people and cattle, that shall be therein: Yee I, myself (saith the Lord) will be unto her a wall of fire round about, and will be honored in her.

O get ye forth, O flee from the land of the north, saith the Lord, ye whom I have scattered in to the *four winds under heaven, saith the Lord. Save thy self, O Sion, thou that dwellest with the daughter of Babylon. for thus saith the Lord of hosts: With a glorious power hath he sent me out to the Heathen, which spoiled you: for who so toucheth you, shall touche the apple of his own eye. Behold, I will lift up mine hand over them: so that they shall be spoiled of those, which afore served them: and ye shall know, that the Lord of hosts hath sent me.

Be glad, and rejoice, O *daughter of Sion: for, lo, I am come to dwell in the midst of thee, saith the Lord. At the same time there shall many Heathen cleave to the Lord, and shall be my people. Thus will I dwell in the midst of thee, and thou shalt know, that the Lord of hosts hath sent me unto thee. The Lord shall have Judah in his possession for his part in the holy ground, and shall choose Jerusalem yet again. Let all flesh be still before the Lord, for he is risen out of his holy place.

**By the four winds, understand the whole world, as in Math 24 MN*

**daughter of Sion= for all the people, as in the Psalms 90 MN*

The Book of the Prophet Zachary (Zechariah)

“Jehovah remembers”

[Chpt 3] And he showed me Jesua the high priest standing before the angel of the Lord, and Satan stood at his right hand to resist him. And the Lord said unto Satan: The Lord reprove thee (thou Satan) yee the Lord that hath chosen Jerusalem, reprove thee. Is not this a brand taken out of the fire? Now Jesua was clothed in unclean raiment, and stood before the angel: Which answered and said unto those, that stood before him: take away the foul clothes from him. And unto him he said: Behold, I have taken away thy sin from thee, and will deck thee with change of raiment. He said more over: set a fair mitre upon his head, So they set a fair mitre upon his head, and put clothes upon him, and the angel of the Lord stood there. Then angel of the Lord testified unto Jesua, and spoke, thus saith the Lord of hosts: If thou wilt walk in my ways, and keep my watch: thou shalt rule my house, and keep my courts, and I will give thee place among these that stand here. Hear O Jesua thou high priest, thou and thy friends that dwell before thee, for they are wondrous people. Behold, I will bring forth the branch of my servant: for lo, the stone that I have laid before Jesua: upon one stone shall be seven eyes. Behold, I will hew him out (saith the Lord of hosts) and take away the sin of that land in one day. Then shall every man call for his neighbor, under the vine and under the fig tree, saith the Lord of hosts.

[Chpt 4] And the angel that talked with me, came again, and waked me up, as a man that is wakened out of his sleep, and said unto me: What seest thou? And I said: I have looked, and behold: a candlestick all of gold, with a bowl upon it, and his seven lamps therein, and upon every lamp seven stalks. And two olive trees thereby, one upon the right side of the bowl, and the other upon the left side. So I answered, and spake to the angel that talked with me, saying: O my Lord what are these? The angel that talked with me answered and said unto me: knowest thou not what these be? And I said, No, my Lord. He answered, and said unto me: This is the word of the Lord unto *Zorobabel, saying: Neither through an host of men, nor through strength, but through my spirit, saith the Lord of hosts. What art thou, thou great mountain, before Zorobabel? thou must be made even. And he shall bring up the first stone so that men shall cry unto him: good luck, good luck.

Moreover the word of the Lord came unto me, saying: The hands of Zorobabel have laid the foundation of this house, his hands shall also finish it: that ye may know how that the Lord of hosts hath sent me unto you. For he that hath been despised a *little season, shall rejoice, when he seeth the tin weight in Zorobabels hand. The seven eyes are the Lords, which go through the whole

“Jehovah remembers”

world. Then answered I, and said unto him: What are these two olive trees upon the right and left side of the candlestick? I spake moreover, and said unto him: what be these two olive branches (which through the two golden pipes) empty themselves into the gold? He answered me, and said: knowest thou not, what these be? And I said no, my Lord. Then said he: These are the two olive branches, that stand before the ruler of the whole earth.

**Zorobabel = Heb; "sown in Babylon" *See Revelation "a little season"RN*

[Chpt 5] So I turned me, lifting up mine eyes, and looked, and behold, a flying book. And he said unto me: what seest thou? I answered: I see a flying book of twenty cubits long, and ten cubits broad. Then said he unto me: This is the curse, that goeth forth over the whole earth: for all thieves shall be judged after this book, and all swearers shall be judged according to the same, I will bring it forth (saith the Lord of hosts) so that it shall come to the house of the thief, and to the house of him, that falsely sweareth by my name: and shall remain in his house, and shall consume it, with the timber and stones thereof. Then the angel that talked with me, went forth, and said unto me: lift up thine eyes and see what this is that goeth forth. And I said: what is it? He answered: this is a measure going out. He said moreover: Even thus are they (that dwell upon the whole earth) to look upon. And behold, there was lifted up a talent of lead: and lo, a woman sat in the midst of the measure. And he said: This is ungodliness. So he cast her into the midst of the measure, and threw the lump of lead up in to an whole.

Then lift up I mine eyes, and looked: and behold, there came out two women, and the wind was in their wings (for they had wings like the wings of a stork) and they lifted up the measure between the earth and the heaven. Then spake I to the angel that talked with me: whither will these bare the measure? And he said unto me: in to the land of Sinear, to build them an house: which when it is prepared, the measure shall be set there in his place.

[Chpt 6] Moreover I turned me, lifting up mine eyes, and looked: and behold, there came four chariots out from between two hills, which hills were of brass: In the first chariot were red horse, in the second chariot were black horse, in the third chariot were white horse, in the fourth chariot were horses of diverse color and strong. Then spake I and said unto the angel that talked with me: O' Lord, what are these: The angel answered, and said unto me: These are the four winds of heaven, which be come forth to stand before the ruler of all the earth.

“Jehovah remembers”

That with the black horse *wite in to the land of the north, and the white horse followed them, and the speckled horses went forth toward the south. These horses were very strong, and went out: and sought to go and take their journey over the whole earth. And he said: get you hence, and go through the world. So they went throughout the world. Then cried he upon me, and spake unto me, saying, behold, these that go toward the north, shall still my wrath in the north country.

And the word of the Lord came unto me, saying: Take of the prisoners that are come from Babylon: namely, Heldai, Tobiah and Jdaia: and come thou the same day, and go into the house of Josiah the son of Sophony. Then take gold and silver and make crowns thereof, and set them upon the head of Jesua the son of Josedeh, the high priest, And speak unto him: Thus sayeth the Lord of hosts: Behold the man whose name is the branch: and he that will spring up after him, shall build up the temple of the Lord. Yee even he shall build up the temple of the Lord. He shall bear the praise, he shall sit upon the Lords throne, and have the dominion.

A priest shall he be also upon his throne, and a peaceable counsel shall be between them both. And the crowns shall be in the temple of the Lord, for a remembrance unto to Heldai, Tobiah and Jdaia and Hen the son of Sophony. And such as be far off, shall come and build the temple of the Lord, that ye may know, how that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will harken diligently unto the voice of the Lord your God.

**wite=Blame fault*

[Chpt 7] It happened also in the fourth year of king Darius, that the word of the Lord came unto Zachary in the fourth day of the ninth month, which is called Chisleu: what time as Sarasar and Rogomelech and the men that were with them, sent unto Bethel for to pray before the Lord: and to speak unto the priests, which were in the house of the Lord of hosts, and to the prophets: Should I weep in the fifth month, and abstain, as I have done now in certain years? Then came the word of the Lord of hosts unto me, saying: Speak unto all the people of the land, and to the priests, and say: when ye fasted and mourned in the fifth and seventh month (now this seventy years) did ye fast unto me? When ye ate and also drunk, did ye not eat and drink for your own selves? Are not these the words, which the Lord spake by his prophets afore time, when Jerusalem was yet inhabited and wealthy, she and the cities around her: when

“Jehovah remembers”

there dwelt men, both toward the south and in the plain countries?

And the word of the Lord came unto Zachary, saying: Thus sayeth the Lord of hosts: Execute true judgment, and show mercy and loving kindness, every man to his brother. Do the widow, the fatherless, the stranger, and poor no wrong: and let no man imagine evil against his brother in his heart. Nevertheless they would not take heed, but turned their backs, and stopped their ears, that they should not hear: yee they made their hearts as an Adamant stone lest they should hear the law and words, which the Lord of hosts sent in his holy spirit by the prophets afore time.

Wherefore the Lord of hosts was very wroth at them. And thus is it come to pass, that like as he spake and they would not hear: even so they cried, and I would not hear (sayeth the Lord of hosts) but scattered them among all Gentiles, whom they knew not. Thus the land was made so desolate, that there traveled no man in it neither to, nor for, for that pleasant land was utterly layed waste.

[Chpt 8] So the word of the Lord came unto me, saying: Thus saith the Lord of hosts: I was in a great jealousy for Sion, yee I have been very jealous over her in great displeasure thus saith the Lord of hosts: I will turn me again unto Sion, and will dwell in the midst of Jerusalem: so that Jerusalem shall be called a faithful and true city, the hill of the Lord of hosts, yee an holy hill.

Thus saith the Lord of hosts: There shall yet old men and women dwell again in the streets of Jerusalem: yee and such as go with staffs in their hands for very age. The streets of the city also shall be full of young boys and damsels, playing upon the streets.

Thus saith the Lord of hosts: If the residue of this people think it to be impossible in these days, should it therefore be impossible in my sight, saith the Lord of hosts? Thus saith the Lord of hosts: Behold, I will deliver my people from the land of the east and the west, and will bring them again: that they may dwell at Jerusalem. They shall be my people, and I will be their God, in truth and righteousness. Thus saith the Lord of hosts: let your hands be strong, ye that now hear these words by the mouth of the prophets which be in these days that the foundation is layed upon the Lord of hosts house, that the temple may be built. For why? before these days, neither men nor cattle could win anything, neither might any man come in or out in rest, for trouble: but I let every man go against his neighbor.

Nevertheless I will now entreat the residue of this people no more as a fore

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time, saith the Lord of hosts, but they shall be a seed of peace. The vineyard shall give her fruit, the ground shall give her increase, and the heavens shall give their dew: and I shall cause the remnant of this people, to have all these in possession. And it shall come to pass, that like as ye were a curse among the Heathen (O house of Juda and ye house of Israel) Even so will I deliver you, that ye shall be a blessing: fear not, but let your hands be strong.

For thus saith the Lord of hosts: Like as I devised to punish you, what time as your fathers provoked me unto wrath, saith the Lord of hosts, and spared not. Even so am I determined now in these days, for to do well unto the house of Juda and Jerusalem therefore fear not. Now the things that I shall do, are these: Speak every man the truth unto his neighbor, execute judgment truly, and peaceably within your ports, none of you imagine evil in your hearts against his neighbor, and love no false oaths: for all these are things that I hate, saith the Lord. And the word of the Lord of hosts came unto me, saying: thus saith the Lord of hosts: The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be joy and gladness, and prosperous high feasts unto the house of Juda: Only love the truth and peace.

Thus sayeth the Lord of hosts: There shall yet come people, and the inhabitants of many cities: and they that dwell in one city, shall go to another, saying:

Up, let us go, and pray before the Lord, let us seek the Lord of hosts, I will go with you: yee much people and mighty Heathen shall come and seek the Lord of hosts at Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts: In that time shall ten men (out of all manner of languages of the Gentiles) take one Jew by the hem of his garment, and say: we will go with you, for we have heard that God is among you.

[Chpt 9] The word of the Lord shall be received in Adrach, and Damascus shall be his offering: for the eyes of all men and of the tribes of Israel shall look up unto the Lord. The borders of Hemath shall be hard thereby, Tyrus also and Sidon, for they are very wise. Tyrus shall make herself strong, and heap up silver as the sand, and gold as the clay of the streets. Behold, the Lord shall take her in, and have her in possession: he shall smite down her power in to the sea, and she shall be consumed with fire. This shall Ascalor see, and be afraid. Gaza shall be very sorry, so shall Accaron also, because her hope is come of confusion. For the king of Gaza shall perish, and at Ascalon shall no man dwell.

Strangers shall dwell at Asdod, and as for the pride of the Philistines, I shall root it out. Their blood will I take away from their mouth, and their

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abominations from among their teeth, Thus they shall be left for our God, yee they shall be as a prince of Juda, and Accaron like as Jebusy. And so will I compass my house round about with my men of war going to and fro: that no oppressor come upon them any more. For that have I seen now with mine eyes.

Rejoice thou greatly, O daughter Sion be glad, O daughter Jerusalem. For low, thy king cometh unto thee, even the righteous and Savior: Lowly and simple is he, he rideth upon an ass, and upon the foal of an ass I will root out the chariots from Ephraim and the horse from Jerusalem, the battle bows shall be destroyed. He shall give the doctrine of peace unto the Heathen, and his dominion shall be from the one sea to the other, and from the floods to the ends of the world.

Thou also through the blood of thy covenant: shalt let thy prisoners out of the pit wherein is no water. Turn you now to the strong hold, ye that be in prison, and long for to be delivered: And this day I bring the word, That I will reward thee double again. For Juda have I bent out as a bow for me and Ephraim have I filled. Thy sons (O Sion) will I raise up against the Greeks, and make thee as a giants sword: the Lord God shall be seen above them, and his darts shall go forth as lighting. The Lord God shall blow the trumpet, and shall come forth as a storm out of the south.

The Lord of hosts shall defend them, they shall consume and devour, and subdue them with flying stones. They shall drink and rage, as it were through wine. They shall be filled like the basins, and as the horns of the alter. The Lord their God shall deliver them in that day, as the flock of his people: for the stones of his Sanctuary shall be set up in his land. O how prosperous and goodly a thing shall that be: The corn shall make the young men cheerful, and the new wine the maidens.

[Chpt 10] Pray the Lord then by times to give you the *latter rain so shall the Lord make clouds, and give you rain enough for all the increase of the field: For vain is the answer of Idols. The soothsayers selves, and tell but vain dreams: that comfort that they give, is nothing worth. Therefore go they astray like a flock of sheep, and are troubled, because they have no shepherd. My wrathful displeasure is moved at the shepherds, and I will visit the goats. For the Lord of hosts will graciously visit his flock, the house of Juda, and hold them as a goodly fair horse in the battle. Out of Juda shall come the helmet, the nail, the battle bow, and all the princes together. They shall be as the giants, which in the battle tread down the mire upon the streets. They shall fight, for the

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Lord shall be with them, so that the horse men shall be confounded.

I will comfort the house of Juda, and preserve the house of Joseph. I will turn them also, for I pity them;: and they shall be like as they were, when I had not cast them off. For I the Lord am their God, and will hear them. Ephraim shall be as a giant, and their heart shall be cheerful as through wine: yee their children shall see it, and be glad, and their heart shall rejoice in the Lord. I will blow for them and gather them together, for I will redeem them. They shall increase, as they increased a fore. I will sow them among the people, that they may think upon me in far countries: they shall live with their children, and turn again. I will bring them again also from the land of Egypt, and gather them out of Assiria. I will carry them into the land of Galaad and to Libanus and they shall want for nothing. He shall go upon the sea of trouble, and smite the sea waves: so that all the deep floods shall be dried up. The proud boasting of Assur shall be cast down, and the scepter of Egypt shall be taken away. I will comfort them in the Lord, that they may walk in his name, sayeth the Lord.

**latter rain : For vain is the answer of Idols. RN*

[Chpt 11] Open thy doors, O Libanus, that the fire may consume thy cedar trees. Howl ye Fir trees, for the cedar is fallen, yee all the proud are wasted away. Howl (O ye oak trees of Baasan) for the mighty strong wood is cut down. Men may hear the shepherds mourn, for their glory is destroyed. Men may hear the lions whelps roar for the pride of Jordane is wasted away.

Thus sayeth the Lord my God: feed the sheep of the slaughter, which shall be slain of those that possess them: yet they take it for no sin, but they that fell them, say: The Lord be thanked, I am rich: yee their own shepherds spare them not. Therefore will I no more spare those that dwell in the land (sayeth the Lord) but, lo I will deliver the people, every man into his neighbors hand, and in to the hand of his king: that they may smite the land, and out of their hands will not I deliver them.

I my self feed the slaughter sheep (and poor flock verily) and took unto me two staffs: the one I called loving meekness, the other I called woe, and so I kept the sheep. Three shepherds destroyed I in one month, for I might not away with them, neither had they any delight in me. Then said I: I will feed you no more, the thing that dieth, let it die: and that will perish, let it perish, and let the remnant eat, every one the flesh of his neighbor. I took also my loving meek staff, and break it, that I might disannul the covenant, which I made with all

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people. And so it was broken in that day.

Then the poor simple sheep that had a respect unto me, knew thereby, that it was the word of the Lord. And I said unto them: if ye think it good, bring hither my price, : if no, then leave. So they weighed down thirty silver pens, the value that I was prized at. And the Lord said unto me: cast it unto the potter (a good price for me to be valued at of them) and I took the thirty silver pens, and cast them to the potter in the house of the Lord. Then break I my other staff also (namely woe) that I might loose the brotherhead between Juda and Israel. And the Lord said unto me: Take to thee also the staff of a foolish shepherd: for lo, I will raise up a shepherd in the land, which will not seek after the things that be lost, nor care for such as go astray: he shall not heal the wounded, he shall not nourish the thing that is whole: but he shall eat the flesh of such as be fat, and tear their claws in pieces.

O Idols shepherd, that leaveth the flock. The sword shall come upon his arm and upon his right eye. His arm shall be clean dried up, and his right eye will be sore blinded.

[Chpt 12] The heavy burden which the Lord hath devised for Israel. Thus sayeth the Lord, which spread the heavens abroad, layed the foundation of the earth, and giveth man the breath of life: Behold, I will make Jerusalem a cup of *surfet, unto all the people round about her: Yee Juda himself also shall be in the siege against Jerusalem. At the same time I will make Jerusalem an heavy stone for all people, so that all such as lift it up, shall be torn and rent, and all the people of the earth shall be gathered together against it.

In that day, saith the Lord, I will make all horses abashed, and those that ride upon them, to be out of their wits. I will open mine eyes upon the house of Judah, and smite all the horses of the people with blindness. And the princes of Judah shall say in their hearts: The inhabitants of Jerusalem shall give me consolation in the Lord of hosts their God. In that time will I make the princes of Judah like an hot burning oven with wood, and like a cresset of fire among the straw: so that they shall consume all the people round about them, both upon the right hand and the left. Jerusalem shall also be inhabited again: namely, in the same place where Jerusalem standeth.

The Lord shall also preserve the tents of Judah, like as afore time: so that the glory of the house of David and the glory of the citizens of Jerusalem, shall be but little regarded, in comparison of the glory of Juda. In that day shall the Lord defend the citizens of Jerusalem: so that the weakest among them shall be as

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David: and the house of David shall be as Gods house, and as the Angel of the Lord before them.

At the same time will I go about to destroy all such people as come against Jerusalem. Moreover, upon the house of David and upon the citizens of Jerusalem, will I pour out the spirit of grace and prayer, so that they shall look upon me, whom they have pierced: and they shall beweepe him, as men mourn for their only begotten son: yee and be sorry for him, as men are sorry for their first child.

Then shall there be a great mourning at Jerusalem, like as the lamentation at Adremnon in the field of Maggadon. And the land shall bewail every kindred by themselves: the kindred of the house of David themselves alone, and their wives by themselves: The kindred of the house of Levi themselves alone, and their wives by themselves: The kindred of the house of Semei themselves alone, and their wives by themselves: In like manner, all the other generations, everyone by themselves alone, and there wives by themselves.

** surfet; to feed or supply to excess, disgust satiety*

[Chpt 13] In that time shall the house of David and the citizens of Jerusalem have an open well, to wash of sin and uncleanness. And then (sayeth the Lord of hosts) I will destroy the names of Idols out of the land: so that they shall no more be put to remembrance.

As for the false prophets also and the unclean spirit, I shall take them out of the land: So that if any of them prophecy any more, his own father and mother that begat him, shall wound him, when he prophesieth. And then shall those prophecies be confounded, everyone of his vision when he prophesieth: neither shall they wear sack cloths any more, to deceive men withal. But he shall be faine to say: I am no Prophet: I am but an husband man, for so I am taught by Adam from my youth up. And if it be said unto him: how came these wounds then in thine hands? He shall answer: Thus am I wounded in the house of mine own friends.

Arise, O thou sword, upon my shepherd, and upon the Prince of my people, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered abroad, and so will I turn mine hand to the little ones. And it shall come to pass (saith the Lord) that in all the land two parts shall be rooted out, but the third part shall remain therein. And the same third part will I bring through the fire,

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and will cleanse them, as the silver is cleansed: yee and try them like as gold is tried. Then shall they call upon my name, and I will hear them: I will say, It is my people. And they shall say, Lord, my God.

[Chpt 14] Behold, the day of the Lord cometh, that thou shalt be spoiled and robbed: For I will gather together all the Heathen, to fight against Jerusalem: so that the city shall be won, the houses spoiled, and the women defiled. The half of the city shall go away into captivity, and the residue of the people shall not be carried out of the city. After that shall the Lord go forth, to fight against those Heathen, as men used to fight in the day of battle. Then shall his feet shall stand upon the mount olivete, that layeth upon the east side of Jerusalem. And the mount olivete shall cleave in two, eastward and westward, so that there shall be a great valley: and the half mount shall remove toward the north, and the other toward the south. And ye shall flee into the valley of my hills, for the valley of the hills shall reach unto Asia. Yee flee shall ye, like as ye fled for the earthquake in the days of Osiah king of Juda. And the Lord my God shall come, and all saints with him. In that day it shall not be light, but cold and frost. This shall be that special day which is known unto the Lord: neither day nor night, but about the evening time it shall be light. In that time shall there *waters of life run out from Jerusalem: the half part of them* toward the east sea, and the other half toward the uttermost sea, and shall continue both summer and winter. And the Lord himself shall be king over all the earth.

At the time shall there be one Lord only, and his name shall be but one. Men shall go about the whole earth, as upon a field: from Gibea to Remmon, and from the south to Jerusalem. She shall be set up, and inhabited in her place: from Ben Jamins port, unto the place of the first port, and unto the corner port: and from the tower of Dananeel, unto the kings wine presses. There shall men dwell, and there shall be no more cursing, but Jerusalem shall be safely inhabited. This shall be the plague, wherewith the Lord will smite all the people, that have fought against Jerusalem: Namely, their flesh shall consume away, though they shad upon their feet: their eyes shall be corrupt in their holes, and their tongue shall consume in their mouth.

In that day shall the Lord make a great sedition among them, so that one man shall take another by the hand, and lay his hands upon the hands of his neighbor. Juda shall fight also against Jerusalem, and the goods of all the Heathen shall be gathered together round about: gold and silver and a very great multitude of clothes. And so shall this plague go over horses, mules, camels, asses, and all

**The Book of the Prophet Zachary
(Zechariah)****“Jehovah remembers”**

the beasts that shall be in the host, like as yonder plague was. Every one that remaineth then of all the people, which came against Jerusalem, shall go up yearly, to worship the king (even the Lord of hosts) and to keep the feast of tabernacles. And look what generation upon the earth goeth not up to Jerusalem, for to worship the king (even the Lord of hosts) upon the same shall come no rain. If the kindred of Egypt go not up, and come not, it shall not rain upon them neither.

This shall be the plague wherewith the Lord will smite all Heathen, that come not up to keep the feast of tabernacles: yee this shall be the sin plague of Egypt and the sin plague of all people, that go not up to keep the feast of the tabernacles.

At that time shall the riding gear of the horses be holy unto the Lord, and the kettles in the Lords house shall be like the basins before the altar: yee all the kettles in Jerusalem and Juda, shall be holy unto the Lord of hosts: and all they that slay offerings, shall come take of them, and *dight them therein. And at that time there shall be no more Cananities in the house of the Lord.

The end of the Prophecy of Zachary

**waters= that is the understanding of the word of God. MN *dight= boil*

[Chpt 1] The heavy burden, which the Lord showed against Israel by Malachi. I have loved you, saith the Lord: And yet ye say: wherein hast thou loved us? Was not Esau Jacobs brother, saith the Lord? yet have I loved Jacob, and hated Esau: yee I have made his hills waste, and his heritage a wilderness for dragons. And though Edom said: well, we are destroyed, we will go build up again the places that be layed waste: yet (sayeth the Lord of hosts) what they builded, that brake I down: so that it is called a cursed land, and people, whom the Lord hath ever been angry withal.

Your eyes have seen it, and ye your selves must confess, that the Lord hath brought the land of Israel to great honor. Should not a son honor his father, and a servant his master? If I be now a father, where is mine honor? If I be the Lord, where am I feared? sayeth the Lord of hosts.

Now to you priests, that despise my name. And if ye say: wherein have we despised thy name? In this, that ye * offer unclean bread upon my altar. And if ye will say: wherein have we offered any unclean thing unto the? In this that ye say: the altar of the Lord is not to be regarded. If ye offer the blind, is that not evil? And if yee offer the lame and sick, is that not evil? Yee offer it unto thy prince, shall he be content with thee, or except thy person, sayeth the Lord of hosts?

And now make your prayer before God, that he may have mercy upon us: for such things have yee done. Shall he regard your persons, think ye, sayeth the Lord of hosts? Yee what is he among you, that will do so much as shut the doors, or to kindle fire upon mine alter for nought? I have no pleasure in you, sayeth the Lord of hosts: and as for the meatoffering, I will not accept it at your hand. For the rising up of the son unto the going down of the same, my name is great among the Gentiles: yee in every place shall there be sacrifice be done, and a clean meatoffering offered up to my name: for my name is great among the Heathen, sayeth the Lord of hosts. But yee have unhallowed it, in that ye say, the alter of the Lord is not regarded, and * the thing that is set thereupon , not worthy to be eaten.

Now say ye: It is but labor and travail, and thus have ye thought scorn at it (sayeth the Lord of hosts) offering robbery, yee the lame and sick. Ye have brought me in a meatoffering, should I accept it of your hand sayeth the Lord? Cursed be the dissembler, which has in his flock one that is male, and when he maketh a vow, offereth a spotted one unto the Lord. For I am a great king (sayeth the lord of hosts) and my name is fearful among the Heathen.

** to offer defiled bread is to do anything by hypocrisy and not to the glory of God, as hath*

*been commanded in his word, but according to the inventions and dreams of men. Oseas 9
MN * Or his word and his meat are despised.*

[Chpt 2] And now (O ye priests) this commandment toucheth you: If ye will not hear it, to give glory unto my name, saith the Lord of hosts, I will send a curse upon you, and will curse your blessings: yea, curse them will I if you do not take heed. Behold, I shall corrupt your seed, and cast dung in your faces: even the dung of your solemn feasts and it shall cleave fast upon you. And ye shall know that I have sent this commandment unto you: that my covenant which I made with Levi, might stand, saith the Lord of hosts.

I made a covenant of life and peace with him: this I gave him, that he might stand in awe of me: and so he did fear me, and had my name in reverence. The law of truth was in his mouth, and there was no wickedness found in his lips. He walked with me in peace and equity, and did turn many one away from their sins. For the priests lips should be sure knowledge, that the men may seek the law at his mouth, for he is a messenger of the Lord of hosts. But as for you, ye are gone clean out of the way, and have caused the multitude to be offended at the law: ye have broken the covenant of Levi, saith the Lord of hosts. Therefore will I also make you despised, and to be of no reputation among all the people: because ye have not kept my ways, but have been partial in the law.

Have we not all one father? Hath not one God made us? why doth every one of us then despise his own brother, and so break the covenant of our fathers? Now hath Judah offended: yee the abomination is done in Israel and in Jerusalem, for Judah hath defiled the Sanctuary of the Lord, which he loved, and hath kept the daughter of a strange God. But the Lord shall destroy the man that doeth this, yee both the master and the scholar, out of the tabernacle of Jacob, with him that offereth up meatoffering unto the Lord of hosts. Now have ye brought it to this point again, that the altar of the Lord is covered with tears weeping, and mourning: so that I will nomore regard the meatoffering, neither will I receive or accept anything at your hands. And yet ye say: wherefore? Even because that where as the Lord made a covenant between thee and thy wife of thy youth, thou hast despised her: Yet is she thy own companion and married wife.

So did not the one, and yet had he an excellent spirit. What did then the one? He sought the seed promised of God. Therefore look well to your spirit, and let no man despise the wife of his youth. If thou hatest her put her away, saith the Lord God of Israel and give her clothing for her scorn, sayeth the Lord of hosts.

Look well then to your spirit, and despise her not. Ye grieve the Lord with your words, and yet ye say: wherewith all have we grieved him? In this, that ye say: All that do evil are good in the sight of God, and such please him. Or else where is the God that punisheth?

[Chpt 3] Behold, I will send my messenger, which shall prepare the way before me: and the Lord whom ye would have, shall soon come to his temple, yee even the messenger of the covenant whom ye long for.

Behold, he cometh, saith the Lord of hosts. But who may abide the day of his coming? Who shall be able to endure, when he appeareth? For he is like a goldsmiths fire, and like washers soap. He shall sit him down to try and to cleanse the silver, he shall purge the children of Levi, and purify them as gold and silver: that they may bring meatofferings unto the Lord in righteousness. Then shall the offering of Judah and Jerusalem be acceptable unto the Lord, like as from the beginning and the years, afore time. I will come and punish you, and I myself will be a swift witness against the witches, against the *advouterers, against false swearers: yee and against those, that wrongfully keep back the hirelings duty: which vex the widows and the fatherless, and oppress the stranger, and fear me not, saith the Lord of hosts. For I am the Lord that change not, and ye (O children of Jacob) will not leave off : ye are gone away from mine ordinances, and since the time of your forefathers have not kept them.

Turn you now unto me, and I will turn me unto you, saith the Lord of hosts: ye say: wherein shall we turn? Should a man use falsehood and deceit with God as ye use falsehood and deceit with me. Yet ye say wherein use we deceit with thee? In Tithes and heave offerings. Therefore are ye cursed with *penury, because ye dissemble with me, all the *forte of you.

Bring every Tithe in to my barn, that there may be meat in my house: and prove me with all (sayeth the Lord of hosts) if I will not open the windows of heaven unto you, and pour you out a blessing with plenteousness. Yee, I shall reprove the consumer for your sakes, so that he shall not eat up the fruit of your ground, neither shall the vineyard be barren in the field, sayeth the Lord of hosts: In so much that all people shall say, that yee be blessed, for ye shall be a plenteous land, sayeth the Lord of hosts.

Ye speak hard words against me, sayeth the Lord. And yet ye say: What have we spoken against thee? Ye have said.

It is lost labor, to serve God? What profit have we for keeping his commandments, and for walking humbly before the Lord of hosts? Therefore may we say, that the proud are happy, and that they which deal with

ungodliness, are set up: for they tempt God and yet escape.

But they that fear God, say thus one to another: the Lord considereth and heareth it. Yee it is before him a memorial book, written for such as fear the Lord, and remember his name. And in the day that I will make (sayeth the Lord of hosts) they shall be mine own possession: and I will favor them, like as a man favoureth his own son, that doth him service. Turn you therefore, and consider what difference is between the righteous and the ungodly: between him that serveth God, and him that serveth him not.

For mark, the day cometh that shall burn as an oven: and all the proud, yee and all such as do wickedness, shall be straw: and the day that is for to come, shall burn them up (sayeth the Lord of hosts) so that it shall leave them neither root nor branch.

But unto you that fear my name, shall the Son of righteousness arise, and health shall be under his wings: ye shall go forth, and multiply as the fat calves. Ye shall tread down the ungodly: for they shall be like the ashes under the soles of your feet, in the day that I shall make, sayeth the Lord of hosts.

Remember the law of Moses my servant, which I commanded unto him in Oreb for all Israel, with the statutes and ordinances. Behold, I will send you Elias the prophet: before the coming of the day of the great and fearful Lord. He shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers, that I come not and smite the earth with cursing.

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

**penury= extreme want *forte = loud and forceful excelling of ones self*

[Chpt 4]

The end of the prophecy of Malachy

Third Book of Esdras
“help” From the Hebrew

[Chpt 1] And Josias held the feast of Easter in Jerusalem unto the Lord, and slew the Passover the fourteenth day of the first month. He set the Priests also in order (according to their daily courses) being arrayed in long garments in the temple of the Lord. And he spake unto the Levites the holy ministers of Israel, that they should hallow themselves unto the Lord, to set the holy ark of the Lord, in the house that King Solomon the son of David had builded, and said: Ye shall no more bear the ark upon your shoulders. Now serve your Lord, and take the charge of his people of Israel, after your villages and tribes: according as King David the King of Israel hath ordained, and according as Solomon his son hath honorably prepared: yee look that ye all do service in the temple, according to the ordering and distribution of the principal men which are appointed out of the tribes, to do service for the children of Israel. Kill the Passover, and prepare offerings for your brethren, and do according to the commandment of the Lord, which he gave unto Moses. And unto the people that was found Josias gave thirty thousand of sheep, lambs, kids, and goats, and three thousand oxen. These the King (of his kingly liberality) gave unto the people, according as he had promised: and to the Priests for the Passover, he gave two thousand sheep, and a hundred oxen. Moreover, Jechonias and Semeias, and Nathanael brethren, and Hasabias, Jehiel, and Josabad gave them to the Passover, five thousand sheep and five hundred bullocks.

And when these things were brought to pass, the Priests and the Levites stood goodly in their order, and had the unleavened bread throughout the tribes. And after the ordering of the principal men in the tribes, they offered unto the Lord in the sight of the people, according as it is written in the book of Moses, and so they roasted the Easter lamb as according was. As for the thankofferings and the other, they *dight them in kettles and pots, and set them before the people with good will, and afterward before themselves, and the Priests. For the Priests offered the fat, until the time was expired, but the Levites prepared for themselves and for their brethren the children of Aaron. The singers also the children of Asaph stood in their order, according as David had devised. So did Asaph, Zachary and Jduthun, which were appointed by the king. Moreover the porters and door keepers stood by the doors and diligently, so that none went out of his standing and service: for their brethren (the Levites) prepared for them. Thus were all things performed, that belonged to the offering of the Lord. In that day they held the Passover, and offered thanksgivings beside the sacrifice of the Lord, according to the commandment of king Josias.

So the children of Israel which were then present held an honorable Passover,

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and the feast of sweet bread seven days long. Yee such a Passover was not kept in Israel from the time of the Prophet Samuel. And all the kings of Israel held not such an Easter, as this which king Josias held, and the priests and the Levites, the Jews and all Israel, of aliens that were at Jerusalem. And in the eighteenth year of the reign of Josias was this passover kept. And with a perfect heart did king Josias order all his works, before the Lord, and the things that were written of him in times past, concerning those that sinned and were ungodly against the Lord before all people, and that sought not the word of the Lord upon Israel. After all these acts of king Josias, Pharao the king of Egypt went up and came toward Carcamis by Euphrates, and Josias went to meet him. Then sent the king of Egypt unto Josias saying: What have I to do with thee, O king of Juda? I am not sent of the Lord to fight against thee, for my war is upon Euphrates, go thou thy way home again in all hast. And Josias would not turn again upon his chariot, but undertook to fight against him, and hearkened not unto the word of the prophet, which he told him out of the mouth of God, But pitched a battle against him in the field of Mageddo. And the princes pressed to king Josias. Then said the king unto his servants: Carry me away out of the battle, for I am sore wounded. And immediately his servants took him away out of the front of the battle. Then sat he up upon the second chariot, came to Jerusalem, died, and was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yea the rulers also with their wives made lamentation for him unto this day: And this was done ever still in Israel.

These things are written in the book of the stories of the kings of Judah, namely, all the acts and works of king Josias, his kingly power and majesty, his understanding in the law of God, and what he did, yee things which are not written in the book of the kings of Israel and Juda. And the people took Jechonias the son of Josias and made him King instead of Josias his father, when he was thirty three years old. And he reigned over Israel three months. And the king of Egypt put him down, that he should not reign in Jerusalem, and raised up a tax of the people: namely, an hundred talents of silver and one talent of gold. The king of Egypt also made Joachim his brother king of Juda and Jerusalem. As for them of the kings counsel with the king himself and Zaraceles his brother, he took them, and carried them away prisoners into Egypt. Five and twenty years old was Joachim, when he was made king in the land of Juda and Jerusalem, and he did evil before the Lord. After this, Nabuchodonosor the King of Babylon came up, bound him with bands of iron, and carried him unto Babylon. Nabuchodonosor also took all the vessels that were hallowed in the

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temple of the Lord, and all the jewels, and carried them unto Babylon. Of his uncleanness and ungodliness, it is written in the book of the acts of the kings. And Joachim his son reigned in his stead: He was made king being eighteen years old, and reigned but three months and ten days in Jerusalem, and did evil before the Lord. So after a year Nabuchodonosor sent and caused him to be brought unto Babylon with the holy vessels of the Lord, and made Sedechias his brother king of Juda and Jerusalem, when he was twenty one years old: and he reigned eleven years.

And he did evil also in the sight of the Lord, and cared not for the words that were spoken unto him by the prophet Jeremy at the mouth of the Lord. And where as he made an oath unto king Nabuchodonosor, he manswore himself, and fell from him having a stiff neck and a heart, and transgressed all the statutes and ordinances of the Lord God of Israel. The rulers also and heads of the people of the Lord did much evil, and became ungodly more than the Heathen, being defiled in all manner of abominations: Yee and defiled the holy temple of the Lord at Jerusalem. And the God of their fathers sent his messengers unto them, to turn them back and call then again from their sins: for he would faine (obligated / willing, happily) spared them for his holy tabernacles sake Nevertheless, they had his messengers in derision (contempt): and look what God spake unto them by his prophets, they made but sport of it. This drew on so long till the lord was wroth with his people for their ungodliness, and till he caused the kings of the Caldees to come up, which slew their young men with the sword, yee even in the compass of their holy temple, and spared nobody, neither young ner old, neither maiden ner young man: but they were all deliver into the power of the kings of the Caldees, and all the holy vessels of the Lord and the kings treasures took they, and carried them away unto Babylon. As for the house of the Lord, they burnt it, and brake down the walls of Jerusalem, set fire upon her towers, destroyed all her noble buildings and brought them to nought, and the people that were not slain with the sword, they carried unto Babylon.

Thus became they prisoners and bondmen of the king of Babylon, till they were delivered and reigned for themselves, when the words of the Lord were fulfilled, which he promised them by the mouth of the prophet Jeremy, and till the land had her rest: namely, all the time that it lay waste: had it rest and quietness seventy seven years.

**dight (boiled)*

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[Chpt 2] Now when king Cyrus king reigned over the Persians, and when the Lord would perform the word that he had promised by the mouth of the prophet Jeremy: the Lord raised up the spirit of Cyrus, the king of the Persians, so that he caused this writing to be proclamation throughout his whole realm, saying: Thus saith the king of Persians: The Lord of Israel, that high Lord, hath made me king of the land, and commanded me to build him an house at Jerusalem in Jewry. If there be any now of your people, the Lord be with him, and go up with him to Jerusalem. And all they that dwell round about the place, shall help them, whether it be with gold, with silver, with gifts, with horses and necessary cattle, and all other things that are brought with a free will to the house of the Lord at Jerusalem.

Then the principal men out of the tribes and villages Juda and Ben Jamin stood up: so did the priests also and the Levites (whom the Lord had moved) to go up, and to build the house of the Lord at Jerusalem. And they that were about them, and helped them with all manner of gold, and silver, and cattle also and with many liberal gifts, and this did many one, whose mind was stirred up thereto. King Cyrus also brought forth the vessels and ornaments, that were hallowed unto the Lord (which Nabuchodonosor the king of Babylon had carried away from Jerusalem, and consecrated them to his Idol and image) and delivered them to Mithridatus his treasurer, and by him they were delivered to Salmanasar the deputy in Jewry. And this was the number of them: Two thousand and four hundred silver bowls. thirty silver basins. thirty basins of gold. two thousand and four hundred vessels of silver, and a thousand beside. All the vessels of gold and silver were five thousand eight hundred and sixty. These were numbered unto Salmanasar, and them that were come again with him to Jerusalem out of the captivity of Babylon. Now in the time of King Artaxerses the king of Persia, these men: Belemus, and Mithridatus, Sabellius, Rathim, Balthemus, Semelius the Scribe, and other that dwelt in Samaria and in other places under the dominion thereof, wrote a letter unto King Artaxerses, wherein they complained unto the King of them in Jewry and Jerusalem. The letter was after this manner:

Sir, thy servants, Rathimus the story writer, Sabellius the Scribe, and other judges of the court in Celosyria and Phenices. Be it known and manifest to our Lord the king, that the Jews which are come up from you unto us into the rebellious and wicked city, begin to build it again, and the walls about it, and to set up the temple of the new. Now if this city and the walls thereof be set up again, they shall not only refuse to give tributes and taxes, but also rebel utterly

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against the King. And forasmuch as they take this in hand now about the temple, we thought it reason, to think no scorn of it, but to show it unto our Lord the King, and to certify him thereof: to the intent that if it please the King, he may cause it to be sought in the books of old: and thou shalt find such warning written, and shall understand, that this city hath all ways been rebellious and disobedient, that it hath subdued Kings and cities, and that the Jews that dwell therein, have ever been a rebellious, obstinate, unfaithful, and fighting people, for the which cause this city is wasted. Wherefore now we certify our Lord the King, that if this city be builded and occupied again, and the walls thereof set up anew, thou canst have no passage into Celosyria and Phenices.

Then wrote the king to Rathimus the story writer, to Beelthenius, to Sabellius the Scribe, and to the other officers and dwellers in Syria and Phenices, after this manner: I have read the epistle which thou have sent unto me, and have commanded to make diligent search, and have found, that the city hath ever resisted Kings, that the same people are disobedient, and have caused much war, and that mighty kings reigned in Jerusalem, which also have raised up taxes of Syria and Phenices. Wherefore I have commanded those people, that they shall not build the city, that they make no more in it, and that they proceed no further with the building: for so much as it might be the cause of war, and displeasure unto Kings.

Now when Rathimus and Sabellius the Scribe, and the rulers in the land had read the writing of King Artarerses, they get them together, and came in all hast to Jerusalem with an host of horsemen, and with much people of foot, and forbade them to build. And so they left from the building of the temple, unto the second year of King Darius.

[Chpt 3] King Darius made a great feast unto his servants, unto all his court, and to all the officers of Medea and Persia, yee to all the deputies and rulers that were under him, from India unto Ethiopia, an hundred twenty seven countries. So when they had eaten and drunken being satisfied, and were gone home again. Darius the King went into his chamber, layed him down to sleep, and so awaked.

Then three young men, that kept the Kings person, and watched his body communed among themselves, and spake one to another: Let every one of us say something, and look whos sentence is wiser and more excellent then the other unto him shall King Darius give great gifts, and cloth him in purple. He shall give him vessels of gold to drink in, clothes of gold and coverings: he shall make him a costly chariot and a bridle of gold, he shall give him a bonnet of

white silk, and a chain of gold about his neck: yee he shall be the second and principal next unto King Darius and that because of his wisdom, and shall be called the Kings kinsman.

So every one wrote his meaning sealed it, and laid it under the Kings pillow, and said: when the king ariseth, we will give him our writings: and look whose word the King and his chief Lords judge to be the most wisely spoken, the same shall the victory. One wrote: Wine is a strong thing. The second wrote: The king is stronger. The third wrote: Women have yet more strength, but above all things the truth beareth away the victory. Now when the king was risen up, they took their writings and delivered them unto him, and so he read them. Then sent he forth and called all his chief lords, all the deputies and rulers of the countries of Medea and Persia. And when they were set down in the counsel, the writings were read before them. And he commanded to call for the young men that they might declare their meanings themselves by mouth. So when they were sent for, and came in, the King said unto them: show us and make us to understand, what the things are that ye have written.

Then began the first, (which had spoken of the strength of wine) and said: O ye men, wine is marvelous strong, and over cometh them that drink it: it decieveth the mind, and bringeth both the poor man and the King to *dotage and vanity. Thus doth it also the bondman and with the free, with the poor and rich: it taketh away then understanding, and make them careless and merry, so that none of them remembereth any heaviness, debt or duty: It causeth a man to think also that the thing which he doeth, is honest and good: and remembereth not that he is a King, nor that he is in authority, and that he ought not to do such things. Moreover, when men are drinking, they forget all friendship, all brotherly faithfulness and love: but as soon as they are drunken, they draw out the sword and will fight: and when they are layed down from the wine, and so risen up again, they can not tell what they did: judge ye now, is not wine the wine the strongest? For who would else take in hand to do such things? And when he had spoken this he held his tongue.

**dotage (unfamiliar affection)*

[Chpt 4] Then the second which had said, that the king was stronger, began to speak, saying: O ye men, are not they the strongest and most excellent, that conquer the land and the sea, and all that is in the sea and in the earth? Now is the King lord of all these things, and hath dominion of them all: and look what he commandeth is done. If he send his men forth a warfare, they go, and break

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down hills, walls and towns. They are slain, and slay (other men) themselves, and overpass not the Kings word. If they get the victory they bring the King all the spoil. Like wise the other that meddle not with wars and fighting, but till the ground: when they reap, they bring tribute unto the King. And if the King alone do but command to kill, they kill: if he command to forgive, they forgive: if he command to smite, they smite: if he command to drive away, they drive away: if he command to build, they build: If he command to break down, they break down: if he command to plant, they plant. The common people and the rulers are obedient unto him. And the King in the mean season sitteth him down, eateth, and drinketh, and taketh his rest: Then keep they watch round about the King, and not one of them dare get him out of the way, to do his own business, but must be obedient unto the King at a word. Judge ye now, O ye men, how should not he go far above, unto whom men are this obedient? And when he had spoken this, he held his tongue. The third whose name was Zorobabel, which had spoken of women and of truth, began to say after this manner: O ye men, it is not the great king, it is not the multitude of men, neither is it wine that excelleth: Who is it then that hath the lordship over them? Have not women borne the king, and all the people that rule those things? Have not women born them, and brought them up, that plant the vines, where out the wine cometh? They make the garments for all men, they give honor unto all men, and without women can not men live. If they gather gold and silver and all precious things, and see a fair well favored woman, they leave all together, and turn their eyes only unto the woman, and gape upon her, and have more desire unto her, then unto the silver and gold, or any manner of precious thing. A man leaveth his father that brought him up, he leaveth his own natural country, and cleaveth unto the woman: yee he jeopardizeth his life with the woman, and remembereth neither father, ner mother, ner country. By this then yee must needs know, that women have the dominion over you. Doth it grieve you? A man taketh his sword, and goeth his way to steal, to kill, to murder to sail upon the sea, and seeth a lion, and goeth in the darkness: and when he hath stolen, deceived and robbed, he bringeth it unto his love. Again, a man loveth his wife better then father and mother: yee many one there be, that run out of their wits, and become bondmen for their wives sakes: many one also have perished, and have been slain, and have sinned because of women.

And now believe me, I know a King which is great in his power, and all lands stand in awe of him, and no man dare lay hand upon him: yet did I see, that Apame (the daughter of the great King Bartacus) the Kings concubine, sat

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beside the King upon the right hand, and took off his crown from his head, and set it upon her own head, and smote the King with her left hand. Moreover, the King looked upon her with open mouth: if she laughed upon him, he laughed also: but if she took any displeasure with him, the King was *faine to flatter her, and to give her good words, till he had gotten her favor again.

O ye men, are not women then stronger? Great is the earth, and high is the heaven that do these things. Then the King and the Princes looked one upon another. So he began to speak of the truth: O ye men, are not women stronger? Great is the earth, high is the heaven, swift is the course of the sun, he compasses the heaven round about, and fetcheth his course again to his own place in one day. Is he not excellent that doeth this? Yee great is the truth, and stronger than all things. All the earth calleth upon the truth, the heaven praiseth it, all works shake and tremble at it, and with it is no unrighteous thing. Wine is unrighteous: the King is unrighteous: women are unrighteous: all the children of men are unrighteous, yee all their works are unrighteous, and there is no truth in them, in their unrighteousness also shall they be destroyed and perish. As for the truth, it endureth, and is all way strong: it liveth and conquereth for evermore world with out end.

The truth accepteth no persons, it putteth no difference between rich or poor, between the mighty or simple, but doeth right unto every man, whether they be evil or good, and all men are lovingly dealt with all in the works of it. In the judgement of it there is no unrighteous thing, but strength, Kingdom and power and majesty for evermore. Blessed be the God of truth.

And with that he held his tongue, and all the people cried and said: Great is truth, and above all. Then said the king unto him: Ask what thou wilt, more than is appointed in the writing, and I shall give it thee, for thou art found wiser than thy companions: thou shalt sit next me, and be my kinsman. Then said he unto the king: Remember thy promise and vow, which thou hast vowed and promised (in the day when thou camest to the Kingdom) to build up Jerusalem, and to send again all the vessels and Jewels, that were taken away out of Jerusalem: which Cyrus separated, when he offered in Babylon, and would send them again. And thy mind was to build up the temple, which the Edomites burnt, when Jerusalem was destroyed by the Caldees. This only (O King) is the thing that I require, this is the majesty, which I desire and ask of thee: that thou perform the vow, which thou with thine own mouth hast made unto the King of heaven.

Then Darius the King stood up, and kissed him, and wrote a letter unto all the

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deputies and *Shreves, to all the Lords and nobles, that they should convey him forth, and all them that would go up with him. He wrote a letter also unto the Shreves that were in Celosyria and Phenices, and unto Libanus, that they should draw cedar trees from Libanus unto Jerusalem, to build the city with all.

Moreover he wrote unto all the Jews that were gone out of his realm into Jewry, because of the freedom, that no officer, no ruler, nor Shreve, **should come to their doors: and that all their land which they had conquered, should be free and not tributary: And that the Edomites should give over the cities and villages of the Jews, which they had taken in: yee and that they should yearly give twenty talents to the building of the temple, until the time that it were finished: and to the daily hallowing of the burntofferings, as it is commanded, ten talents yearly also: And that all they which come from Babylon to build the city, should have free liberty, they and their children, and all the Priests.

He wrote the greatness also, and commanded that the holy garment should be given them, wherein they ministered: and wrote that commandments should be given to the Levites, until the day, that the house were finished and Jerusalem builded up: and commanded that all they that watched the city, should have their portions and wages.

He gave over also all the vessels that Cyrus had separated from Babylon: and all that Cyrus had given in commandment, the same charged he also, that it should be done, and sent unto Jerusalem. Now when this young man was gone forth, he turned his face toward Jerusalem, and praised the King of heaven, and said: Of thee cometh the victory, of thee cometh wisdom and clearness, and I am thy servant. Blessed art thou, which hast given me wisdom: thee will I praise, O' Lord, thou God of our fathers.

And so he took the letters, and went unto Babylon: And when he came there, he told this to all his brethren that were at Babylon, and they praised the God of their fathers, that he had given them refreshing and liberty to go up, and to build Jerusalem and the temple (which is called after the name of the Lord) and they rejoiced with instruments and gladness seven days long.

**faine (obliged / willing happy)*

***should come to their doors: (kiv and other bibles of men =forcibly enter)*

**Shreve; governmental authority to forgive civil offenses, like unto a governor.*

[Chpt 5] After this were the principal men of all the villages chosen in the tribes and kindreds, that they should go up with their wives and children, with their servants and maidens, with all their cattle and substance. And Darius the

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king sent with them a thousand horsemen, to convey them safely unto Jerusalem: and their brethren were glad, playing upon instruments, and singing. And these are the names of the men, which went up out of the villages, according to the tribes. Of the Priests, the son of Phinches, the son of Aaron: Jesus the son of Josedec, Joachim the son of Zorobabel, the son of Salathiel, (of the kindred of David, out of the kindred of Phares, of the tribe of Judah) Which spake wonderful things under Darius the King of Persia, in the second year of his reign, in the first month of Nisan.

These also are they of Jewry, which came up, and turned again unto Jerusalem, out of the captivity that Nabuchodonosor the King of Babylon had brought unto Babylon. And every man sought his portion again in Jewry, his city, they that came with Zorobabel, and with Jesus, Nehemias, Saraia, Raelaias, Elimeus, Emmanius, Mardocheus, Beelserus, Mechpsa, Rochor, Olor, Emonias, one of their princes.

And the number of them according to their kindreds and rulers were.

The children of Phares, two thousand, an hundred and seventy two.

The children of Ares, three thousand an hundred and fifty seven.

The children of Feno, an hundred and forty two.

In the sons of Jesus and Joabes, an thousand three hundred and two.

The sons of Beniu, two thousand four hundred and seventy.

The sons of Choroba two hundred and five.

The sons of Banica, an hundred and sixty eight.

The sons of Rebech, four hundred and three.

The sons of Archad, four hundred and twenty seven.

The sons of Cham thirty seven

The sons of Zoroar two thousand and sixty seven

The sons of Adinu four thousand and sixty one

The sons of Adarectis an hundred and eight

The sons of Ciaso and Zelas an hundred and seven

The sons of Azorec four hundred and thirty nine

The sons of Jedarbone an hundred and thirty two

The sons of Hananias an hundred and thirty

The sons of Asoni ninety

The sons of Marsar four hundred and twenty two

The sons of Zabar ninety five

The sons of Sepholemon one hundred and twenty three

The sons of Nepopas fifty five

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The sons of Nechanatus one hundred and fifty three
 The sons of Zebethanus an hundred and thirty two
 The sons of Crearpatros which is also called Enohadies and Modias four hundred and twenty three
 Of them of Gramos and Gabea one hundred and twenty one
 Of them of Besselon and Ceagge sixty five
 Of them of Bastarus an hundred and twenty two
 Of them of Bechenobes fifty five
 Of the sons of Liptis, there were one hundred and fifty five
 Of the sons of Labonnu three hundred and fifty seven
 Of the sons of Sichem three hundred and seventy
 Of the sons of Suadon and Elimon three hundred and seventy eight
 Of the sons of Ericus two thousand an hundred and fourty five
 The sons of Anaas three hundred and seventy.

The Priests:

The sons of Jeddus: The sons of Euther: the sons of ElJasib three hundred and seventy two.
 The sons of Emerus two hundred and fifty two
 The sons of Fasurius three hundred and fifty seven
 The sons of Carea two hundred and twenty seven

The Levites:

The sons of Jesus in Caduhel and Banus, and Serebias, and Edeas, seventy and four

The whole number of these from twelve years was three thousand four hundred and sixty two. Of the sons, daughters and wives, the whole sum was one thousand six hundred and forty two. The sons of the Priests that praised God in the temple: The sons of Asaph, of whom there were an hundred and twenty eight. But the door keepers were: The children of Elmenus: the children of Aser: the children of Amon: the children of Acub, Topa: the children of Tobi: and hundred and thirty nine in all.

The Priests that served in the temple:

The sons of Sel,
 the sons of Gaspha,
 the sons of Tobioch
 the sons of Caria
 the sons of Sub

the sons of Heliu
the sons of Labana
the sons of Armacha
the sons of Acub
the sons of Utha
the sons of Cetha
the sons of Aggab
the sons of Obay
the sons of Anani
the sons of Canna
the sons of Geddu
the sons of An
the sons of Radin
the sons of Desanon
the sons of Nechoba
the sons of Caseba
the sons of Goza
the sons of Ozul
the sons of Sinona
the sons of Atra
the sons of Hastem
the sons of Asiana
the sons of Manei
the sons of Nasisin
the sons of Accufa
the sons of Agista
the sons of Azui
the sons of Favon
the sons of Phasalon
the sons of Meeda
the sons of Susa
the sons of Cared
the sons of Barcus
the sons of Sarea
the sons of Coesi
the sons of Nasit
the sons of Agista

the sons of Pedon
 Salomon his sons:
 the sons of Asophot
 the sons of Phazida
 the sons of Celi
 the sons of Dedon
 the sons of Gaddahel
 the sons of Zapheus
 the sons of Aggia
 the sons of Sacharet
 the sons of Sabathem
 the sons of Saroneth
 the sons of Malsit
 the sons of Ania
 the sons of Sasus
 the sons of Addus
 the sons of Suba
 the sons of Enra
 the sons of Rabotis
 the sons of Phasphat
 the sons of Malmon

All these ministered in the Sanctuary, and were servants of Salomon: even four hundred and eighty two.

These following are they, that went up from Chelmellat Thelarsa (whose Princes were Carmelam and Careth) and might not show forth their cities and kindreds, how they were of Israel:

The sons of Dalarus
 the sons of Tuben
 the sons of Nechodaicus.

Of the Priests that executeth the office of the Priesthood, and were not found:

The sons of Obia
 the sons of Achises
 the sons of Addin

which married one of the daughters of Phargelen, and were named after him.

The writing of the same kindred was sought in the register of their generation, but was not found: And therefore were they forbidden to execute the office of the Priesthood. Unto the said Nehemias and Astharas, that they should have no

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portion in the Sanctuary, till there rose up an high Priest, that were well instructed in the plain clearness of the truth. Of all Israel (beside servants and maidens) there were forty two thousand three hundred and forty. Now were there of servants and maidens seven thousand three hundred and thirty six. Of singing men and singing women there were two hundred and fifty four. Four hundred and thirty five Camels. Seven thousand, and thirty six horses. Two hundred thousand and forty five Mules. Five thousand and thirty five asses.

Their heads also and rulers in the tribes, when they came to Jerusalem, and would build and set up the temple of God again in his place, they gave (after their ability), unto the temple, to the treasure and to the service of the Sanctuary twelve thousand pounds of Gold, five thousand of silver, and an hundred Priests garments. And so dwelt the Priests and the Levites, and the people that went out to Jerusalem, and in the country there about, the singers also and the porters, every one of Israel in his own land.

So when the seventh month came and when the children of Israel were every man at his business, they came all with one consent into the court, which was before the East door. And there stood Jesua the son of Josedec and his brethren the Priests, one Zorobabel the son of Salathiel and his brethren, setting up an alter, to offer burnt sacrifices upon it, as it is written in the Law of Moses.

There came people also of other countries, and the Heathen out of all the lands to set up the alter in his place, and offered sacrifices and burnt offerings unto the Lord in the morning. And so they held the feast of tabernacles, as it is commanded in the law. And daily offered they as according was, and made the sacrifices appointed, the offerings also of the Sabbaths and of the new Moons, and of all holy feasts. And all they that vowed offerings unto the Lord, began at the new Moon of the seventh month to offer unto God, for the temple of the Lord was not yet builded. And they gave unto the Masons and Carpenters money, meat, and drink, with cheerfulness. Unto them of Sidon also and Tyre they gave carres, that they should carry Cedar trees from Libanus to *beastes and beams, and that they should make ships in the haven of Joppa, according as it was appointed by Cyrus King of the persians.

And in the second year they came into the temple of God at Jerusalem. In the second month began Zorobabel the son of Salathiel, and Jesua the son of Josedec, and their brethren the Priests and Levites and all they that were come unto Jerusalem out of the captivity of Babylon, and laid the foundation of the temple in the new Moon of the second month in the second year that they were come into Jewry and Jerusalem. And they appointed the Levites that were above

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twenty years old, unto the service of the Lord. So Jesua, and his sons and his brethren all the Levites stood together, and performed the law and ordinance in the house of the Lord.

And the priests stood, and had their garments and trumpets, and the Levites, the sons of Asaph had Cymbals, giving thanks and praises unto the Lord, and ordaining as David the King of Israel had ordained. And the song that they did sing unto the Lord, was after this manner: O' sing unto the Lord, for he is gracious, and his goodness upon Israel endureth for ever. And all the people blew out with trumpets, and song with loud voice, praising the Lord together in the rearing up of the house of the Lord. There also came from among the Priests and Levites the rulers and elders, according to the tribes and kindreds, (such as had seen the house afore) to the building of this temple with great cry and great mourning, many also with trumpets and great joy: Insomuch that the trumpets might not well be heard for the weeping and mourning. For the common people blew goodly upon the trumpets.

Then came the enemies of the tribes of Judah and BenJamin, to know what that trumpeting and noise of the *shawmes might be. And they perceived that it was they which were of the captivity, and would build the temple up anew unto the Lord God of Israel. So they went to Zorobabel and Jesua, and to the rulers of the villages, and said unto them: Shall we will build with you also? For we likewise have heard your Lord, and we walk after the same manner, from the days of Asbazareth the King of Assyria, which brought us hither. Then Zorobabel and Jesua and the Rulers of the villages of Israel said unto them: It is not *mete that you should build the temple of our God with us: We ourselves alone will build unto the Lord, like as Cyrus the King of the Persians hath commanded us.

But the Heathen in the land laid themselves against those that were in Jewry, held up the building from them, laid wait upon them privately, stopped such as brought any thing to them, forbade them to build, and hindered those that made them passage, that the building should not be finished: and this continued so long as King Cyrus lived: and so they put off the building for the space of two years, until the reign of King Darius.

**beiastes (supports, posts?) *shawmes (reed instrument maybe: oboe like)*

**mete (worthy)*

[Chpt 6] Not withstanding in the second year of the reign of Darius, Aggeus and Zachary the son of Addo prophesied upon them in Jewry and Jerusalem, in

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the name of the God of Israel. Then Zorobabel the son of Salathiel and Jesua the son of Josedec stood up, and began to build the house of the Lord at Jerusalem, when the Prophets of the Lord helped them. At the same time came Sysennes the under Shreve in Syria and Phenices, with the landLords and his companions, and said unto them: Who hath bidden and commanded you to build the house, to make the roof and all the other things again? And who are these workmen, that build them? Nevertheless the elders of the Jews had such grace of the Lord, that they would not be let (though they were provoked thereto) but builded on still, until the time that King were certified thereof, and an answer received from him received. The letter that these men sent unto King Darius, was after this manner.

Sisennes the under Shreve, in Syria and Phenices, and the landlords with their companions, which are headrulers in Syria and Phenices, send their salutation unto Darius the King. We certify our Lord the King, that we came into the land of Jewry, and went into Jerusalem: were we found them building the great house of God and the temple, with great costly stone and goodly timber for the walls: yee they make great hast with the work, and help one another, and it goeth forth prosperously in their hands, and with great diligence and worship is it made. Then asked we the elders, who had commanded them to make up the house and the building, and this we did to the intent that we might certify thee perfectly, and write unto the, the names of those that were the rulers of the work. So they gave us this answer: We are the servants of the Lord, which made heaven and earth: and as for this house, it hath been builded and set up afore time by the great and mighty King of Israel. But when our fathers provoked God unto wrath, and sinned against the God of Israel, he gave them over into the power of Nabuchodonosor King of Babylon the King of the Caldees, which break down the house, and burnt it, and carried away the people prisoners unto Babylon. Nevertheless, in the first year that King Cyrus reigned at Babylon, Cyrus the King wrote and commanded to build up this house again: and all the ornaments that Nabuchodonosor carried away from Jerusalem unto Babylon, and appropriated unto his own temple: these brought Cyrus forth again, and delivered them to Zorobabel and to Salmanasar the under Shreve, commanding them that they should bring those same ornaments again to Jerusalem into the temple, and to begin from the time forth, to build the temple again in his own place. Then Salmanasar laid the foundation of the Lords house at Jerusalem, and ever since have they builded, and yet it is not ended. And therefore, O King, if thou thinkest it good, let it be sought in the Libraries and rolls of King Cyrus:

if it be found then, that it is done with the counsel and consent of king Cyrus, and if our lord the King be so minded, let him write unto us thereof.

Then commanded king Darius, to seek in the Libraries: and so at Egpathanus in a little city in Medea there was found such a writing: In the first year of the reign of Cyrus, the same King Cyrus commanded that the house of the Lord at Jerusalem should be builded again (and *odors) to be made there continually unto the Lord) whose height shall be ten cubits, and the breadth forty cubits, and four square with three hewn stones, with a loft of timber of the same country, yee with a new loft, and the expenses thereof to be given of the house of King Cyrus. And ornaments of gold and silver, that Nabuchodonosor took out of the house at Jerusalem, shall be set again in the temple at Jerusalem, where they were afore. Sisennes also the under Shreve in Syria and Phenices, the Princes and their companions, and the others that be head rulers in Syria and Phenices, shall not meddle nor have anything to do with that place.

I Cyrus have commanded also, that they shall build the house of the Lord whole up, and have ordained them, to help those that be come out of captivity: till the house of the Lord be finished: and out of the tribute and taxing that is yearly raised up in Syria and Phenices, diligently to give them a certain sum to the offering of the Lord: and the same to be delivered unto Zorobabel the officer: that he therewithal may ordain oxen, rams, lambs, and corn, salt, wine and oil, and that continually every year: after the expenses which the Priests that be at Jerusalem, show to be made daily: this shall be given unto them without delay that they may offer sacrifices daily to the highest God, for the king and for his servants, and to pray for their lives. Let it be proclaimed also on every side, that whosoever breaketh or despiseth this commandment of the King, shall be hanged upon a gallow (made of his own good) and all his goods shall be seasoned unto the King. The Lord therefore (whose name is there called upon) root out and destroy all the Kings and people, that undertake by violence to hinder the same, or to deal uncourteously with the house of the Lord at Jerusalem. I Darius the king have ordained, that these things shall be done with all diligence.

**odors (honor)*

[Chpt 7] Then Sisennes the undershreve in Celosyria, and Phenices, and the other Landlords with their companions, obeyed the things that King Darius had ordered, were diligent in the holy works, and were fellow helpers with the old rulers of the Jews. And so the work of the Sanctuary went forth and prospered,

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when Aggeus and Zachary prophesied. And they performed all things through the commandment of the Lord God of Israel, and after the devise of Cyrus, Darius, and Artaxerses, kings of Persia.

And thus was our house finished unto the twenty third day of the month Adder in the sixth year of King Darius. And the children of Israel, the priests, and the Levites, and other that were come out of captivity, and such as were joined unto them, did according as it is written in the book of Moses. And in the dedication of the temple they offered an hundred oxen, an hundred rams, four hundred lambs, and twelve goats for the sins of all the people of Israel, after the number of the tribes of Israel. The priests also and the Levites stood arrayed in the priestly garments, after the tribes, over all the works of the Lord God of Israel according to the book of Moses, and the porters by all the doors.

And the children of Israel (with those that were come out of captivity) held the passover the fourteenth day of the first month, when the priests and the Levites were sanctified. They that came out of captivity, were not all sanctified together: but the Levites were all sanctified together. And so all they that came out of captivity, killed the Easter lamb, for their brethren, for the priests and for themselves. And the children of Israel that came out of captivity, and escaped from all the abominations of the Heathen, sought the Lord, and kept the feast of unleavened bread seven days long, eating and drinking and were merry before the Lord: that the lord had turned the devise of the king of Assyria, and comforted their hands to the works of the Lord God of Israel.

[Chpt 8] And after him, when Artaxerses the king of the Persians reigned, there went unto him Esdras the son of Saraias, the son of Azarias, the son of Helchiah, the son of Sallum, the son of Sadoc, the son of Achitob, the son of Amarias, the son of Azarias, the son of Boccus, the son of Abisu, the son of Phineas, the son of Eleazar, the son of Aaron the first priest. This Esdras went up from Babylon, for he had good understanding in the law of Moses, that was given of the Lord God of Israel, to be taught and done and deed. And the king favored him, and did him great worship and honour, after all his devises. There went up with him also certain of the children of Israel, of the priests, of the Levites, of the singers, porters and ministers of the temple at Jerusalem.

In the seventh year of the reign of Artaxerses, in the fifth month, this is in the seventh year of the reign, they went from Babylon in the new moon of the fifth month, and came the high way to Jerusalem after his commandment, like as the Lord had prospered their journey. For in these Esdras got instruction that he

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should leave none of the things behind, which are in the law and commandments of God. And he taught whole Israel all righteousness and judgment.

Then came the Secretaries of king Artaxerses, and deliver the writings that were come from Artaxerses the king, to Esdras the priest and reader of the law of the Lord: And this is the copy of the letter. King Artaxerses sendeth his greeting unto Esdras the priest and reader of the law of the Lord: Of friendship and good will I have ordained and charged, if there be any of the Jews, of the priests and Levites in my realm, which desireth and is content to go with thee unto Jerusalem, that he may do it. Therefore if any be minded to bear the company, let them come together, and go with thee (like as I am content and my seven friends my counselors:) to see what they do in Jerusalem and in Jewry, and keep the things according as thou hast in the law of the Lord and to bring the gifts unto God the Lord of Israel, that I and my friends have promised to Jerusalem, and all the gold and silver that in the country of Babylon, unto the Lord to Jerusalem, with the thing that is given for the people in the Lords temple at Jerusalem: Yee that the same silver and gold may be gathered, and oxen, rams, sheep and goats and other that belong to these things: and that they may offer sacrifices unto the Lord, upon the altar of their Lord, which is at Jerusalem.

And whatsoever thou and thy brethren will do with the silver and gold, that do, after thy mind, and after the commandment of the Lord thy God: and like wise with all the holy vessels, that are given thee for the service of the house of the Lord thy God: and other things whatsoever is necessary for thee to do the work of the temple, that shall be given thee of the kings treasure: and look what thou with thy brethren wilt do with the gold and silver, that do after the will of the Lord. And I king Artaxerses have commanded the keepers of the treasures in Syria and Phenices, that whatsoever Esdras the priest and the reader of the law of the Lord doth write, it shall be given him: till an hundred talents of silver, and of gold in like manner: Of corn also an hundred measures, and till an hundred vessels of wine, and other plenteous things without number. Let all things be done after the law of the highest God, that the wrath of God arise not in the realm of the king and of his sons. I command you also, that ye require no tax, ner tribute of the priests, Levites, singers, and ministers of the temple, ner of the writers: and that no man have authority to meddle anything against them. As for thee (O' Esdras) set thou judges and arbitrators in the whole land of Syria and Phenices, after the wisdom of God: and learn all such as are ignorant in the Law

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of God thy Lord, and let all them that offend against the law, be punished: whether it be with death, with pain, to be condemned in money, or to be banished.

Then said Esdras the writer. Blessed be the God of our fathers, that hath given so good a mind and will in to the heart of the king, to magnify his house that is at Jerusalem, and hath made me to be accepted in the sight of the king, of his counsel, of his friends and of his nobles. And so I was steadfast in my mind, according as the Lord my God helped me, and I choose out men of Israel to go up with me. And these are the heads (after their kindreds and houses of their fathers) that went up with me from Babylon, out of the kingdom of Artaxerses:

Of the sons of Phares, Gersonius.

Of the sons of Siemarith, Amenus.

Of the sons of David, Accus, the son of Cecilia.

Of the sons of Phares, Zachary:

and with him there turned again an hundred and fifty men.

Of the sons of the captain of Moabylon, Zaraei,
and with him two hundred men and fifty men.

Of the sons of Zachnes, Jechonias Zecholy,
and with him two hundred and fifty men.

Of the sons of Salamaasias, Gotholie,
and seventy with him.

Of the sons of Zaphacia. Zarias Miheli,
and with him eighty.

Of the sons of Job, Abdias Jeheli,
and with him two hundred and twelve men

Of the sons of Bania, Salimoth the son of Josaphia,
and with him an hundred and sixty men.

Of the sons of Beer, Zachari Bebei,
and with him two hundred and eight men.

Of the sons of Esead, Johannes Ezechan, and with him one hundred and ten men.

Of the sons of Adonicam those that were the last, and these are their names: Eliphalam the son of Gebel and Semeias, and with him seventy men, all these I called together by the water of Thia, where we pitched our tents three days, and there I mustered them.

As for the sons of the priests and Levites, I found none there. Then sent I unto Eleazar, and Eccelom, and Masman, and Malobam, and Enaathan, and Samea,

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and Joribimathan, Eunagan, Zachary, Mosollamun, (these were the leaders and men of experience) and I sent them word, that they should come unto Loddeus, which was by the place of the treasury, and commanded them that they should speak unto Loddeus, and to his brethren and to those that were in the treasury, to send us such men, as might execute the priests office in the house of the Lord our God. And with the mighty hand of our Lord God, they brought unto us men of good experience, from among the sons of Molius, the son of Levi, the son of Israel, Sebebeiam and the sons and his brethren Asbin and Anin, of whom there were eighteen. From among the children and sons of Cananeus, and their sons were twenty men. And of them that served in the temple, whom David had ordained, and the principal men that ministered for the work unto the Levites in the temple, two hundred and twenty men, whose names are all tokened up in writing.

Then commanded I a fasting unto the young men before our Lord, that i might desire of him a prosperous journey and a good way for us, yee for us, for our children and for the cattle, because of the layings in wait, and I durst not require of the king men of horse and foot, to convey us safely against our enemies, for we had said unto the king, that the power of the lord our God should be with them, that seek him with their whole heart. And therefore we besought God our Lord earnestly because of these things, and he was merciful unto us, and heard our prayer. And I separated from among the rulers of the people, and from the Priests of the temple, twelve men, and Sebeia and Asania, and ten men of their brethren with them. And I weighed them the gold and the silver and all the Priestly ornaments of the house of our God, which the king, and his council, and his Princes, and whole Israel had given. And when I had weighed it, I gave them an hundred and fifty talents in silver, an hundred talents of silver vessel, an hundred talents of gold, and of golden vessel seven times twenty, and vessels of other metal (yee of good metal) twelve *glistening as the gold, and I said unto them: ye also are holy unto the Lord, and the vessels are holy, and the gold and the silver is promised unto the Lord God of our fathers. Be diligent now and keep it, until the time that ye deliver it to the rulers of the people, to the Priests, to the Levites, and to the principal men of the cities of Israel in Jerusalem, and in the chamber of the house of our God.

So the Priests and the Levites which received of me the gold, the silver and the vessel, brought it to Jerusalem into the temple of the Lord. And from Thia we break up the twelfth day of the first month, till we came to Jerusalem. And when the third day was past, the weighed gold and silver was delivered in the

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house of the Lord the fourth day unto Marimoth the son of Jor the Priest, and with him was Eleazar the son of Phineas, and with them were Josabodus the son of Jesnet, Medias and the son of Banus, and certain of the Levites to the number and to the weight: and the weight of them was written up the same time. As for those that were come out of the captivity, they offered sacrifice unto the Lord the God of Israel: even twelve oxen for all Israel eighty six rams, seventy two sheep, twelve goats, for sin. Twelve *kine for a thankoffering, all to the sacrifice of the Lord. And the Kings commission delivered they unto the stewards and *deites of the King, and to the undershieves in Celosyria and Phenices.

Now when these things were done, the rulers came unto me, and said: The generation of Israel, the Princes, the Priests and Levites, the strange people and indwellers of the land, have not put away their uncleanness, from the Canaanites, Hethites, Pheresites, from the Moabites, Egyptians, and Edomites. For both they and their sons have mingled themselves with the daughters of them, and the holy seed is mixed with the outlandish Heathen, and since the beginning of their reign have the rulers and heads been partakers of their wickedness,

And as soon as I had heard these things, immediately I rent my holy garments, and pulled out the hair of my head and beard, and sat me down sorrowful and heavy. So all they that were moved through the word of the God of Israel, came unto me: and I sat still full of heaviness until the evening sacrifice. Then stood I up from fasting, having rent clothes and the holy garment, kneeled down upon my knees, held out my hands unto the Lord, and said: O' Lord, I am confounded and ashamed before thy face, for our sins are become many upon our heads, and our wickednesses are exalted unto heaven: For since the time of our fathers, we with our brethren and with our Priests have been delivered unto the Kings of the earth, in to the sword, and into captivity, and become a spoil with confusion and shame unto this day. And now O' Lord God how great is the mercy that we have gotten of thee in that thou hast left us a root and name in the place of thy Sanctuary, to discover our light in the house of the Lord our God, and given us meat at all times of our ministration. And when we were in captivity, we were not forsaken of the Lord our God: but he made the kings of Persia gracious and favorable unto us, so that they gave us vitals and meat, yee and leave to build up the temple of our Lord God again, to repair the wasted places of Sion, and to dwell in Jewry and Jerusalem. And now O' Lord what shall we say having all these things in possession? For we have broken thy commandments which thou

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gavest unto us by the hands of thy servants the prophets, saying: The land that ye go to unto, and that is given you for an heritage to have in possession, is defiled with the uncleanness and filthiness of Heathen, and with their abominations have they polluted it all together. Therefore shall ye not join your daughters unto their sons, ner marry your sons unto their daughters: Moreover, ye shall never seek to make peace with them that ye may increase and eat the best in the land, and that ye may divide the inheritance of the land unto your children for evermore. As for the thing that now happeneth unto us, it cometh all for our wicked works, and great sins, yet hast thou given us such a root, that we are come again into our own land: and we are so wicked that we have broken thy statutes and commandments again, and mingled our selves with the uncleanness of the outlandish Heathen. O' Lord art thou angry with us? wilt thou root us clean out that our root and name remain no more? O' Lord God of Israel thou art true, for our root endureth yet unto this present day, And behold, now are we before thee in our sins, now can we not stand before thee in them.

And when Esdras with this prayer had knowledged the sin, weeping, and laying flat upon the ground before the temple, there gathered unto him from Jerusalem a great multitude of men and women, of young men and maidens, for there was a very great weeping and mourning in the congregation. So when Jechonias the son of Jehelt one of the children of Israel cried, he said unto Esdras: we have sinned against the Lord, because we have married outlandish women of the Heathen. Now art thou over all Israel. We will swear an oath therefore unto the Lord, that we shall put away all our wives, which we have taken of the Heathen, with their children: like as it is appointed thee by our fore elders. Stand up then, open thou it, and declare it plainly unto us, according to the law of the Lord: for the matter belongeth unto thee, and we will help thee, quiet thyself manly. So Esdras arose, and took an oath of the rulers, of the Priests, and of the Levites, and of Israel, to do after these things: and they sware.

**glistering (glittering) *kine (cow or deer) *deites (deities or deputies)*

[Chpt 9] Then Esdras stood up from the court of the temple without, and went in to the chamber of Jonathas the son of Nasabus, and remained there, and ate no meat, nor dronk drink, for the multitude of the wickedness of the people. And there was a proclamation in all Jewry and at Jerusalem, for all such as were gathered at Jerusalem out of the captivity, that whosoever came not to Jerusalem within two or three days (a according to the judgement of the old

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lords of counsel) his goods should be taken from him, and be excluded from the congregation of the captivity. And in three days were all they of the tribe of Judah and BenJamin gathered together at Jerusalem, the twentieth day of the ninth month. And the whole multitude sat trembling in the court of the temple, for it was winter. So Esdras arose up, and said unto them: Ye have done unrighteously, in that ye have taken outlandish wives to marriage, and so to increase the sins of Israel. And know knowledge the same, and give praise unto the Lord God of our fathers, and perform his will, departing from the Heathen of the land, and from the outlandish wives. Then cried the whole multitude with a loud voice, and said: Like as thou hast spoken, so will we do: But forasmuch as the people are many, and the winter here, we may not stand without the house: again, this work is not a thing, that can be finished in a day or two, for we be many that have sinned in these things: Ordain therefore, the rulers of the multitude and all that dwell with us, and as many as have outlandish wives, the Priests also and judges of every place may stand in the time appointed, till they loose up the wrath of the Lord in his business.

Then Jonathas the son of Ezeli, and Ozias and Thecam received charge of this matter, and Bozoramus, and Leivs, and Sabbatheus helped them thereto. After this, all they stood up that were come out of captivity. And Esdras the Priest chose unto him the principal men from among the fathers according to their names, and in the new moon of the tenth month they sat together, to examine this matter. And so the matter was a determining (concerning the men that had outlandish wives) until the new moon of the first month. And of the Priests that mixte themselves with outlandish wives, there were found: Of the sons of Jesu the son of Josedec and his brethren, Mazeas, Eleazar, Joribus and Joadeus, which offered themselves to put away their wives, and to offer a ram for their ignorance. And of the sons of Semmeri, Masseas, and Esses, and Jeelech Azarias. Of the sons of Fosera, Limosias, Hismaen, Nathanea, Jussio, Jeddus, and Talsas. And of the Levites Josabdus, Semeis, and Colnis, Caletas, Facteas, Colnas, and Elionas. Of the singers of the Sanctuary, Eliarib, Zackarus. Of the porters, Sallumus and Tolbanes. And of Israel, of the children of Foro, Osi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias, and Bannas. And of the children of Jolaman, Chanias, Zachari, Jeizrelus, Joddus, Erimoth and Elias. And the sons of Jathoim, Eliadas, Liasamus, and Zochias, Larimoth, Sabdis and Tebedias. And of the sons of Zebes, Johannes, Amanias, Zabdias, and Emmeus. And of the sons of Bannus, Olammus, Maluchus, Jeddus, Jasub, Asabus and Jerimoth. And of the sons Adin, Naatus, and

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Moosias, and Caleus, and Rannas, Maasuas, Mathathias, Besel, Bannus and Manasses.

And of the sons of Nave, Nones, Afeas, Melchias, Sameas, Simon, BenJamin, Malthus and Marras. And of the sons of Asom, Carianeus, Mathathias, Bannus, Eliphalach, Manasses, Semei. Of the sons of Bannus, Jeremy, Moodias, Abramas, Johel, Baneas, Peliaas, Jona, Marimoth, Eliasib, Mathaneus, Eliasis, Ozias Dielus, Semedius, Zambris and Joseph. Of the sons of Nobeus, Jdelus, Mathathias Sabadus, Zecheda, Sedmi, Jesseus, and Baneas. All these had taken outlandish women to marriage, and they put them away with their children. The Priests and Levites, and all they that were of Israel, dwelt at Jerusalem and throughout all the land, in the new moon of the seventh month, and the children of Israel were in their dwellings. And the whole multitude came together upon the floor at the East side of the holy port of the temple. And they spake unto Esdras the high Priest and reader, that he would bring the law of Moses, which was given of the Lord God of Israel. So Esdras the high Priest brought the law unto the whole multitude, to man and woman, and to all Priests, that they might hear the law, in the new moon of the seventh month. And he read in the floor that is before the holy port of the temple, from the morning early unto the evening, before men and women. And they applied their mind all to the law.

And Esdras the Priest and reader of the law stood up upon a scaffold of wood, which was made therefore: and upon his right hand there stood by him Mathathias, Samus, Ananias, Azarias, Urias, Ozechias, and Balsam: Upon his left hand stood Faldeus, Misael, Malachias, Abuschas, Sabus, Nabadias and Zachary. Then took Esdras the book before the whole multitude, for he was the principal, and had most honor of them all. And when he had read out the law, they all stood straight upon their feet, So Esdras praised the Lord the most high God, the Almighty God of Hosts. And all the people answered: Amen: and held up their hands, fell down flat upon the earth, and praised the Lord. And Jesus, Beneas, Sarebias, Jaddimus, Accubus, Sabbathus, Calithes, Azarias, Joradus, Ananias, and Philius the Levites lift their hands upward, and bowed their faces to the ground, and praised the Lord: Those were they which taught the law of the Lord, and read the law of the Lord in the congregation: and every man set those before that understood the law. Then spake Atharates unto Esdras the high Priest and reader, and to the Levites that taught the multitude, saying: This day is holy unto the Lord: and all they that had heard the law, wept. So Esdras said: Depart your way then, and eat the best, and drink the sweetest, and send gifts unto them that have nothing: for this day is holy unto the Lord, and be not sorry.

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Then went they their way every each one, ate and dronke, and were merry, and sent rewards unto them that had nothing, that they also might eat with gladness: for they were exceedingly rejoiced, through the words that were read unto them in the law: And so they were gathered together at Jerusalem to hold the feast, according to the covenant of the Lord God of Israel.

The end of the third book of Esdras

[Chpt 1] The second book of the prophet Esdras (the son of Saraias, the son of Azarias the son of Neichia, the son of Sallum, the son of Sadoc, the son of Achitou, the son of *Amerias, the son of Azarias, the son of Maraioth, the son of Sahias, the son of Uzi, the son of Boccus, the son of Abisu, the son of Phineas, the son of Eleazar, the son of Aaron, of the tribe of Levi) which was prisoner in the land of the Meedes, in the reign of Artaxerses king of Persia.

And the word of the Lord came unto me, saying : go thy way, and show my people their sinful deeds, and their children their wickednesses, which they have done against me, that they may tell their childerns children the same: for the sins of their fathers are increased in them. And why they have forgotten me, and have offered unto strange gods. Am not I even he, that brought them out of the land of Egypt, from the house of bondage: But they have provoked me unto wrath, and despised my counsels. Pull thou out then the heart of thy head, and call all evil over them, for they have not been obedient to my law.

This is a people with out learning and nurture. How long shall I forbear them, unto whom I have done so much good: Many kings have I destroyed for their sakes: Pharo with his servants and all his power have I smitten down and slayen: All the nations have I destroyed and rooted out before them, and in the East I brought two lands and people to nought, even Tyre and Sidon, and have slayen all their enemies. Speak thou therefore unto them, saying: Thus sayeth the Lord: I lead you through the sea, and have given you sure streets since the beginning. I gave you Moses to be your captain, and Arron to be the priest: I gave you light in a pillar of fire, and great wonders have I done among you: yet have ye forgotten me, sayeth the Lord.

Thus sayeth the almighty Lord: I gave you quails to eat, and tents for your succor: Nevertheless ye murmured, and ascribed not the victory of your enemies unto my name: yee this same day do ye murmur. Where are the benefits, that I have done for you: when ye were hungry in the wilderness, did ye not cry unto me: Why hast thou brought us unto this wilderness, to kill us: It had been better for us, to have served the Egyptians, then to die in this wilderness. Then had I pity upon your mournings, and gave you manna to eat. Ye are angels food. When ye were thirsty, did not I hew the hard stone, and cause water to flow thereout? For the heat I covered you with the leaves of the trees. And good pleasant fat land gave I you: I cast out the Canaanites, the Pheresites, and the Philistines before you. What shall I do more for you, sayeth the Lord?

Thus sayeth the almighty Lord: When ye were in the wilderness, in the water of the Amorites, being a thirst, and blaspheming my name, I gave you not fire

for your blasphemes, but cast a tree into the water, and made the river sweet. What shall I do unto thee, O' Jacob? Thou Juda wouldest not obey me: I will turn me to another people, and unto those I will give my name, that they may keep my statutes. Seeing ye have forsaken me, I will forsake you also. When ye desire me to be gracious unto you, I shall have not mercy upon you. When ye call upon me, I will not hear you. For ye have defiled your hands with blood, and your feet are swift to commit manslaughter. Ye have not forsaken me (in a manner) but your own selves, sayeth the Lord.

Thus sayeth the almighty Lord: have I not prayed you, as a father his sons, as a mother her daughters, and as a nurse her young babes, that ye would be my people, and I should be your God: that ye would be my children, and I should be your own father: I gathered you together, as an hen gathereth her chickens under her wings. But now what shall I do unto you? I shall cast you out from my face: When ye offer unto me, I shall turn my face from you: for your solemn feast days, your new moons, and your circumcisions have I forsaken. I sent unto you my servants the Prophets, whom you have taken and slayen, and torn their bodies in pieces, whose blood I will require of your hands, sayeth the Lord.

Thus sayeth the almighty Lord: your house must be desolate. I will cast you out as the wind doeth the straw: your children shall not be fruitful, for they have despised my commandment, and done the thing that is evil before me. Your houses will I give unto a people that shall come, and they that never heard me shall believe in me: and they unto whom I never showed token, shall do the thing that I command them. They have seen no Prophets, yet shall they call their sin to remembrance, and knowledge them. I report me unto the grace, that I will do for that people which is to come, whose children rejoice in gladness: and though they have not seen me with bodily eyes, yet in spirit they believe: the things that I say. And now brother, behold what great worship, and see the people that cometh from the East, unto whom I will give the dukedom of Abraham, Isaac and Jacob, of *Dseas, Amos, and Micheas, of Joel, Abdy, Jonas, Naum, and Abacuc, of Sophony, Aggeus, Zachary, and Malachi; which is called also an angel (or messenger) of the Lord.

**Amerias later see the Eagle whose wings cover the earth: note. RN*

**Dseas =Hosea, Micheas =Micah, Abdy =Obadiah, Jonas = Jonah, Naum =Nahum, Abacuc =Habakkuk, Sophony =Zephaniah, Aggeus = Haggai, Zachary =Zechariah,*

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[Chpt 2] Thus sayeth the Lord: I brought this people out of bondage, I gave them my commandments by my servants the Prophets, whom thou wouldest not hear, but despised my counsels. The mother that bear them, sayeth unto them: Go your way ye children, for I am a widow and forsaken: I brought you up with gladness, but with sorrow and heaviness have I lost you: for ye have sinned before the Lord your God, and done the thing that is evil before him. But what shall I now do unto you? I am a widow and forsaken: go your way, O my children, and ask mercy of the Lord. As for me, O' father, I call upon thee for a witness over the mother of these children, which would not keep my covenant: that thou bring them to confusion, and their mother to a spoil, that she bear no more. Let their names be scattered abroad among the heathen, let them be put out of the earth, for they have thought scorn of my covenant.

Woe be unto the Assur, thou that hidest the unrighteous by thee. Thou wicked people, remember what I did unto Sodom and Gomorha, whos land is turned to pitch and ashes. Even so also I will do unto all them, that hear me not, sayeth the almighty Lord. Thus sayeth the Lord unto Esdras: Tell my people, that I will give them the Kingdom of Jerusalem, which I would have given unto Israel. Their glory also will I take unto me, and give them the everlasting tabernacles, which I had prepared for those.

The tree of life shall be unto them a sweet smelling ointment: they shall neither labor or be weary. Go ye your way, and ye shall receive it. Pray for yourselves a few days, that they may dwell therein. Now is the Kingdom prepared for you, therefore watch. Take heaven and earth to witness for I have broken the evil in pieces, and created the good, for I live sayeth the Lord. Mother embrace thy children, and bring them up with gladness: make their feet as fast as a piler, for I have chosen them, sayeth the Lord.

And those that be dead will I raise up again from their places, and bring them out of their graves, for I have known my name in Israel. Fear not thou mother of the children, for I have chosen thee, sayeth the Lord. And for thy help I will send thee my servants Isaie and Jeremy, after whos counsel I have sanctioned and prepared for the twelve trees with diverse fruits, and as many wells, flowing with milk and honey, and seven mountains, where upon there grow roses and lilies, wherein I will fill my children with joy. Execute justice for the widow, be judge for the fatherless: give to the poor: heal the wounded and the sick: laugh not a lame man to scorn: defend the cripple, and let the blind come into the light of my clearness. Keep the old and the young within thy walls: wheresoever thou findest the dead, take them, and bury them, and I shall give you thee, the first

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place in my resurrection. Hold still (O' my people) and take thy rest, for thy quietness is come. Feed thy children O' thou good nurse, establish their feet: As for the servants whom I have given thee, there shall not be one of them perish, for I will seek them from thy number, vex not thy self.

For when the day of trouble and heaviness cometh, others shall weep and be sorrowful, but thou shall be merry and plenteous. The heathen shall be jealous, but they shall be able to do nothing against thee, sayeth the Lord. My hands shall cover thee, so that thy children shall not see the fire everlasting. Be joyful O' thou mother with thy children, for I will deliver thee, sayeth the Lord. Remember thy dead children, for I shall bring them out of the earth, and show mercy unto them, for I am merciful, sayeth the Lord almighty.

Embrace thy children, until I come, and show mercy unto them, for my wells run over, and my grace shall not fail.

I Esdras received a charge of the Lord upon the mount Oreb, that I should go unto Israel. But when I came unto Israel they set me at naught, and destroyed the commandment of the Lord. And therefore I say unto you, O' ye Heathen that hear and understand: Look for your shepherd, he shall give you everlasting rest: for he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the Kingdom, for the everlasting light shall shine upon you for evermore. Flee the shadows of this world, receive the joyfulness of your glory. I testify my favor openly: O' receive the gift that is given you, and be glad, giving thanks unto him, that hath called you to the heavenly Kingdom.

Arise up! and stand fast: behold the number of those that be sealed in the feast of the Lord, which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number O' Sion, and shut up thy purified, which have fulfilled the law of the Lord. The number of thy children that thou longest for, is fulfilled: beseech the power of the Lord, that thy people which have been called from the beginning, may be hallowed.

I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs of thanksgiving. And in the mist of them was a young man of high stature, more excellent than all they, and on every one of their heads he set a crown, and was ever higher and higher, which I marveled at greatly. So I asked the angel, and said: Sir, what are these? He answered and said unto me: These be they that have put off the mortal clothing and put on the immortal, and have testified and knowledged the name of God. Now are they crowned and receive the reward.

Then said I unto the angel: what young person is it, that crowneth them, and

giveth them the palms in their hands? So he answered and said unto me: It is the son of God, whom they have knowledged in the world. Then began I greatly to commend them, that stood so stiffly for the name of the Lord. And so the angel said unto me: Go thy way, and tell my people, what manner of things and how great wonders of the Lord thy God, thou hast seen!

[Chpt 3] In the third year of the fall of the city, I was at Babylon, and lay troubled upon my bed, and my thoughts came up over my heart: for I saw the desolation of Sion, and the plenteous wealth of them that dwelt at Babylon: and my spirit was sore moved, so that I began to speak fearful words to the most highest, and said: O' Lord, Lord, thou spakest at the beginning, when thou planted the earth (and that thyself alone) and gavest commandment unto the people, and a body unto Adam, which was a creature of thy hands, and hast breathed in him the breath of life: and so he lived before thee, and thou ledest him into paradise, which garden of pleasure thy right hand had planted, or ever the earth was made. And unto him thou gavest the commandment to love thy ways, which he transgressed, and immediately thou appointedest death in him, and in his generations. Of him came nations, tribes, people and kindreds out of number. And every people walked after their own will, and did nice things before thee: and as for thy commandments, they despised them.

But in process of time thou broughtest the water flood, upon those that dwelt in the world, and destroyed them. And like as the death was in Adam, so was the water flood also in these. Nevertheless one of them thou leftest: namely Noe with his household, of whom came all righteous men. And it happened that when they that dwell upon the earth, began to multiply, and had gotten many children, and where a great people, they began to be more ungodly than the first.

Now when they all lived so wickedly before thee, thou chose thee a man from among them, whos name was Abraham. Him thou lovest, and unto him only thou showest thy will, and made an everlasting covenant with him, promising him, that thou wouldest never forsake his seed. And unto him thou gavest Isaac, unto Isaac also thou gavest Jacob and Esau. As for Jacob thou didest choose him, and put back Esau. And so Jacob became a great multitude.

And it happened that when thou ledest his feet out of Egypt, thou broughtest them up to the mount Sion, bowing down the heavens, setting fast the earth, moving the ground, making the depths to shake, and troubling the world: And thy glory went through four ports of fire, and earthquakes, and winds, and cold: that thou mayest give the law unto the seed of Jacob, and diligence unto the generation of Israel.

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And yet tookest thou not away from them that wicked heart, that thy law might bring forth fruit in them. For the first Adam bear a wicked heart, transgressed, and was overcome, and so be all that were born of him. Thus remained weakness with the law in the heart of the people, with the wickedness of the root: so that the good departed away, and the evil abode still. So the times past and fled away, and the years were brought to an end. Then didest thou raise up a servant called David, whom thou commandest to build a city unto thy name, and to offer up incense and sacrifice unto thee therein. This was done now many years. Then the inhabitants of the city forsook thee, and in all things did even as Adam and all his generations had done: for they also had a wicked heart.

And so thou gavest the city over into the hands of thine enemies. Are they of Babylon then better and more righteous than thy people, that they shall therefore have the dominion of Zion: For when I came there, and saw their ungodliness, and so great wickedness, that it could not be numbered: yee when my soul saw so many evil doers (in the thirty year) my heart failed me, for I saw, how thou sufferest them in such ungodliness, and spareth the wicked doers: but thy own people thou hast routed out, and preserved thine enemies, and this thou hast not showed me.

I cannot perceive how this happeneth. Do they of Babylon then better, than they of Zion: Or is there any other people, that knoweth thee, saving the people of Israel? Or what generation hath so believed thy covenants, as Jacob? And yet their reward appeareth not, and their labor hath no fruit. For I have gone here and there through the Heathen, and I see that they be rich and wealthy, and think not upon thy commandments. Weigh thou therefore our wickedness in the balance, and theirs also that dwell in the world, and so shall your name be nowhere found but in Israel. Or where is there a people upon earth, that has not sinned before thee? Or what people hath so kept thy commandments? Thou shalt find, that Israel by name hath kept thy precepts, but not the other people and the Heathen.

[Chpt 4] And the angel that was sent unto me (whose name was Uriel) gave me an answer, and said: Thy heart has taken to much upon it in this world, and thou thinkest to comprehend the way of the Highest. Then said I: Yee my Lord: And he answered me, and said: I am sent to show thee these ways, and to set forth these similitudes, before thee: whereof if thou canst declare me one , I will show thee also the way, that thou desirest to see: and I shall show thee from whence the wicked heart cometh. And I said: Tell on my Lord. Then said he

unto me: Go thy way, weigh me the weight of the fire, or measure me the blast of the wind, or call me again the day that is past. Then answered I and said: What man born is able to do that? Why requirest thou such of me? And he said unto me: If I should ask thee, how deep dwellings are in the sea? Or how great water springs are upon the firmament: Or how great water springs are in the firmament of the deep? Or which are the out goings of paradise? Peradventure thou wouldest say unto me: I never went down into the deep nor hell, neither did I ever climb up in to heaven. Nevertheless now have I asked thee but only of fire and wind and of the day, where through thou hast traveled, and from the which thou canst not be separated: and yet canest thou give me no answer of them.

He said moreover unto me: Thine own things, and such as are grown up with thee, canest thou not know: how should thy vessel then be able to comprehend the way of the Highest, and now outwardly in the corrupt world, to understand the corruption that is evident in my sight: Then said I unto him: It were better that we were not at all, then that we should live in wickedness, and to suffer, and not to know wherefore. He answered me, and said: I went in a wood, and the trees took such a device and said: Come let us go, and fight against the sea, that it may depart away from us, and that we may make us yet more woods.

The floods of the sea in like manner took this device, and said: Come, let us go up, and fight against the trees of the wood, that we may make our land wider. The thought of the wood was but vain and nothing worth, for the fire came and consumed the wood: The thought of the floods of the sea came likewise to naught also, for the sand stood up and stopped them.

If thou were judge now between these two, whom wouldest thou justify, or whom wouldest thou condemn? I answered and said: Shurly it is a foolish thought that they both devised. For the ground is given unto the wood, and the sea also has his place to bare his floods. Then answered he me, and said: Thou hast given a right judgement, why judgest thy self also? For like as the ground is given unto the wood, and the sea to his flood: even so they that dwell upon the earth, may understand nothing, but that which is upon the earth: and he that dwelleth above the heavens, may only understand the things that are above the heavens. Then answered I, and said: I beseech thee, O' Lord, let me have understanding: for it was not my mind to be curious of thy high things, but of such as we meddle with all, namely, wherefore that Israel is blasphemed of the Heathen, and for what cause the people (whom thou ever hast loved) is given over, to be punished of ungodly nations: and why the law of our fathers is

brought to nought, and the written covenants come to none effect, and we pass away out of the world as the grasshoppers, and our life is very fear, and we are not worthy to obtain mercy. What will he do unto his name, which is called upon over us? Of these things have I asked question.

Then answered he me, and said: The more thou searchest, the more thou shalt marvel, for the world hasteth fast to pass away, and can not comprehend the things, that are promised for the righteous in time to come, for this world is full of unrighteousness and weakness.

But as concerning the things whereof thou asked me, I will tell thee. The evil is sown, but the destruction thereof is not yet come. If the evil now that is sown, be not turned upside down, and the place where the evil is sown, pass not away, then can not the thing come that is sown with good. For the corn of evil seed hath been sown in the heart of man from the beginning, and how much ungodliness hath he brought up unto this time? and how much shall he yet bring forth, until he come into the barn?

Ponder now by thy self, when the corn of the evil seed is cut down, how great a barn it shall fill: I answered and said: How and when shall these things come to pass? Wherefor are our years few from evil? And he answered me, saying: Ask not thou too much upon the Highest, for thy hastiness to be above him is but vain, thou makest to much a do. Did not the souls also of the righteous ask question of these things in their holiness:* How long shall I hope of this fashion? When cometh the fruit of my barn, and my reward? And upon this Jeremiel the Archangel gave them answer, and said: Even when the number of the seeds is filled in you: for he hath weighed the world in the balance: in measure and number hath he measured the time, and moveth it not, until the same measure be fulfilled. Then answered I and said: O' Lord, Lord, now are we all full of sin, and for our sake peradventure is it not, that the barn of the righteous shall not be filled, because of the sins of them that dwell upon the earth.

So he answered me., and said: Go thy way to a woman with children, and ask of her, when she hath fulfilled her nine months, if her childbed may keep the birth any longer within her. Then said I: No Lord, that can she not. And he said unto me: In hell the secret places of souls are like the privy chamber of a woman. For like as a woman that travaileth, maketh haste, when the time and necessity of the birth is at hand: Even so doth she hast to deliver it that is committed unto her. Look what thou desirest to see, it shall be shown thee from the beginning. Then answered I , and said: If I have found favor in thy sight, and

if it be possible, and if I be meet therefore, show me then, whether there be more to come than is past, or more past then there is for to come. What is past, I know: but what is for to come, I know not.

And he said unto me: Stand up upon the right side, and I shall expound the similitude unto thee. So I stood, and behold, an hot burning oven went over before me: and it happened when the flame was gone by, the smoke had the upper hand. After this there went over before me a watery cloud, and sent down much rain with a storm: and when the stormy rain was past the drops remained still. Then said he unto me: like as the rain is more than the drops, and as the fire exceedeth the smoke, even so the measure of the things that are past, hath the upper hand. Then went the drops and the smoke above: and I prayed and said: May I live (thinkest thou) until that time? Or what shall happen in those days? He answered me, and said: As for the tokens whereof thou ask me, I may tell thee of them in a part: but as touching thy life, I may not show thee, for I am not sent therefore.

** How long shall I hope of this fashion? (marginal note Revelation 6)*

[Chpt 5] Nevertheless, as concerning the tokens, mark this: Behold, the days shall come, that they which dwell upon the earth, shall be taken in a great number, and the way of the truth shall be hid, and the land shall be barren from faith: but iniquity will have the upper hand, like as thou have seen now, and as thou hast heard long ago. And the land that thou seest now to have rule, shall thou shortly see waste. But if God grant thee to live, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon three times in the day, and blood shall drop out of wood, and the stone shall give his voice, and the people shall be unquiet: and even shall rule, whom they hope not that dwell upon the earth, and the fowls shall flight, and the *Sodomitish sea shall cast out his fish, and make a noise in the night, which many shall not know, but they shall all hear the voice thereof.

There shall be a confusion also in many places, and the fire shall be often sent again, and the wild beasts shall go their way, and menstruous women shall bear monsters, and salt waters will be found in the sweat: one friend shall fight against another: then shall all wit and understanding be hid and put into their secret places, and shall be sought of many, and yet not be found: then shall unrighteousness and voluptuousness have the upper hand upon the earth. One land shall also ask another, and say: Is righteousness gone through thee? And it shall say: No, at the same time shall men hope, but nothing obtain: they shall

labor but their wages shall not prosper. To show thee such tokens I have leave, and if thou wilt pray again, and weep as now, and fast seven days, thou shalt hear yet greater things. Then I awaked, and a fearfulness went through all my body, and my mind was feeble and careful, so that I almost sounded withal. So the angel that was come to talk with me, held me, comforted me, and set me up upon my feet.

And in the second night it happened, that Salathiel the Captain of the people came unto me, saying: Where hast thou been? and why is thy countenance so heavy? Knowest thou not, that Israel is committed unto thee, in the land of their captivity? Up then, and eat and forsake us not, as the shepherd that leaveth his flock in the hands of the wicked wolves. Then said I unto him: Go thy way from me, and come not near me: and he heard it, and as I said, so went he his way from me. And so I fasted seven days, mourning and weeping, like as Uriel the angel commanded me. And after seven days it happened, that the thoughts of my heart were very grievous unto me again, and my soul received the spirit of understanding, and I began to talk with the most highest again, and said: O' Lord, Lord, of every wood of the earth and all the trees thereof, thou hast chosen the one only vineyard: and of all the lands of the whole world thou hast chosen the one pit: and of all the flowers of the ground thou hast chosen the one lily: and of all the depths of the sea thou hast filled the one river: and of all the builded cities thou hast hallowed Sion unto thy self: and of all the fowls that are created, thou hast named the one dove: and of all the cattle that are made thou hast provided the one sheep: and among all the multitudes of flocks thou hast gotten the one people, and unto this people whom thou lovest, thou gavest the law, that is proved of all.

And now, O' Lord, why hast thou given this one people over unto many? And upon the one root thou hast prepared other, and why hast thou scattered thy one only people among many? which tread them down, yee which have ever withstand thy promises, and never believed thy commandments? And though thou werest enemy unto thy people, yet shouldst thou punish them with thine own hands. Now when I had spoke these words, the angel that came to me the night before, was sent unto me, and said unto me : Hear me, and harken unto the things that I say, and I shall tell thee more. And I said: Speak on my Lord. Then said he unto me: Thou art sore vexed and troubled for Israels sake. Lovest thou the people better than him that made thee? And I said: No Lord, but of very grief and compassion have I spoken. For my reigns pain me every hour, because I would have experience of the way of the most highest, and to seek out part of

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his judgement. And he said unto me: that thou mayest not. And I said: wherefore Lord? Where unto was I born then? Or why was not my mothers childbed then my grave? So I had not seen the misery and trouble of Jacob, and the travail of my people of Israel.

And he said unto me: Number me the things that are not yet come : gather me together the drops, that are scattered abroad: make me the flowers green again, that are withered: open me the thing that is closed: and bring me forth the winds, that are shut up: Show me the image of a voice, and then I shall declare the thing, that thou laborest to know. And I said: O' Lord, Lord, who may know these things, but he that hath not his dwelling with men? As for me I am unwise: how may I then speak of these things whereof thou asketh me? Then said he unto me: like as thou can do none of these things that I have spoken of, even so canest thou not find out my judgement, or in the end the love that I have promised unto my people. And I said: Behold O' Lord, yet art thou near unto them that have no end: and what shall they do that have been before me, or we that be now, or they that should come after us ? And he said unto me: I will liken my judgement unto a ring. Like as there is no slackness of the last, even so there is no swiftness of the first. So I answered and said: couldest thou not make those (that have been made, and that be now, and that are for to come) in one, that thou might show thy judgement the sooner? Then answered he me, and said: The creature may not hasten above the maker, nether my the world hold them at once, that shall be created.

And I said: Now hast thou said unto thy servant, that thou living maker hast made the creature living at once, and the creature bear it? even so might it now also bear them that be present, at once. And he said unto me: Ask the childbed of a woman, and say unto her: If thou bringest forth children, why doest thou not together, but one after another? Pray her therefore, to bring forth ten children at once. And I said: she can not, but must do it one after the other.

Then said he unto me: Even so have I given a childbed unto the earth, for those that be sown upon it by process of time. For like as a young child may not bring forth the things that belong to the aged, even so have I ordered the world which I have made.

And I asked and said: Seeing thou hast now given me the way, I will speak before thee: for our mother whom thou hast told me, is yet young, and now she draweth near unto age. He answered, me and said: Ask a woman that beareth children, and she shall tell thee. Say unto her: wherefore are not they (whom thou hast now brought forth) like those that were before thee, but less of

stature? And she shall answer thee: They that were born in the youth of strength, are of one fashion : and they that are born in the time of age (when the childbed faileth) are otherwise. Consider now thyself, how that yee are less of stature, then those that were before you, and so are they that come after you, less then you, as the creatures that now begin to be old, and have passed over the strength of youth. Then said I: Lord I beseech thee, if I have found favor in thy sight, show thy servant, by whom doest thou visit thy creature?

**Sodomitish sea (*note current events RN) shall cast out his fish*

[Chpt 6] And he said unto me: In the beginning when the ground was made: before the world stood, or ever the winds blew, before it thundered and lightened, or ever the foundations of paradise were laid, before the fair flowers were seen, or ever the moveable powers were established, before the innumerable multitude of angels were gathered together, or ever the highness of the air was lifted up, afore the measures of the firmament were named, or ever the chimneys of Sion were hot, and the present years were sought out, and or ever the inventions of those that now sin, were put aside, before they were sealed that now gather faith for a treasure: then did I consider and ponder all these things, and they all were made through me, and through none other: Then answered I and said: which shall be the parting asunder of the times? Or when shall the end of the first, and the beginning of it that followeth? And he said unto me: From Abraham unto Isaac, when Jacob and Esau were born of him, Jacobs hand held first the heel of Esau: for Esau is the end of this world, and Jacob is the beginning of it that followeth. The hand of man between the heel and the hand. Other question (Esdras) ask thou not.

I answered then, and said: O' Lord, Lord, if I have found favor in thy sight, I beseech thee, show thy servant the end of the tokens, whereof thou showest me part the last night. So he answered and said unto me: Stand up upon thy feet, and hear the perfect voice and sound. There shall come great motion, but the place where thou standest will not be moved. And therefore when thou hearest the words be not afraid: for of the end shall the word and the foundation of the earth be understand. And why? the word thereof trembleth and quaketh, for it knoweth, that it must be changed at the end. And it happened, that when I heard it, I stood up upon my feet, and harkened: And behold there was a voice that spake, and the sound of it was like the sound of many waters, and it said. Behold, the days come, that I will begin to draw near, and to visit them that dwell upon the earth, and will begin to make inquisition of them, what they be

that have hurt equity with unrighteousness, and when the low estate of Sion shall be fulfilled: and when the world, that shall vanish away, shall be oversealed, then will I do these tokens.

The books shall be opened before the firmament, and they shall see altogether, and the children of a year old shall speak with their voices: the women with child shall bring forth untimely children of three or four months old, and they shall live, and be raised up: and suddenly shall the sown places appear as the unsewn, the full store houses shall suddenly be found empty, and the trumpet shall give a sound, which when every man hearth, they shall be hastily afraid. At that time shall friends fight against one another like enemies, and the earth shall stand in fear with them.

The springs of the wells shall stand still, and in three hours they shall not run. Whosoever remaineth from all these things that I have told thee, shall escape, and see my salvation, and the end of your world. And the men that are received, shall see it, they that have not tasted death from their birth: and the heart of the indwellers shall be changed, and turned into another meaning: for evil shall be put out, and deceit shall be quenched. As for faith, it shall flourish, corruption shall be over come: and the truth, which hath so long been without fruit, shall be declared. And it happened when he talked with me, that I looked demurely upon him, before whom I stood, and these words said he unto me: I am come to show thee, the time of the night for to come.

If thou will pray yet more, and fast seven days again, I shall tell thee more things, and greater than before: for thy voice is heard before the Highest: for why? the Mighty has seen the righteous dealing, he hath seen also thy chastity, which thou hast had ever since thy youth: and therefore hath he sent me to show thee all these things, and to say unto thee: Be of good comfort, and fear not, and haste not with the times that are past to think vain things, and make not haste of the latter times.

And it happened after this, that I wept again, and fasted seven days in like manner, that I might fulfill the three weeks, which he told me. In the eighth night was my heart vexed within me again, and I began to speak before the Highest: for my spirit was greatly set on fire, and my soul was in distress, and I said: O' Lord, thou speakest unto thy creature from the beginning (even the first day) and sayest: Let heaven and earth be made, and thy word was a perfect work. And then was there the spirit, and the darkness was yet on every side, and silence: there was no mans voice yet from thee. Then commandest thou a fair light to come forth out of thy treasures, that thy work might appear and be seen.

Upon the second day thou madest the spirit of the firmament, and commandest it to part asunder, and to make a division betwexed the waters, that the one part might remain above, and the other beneath. Upon the third day thou broughtest to pass, that the waters were gathered unto the seventh part of the earth: Six parts hast thou dried up, and kept them, to the intent that men might sew and occupy husbandry therein. As soon as thy word went forth, the work was made. For immediately there was great innumerable fruit, and many diverse pleasures and desires of temptation, flours of changeable color and smell, and this was done the third day.

Upon the fourth day thou commandest that the Sun should giveth his shine, and the moon her light: the stars didest thou set in order, and gavest them a change to do serve even unto man, that was for to be made. Upon the fifth day, thou sayest unto the seventh part (where the waters were gathered) that they should bring forth diverse beasts, souls and fishes. And so it came to pass, that the dumb water and without soul, brought forth living beasts, at the commandment of God, that all people might praise his wondrous works. Then didest thou preserve two souls, the one thou callest *Enoch and the other Leviathan, and did separate the one from the other: for the seventh part (namely where the water was gathered together) might not hold them both. Unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills. But unto Leviathan thou gavest the seventh part, namely the most, and hast kept him to devour what thou wilt, and when. Upon the sixth day thou gavest commandment unto the earth, that before thee it should bring forth beasts, cattle, and all that creep, and (besides this) Adam also, who thou madest of all the creatures: Of him come we all, and the people also, whom thou hast chosen specially unto thy self. All this have I said now and spoken before thee, that I might show, how that the world was made for our sakes. As for the other people which also come of Adam thou hast said that they are nothing, but be like spittle, and hast likened the abundance of them unto a drop (that falleth) from the roof of the house.

And now, O Lord, the Heathen which have ever been reputed as nothing, have gone to be lords over us, and to devour us: but we thy people (whom thou hast called the first born, thy only begotten, and thy fervent lover) are given into their hands and power. If the world be made now for our sakes, why have we not the inheritance in the possession with the world? How long shall this endure?

* Enoch = "dedicated" in root Hebrew

[Chpt 7] And it happened after that I had spoke out these words, that there was sent unto me an angel, which had been by me also the nights afore, and he said unto me: Up Esdras, and hear the words that I am come to tell thee. And I said: speak on Lord my God. Then said he unto me: The sea is set in a wide place, that it might be deep and great: but the entrance is narrow and small like a river. For who would go into the sea, to look upon it, and rule it? If he went not through the narrow, how might he come into the broad?

Item another: A city is builded and set upon a broad field, and is full of all goods: the entrance is narrow and sodden, like as there were a fire at the right hand, and a deep water at the left, and as it were only one straight path betwixt them both, so small that there could be but one man go there.

If this city were now given to an Liar and he never went through the perilous way, how would he receive his inheritance? And I said: It is so Lord. Then said he: Even so is Israel also a portion. And why? for their sakes I have made the world: And when Adam transgressed my statutes, then was the thing judged that was done. Then were the entrances of the world made narrow, full of sorrow and travail: They are but few and evil, full of perils and labor. For the entrances of the fore world were wide and sure, and brought immortal fruit.

If they now which are entered into this world, may not comprehend these straight and vain things, much less they comprehend and understand the secrete things: Why disquietest thy self then, seeing thou art but a corruptible man: And what wouldest thou know, where as thou art but mortal? And why hast thou not received in thine heart the thing that is for to come, but that is present?

Then said I: O' Lord, Lord, thou hast ordered in thy law, that the righteous should inherit these things, but that the unfaithful and ungodly shall perish. Nevertheless the righteous shall suffer straight things, and hope for wide: for they that have lived ungodly and *suffered straight things, shall not see the wide.

And he said unto me: There is no judge above God, and none that have understanding above the Highest. For there be many that perish, because they despise the law of God that is set before them. For God hath given straight commandment to such as come, that they know what they do, and how they should live: and if they keep this they should not be punished.

Nevertheless they were not obedient unto him, but spoke against him: and said moreover that there was no God, and that God regarded it not. His ways they

have not known, his law they have despised, and denied his promises: in his statutes and ordinances they have not been faithful and steadfast, and have not performed his works.

And therefore Esdras unto the full, plenty: and to the empty, emptiness. Behold the time shall come, that those tokens which I have told thee, shall come to pass, and the bride shall appear: and the earth that is now passeth away, shall be showed: and whosoever is delivered from the afore said evils, shall see my wonders. For my son Jesus shall be openly declared, with those that be with him: and they that remain, shall be merry in four hundred years.

After these same years shall my son Christ die, and all men that have life, and the world will be turned into the old silence, seven days, like as in the fore judgements, so that no man shall remain. And after seven days, the world that yet awaketh not, shall be raised up, and shall die corrupt. And the earth shall restore those that have slept in her, and so shall the dust those that dwell in silence, and the secrete places shall deliver those that be committed unto them. And the most highest shall be openly declared upon the seat of judgement, and all mystery shall vanish away, and long suffering shall be gathered together. But the judgement shall continue, the truth shall remain, and faith shall wax strong, the works shall follow, and the reward shall be showed, the righteousness shall watch, and the unrighteous shall bear no rule.

Then said I: Abraham prayed first for the sodomites, and Moses for the fathers that sinned in the wilderness, and he that came after him for Israel, in the time of Ahas and Samuel: and David for the destruction, and Solomon for them that came into the Sanctuary, and Oseas for those that received rain, and for the dead, that he might live: and Ezechias for the people in the time of Sennacherib: and diverse other in like manner, which have prayed for many.

Even so now seeing the corrupt is grown up, and wickedness increased, and the righteous have prayed for the ungodly, wherefore shall it not be so now also?

He answered me, and said: This present world is not the end, there remaineth much honor in it, therefore they have prayed for the weak. But the day of dumb shall be the end of this time, and the beginning of the immortality for to come, wherein all corruption vanisheth all voluptuousness is loused and misbelief taken away, righteousness grown, and the verity spring up. Then shall no man be able to save him that is destroyed, nor to oppress him that hath gotten the victory. I answered then, and said: This is my first and last saying: that it had been better, not to have given the earth unto Adam: or else when it was given him, to keep him that he should not sin. For what profit is it for men now in this

present time to live in heaviness, and after death to look for punishment? O' thou Adam, what hast thou done? For though it was thou that sinned, thou art not fallen alone, but we all that come of thee. For what profit is it unto us, if there be promised us immortal time, where as we meddle with deadly works? And that there is promised us an everlasting hope, where as we ourselves are evil and vain? And that there are laid up for us dwellings of health and freedom, where as we have lived evil? and that the worship of the Highest is kept to defend them, which have led a patient life, where as we have walked in the most wicked ways of all? And that there shall be showed a paradise, whose fruit endureth forever, wherein is freedom and medicine, where as we shall not go in? for we have walked in unpleasant places: And that the faces of them which have abstained, shall shine above the stars, where as our faces shall be black and dark? For while we lived and died unrighteously, we considered not, that we should suffer therefore after death!

Then answered he me, and said: This is the consideration and thought of the battle, which man hath upon the earth: That if he be overcome, he shall suffer as thou hast said. But if he get victory, he shall receive the thing that I say. For this is the life, whereof Moses spake unto the people, while he lived, saying: Choose the life, that thou mayest live. Nevertheless they believed him not neither the Prophets after him. No nor me which have spoken unto them, that heaviness should not reach unto them to their destruction like a joy is for to come over those, that have suffered themselves to be informed in salvation.

I answered then and said: I know Lord, that the Highest is merciful, in that he hath mercy upon them, which are not yet in the world, and upon those also that walk in his law: and that he is patient and long suffering toward those that have sinned in their works: and that he is liberal to give where as it requireth: and that he is of great mercy, for he multiplies his loving kindness toward those that are present, and that are past, and to them which are for to come. For if he multiplied not his mercies, the world shall not be made living, with those that dwell therein: He giveth also, for if he gave not of his goodness, that they which have done evil, might be eased, the ten thousand part of men should not be living. And if the judge forgave not those that be healed with his word, and if he would destroy the multitude that striveth, there should be very few left in an innumerable multitude.

**suffered (allowed)*

The Fourth Book of Esdras “help” from the Hebrew

[Chpt 8] And he answered me, saying: The most Highest made this world for many, but the world to come for few. I will tell thee a similitude, Esdras: As when thou asketh the earth, it shall say unto thee, that it giveth much mould, where earthen vessels are made, but little of it that gold cometh of. Even so is it with the works of this world. There be many created, but few shall be preserved. Then answered I and said: Then swallow up the wit (thou soul) and devour the understanding, for thou art agreed to harken and to give ear, and willingly to prophesy: for thou hast no longer space given thee, but only to live. O' Lord, wilt thou not give thy servant leaven, that we may pray before thee, and that thou mayest give seed unto our heart, and build our understanding, that there may come fruit of it: and that everyone which is corrupt, and beareth the state and place of man, may live?

For thou art alone, and we all are one workmanship of thy hands, like as thou hast said, and like as the body is fashioned now in the childbed, and thou givest the members, and thy creature is preserved in fire and water: and nine months doth thy work suffer thy creature, which is fashioned in her: but the thing that is present and the thing that is preserved, shall both be kept together: and when time is, the childbed deliver the thing, that is kept and grown in her.

For thou hast commanded the breasts to give milk unto the fruit, that the thing that is created and fashioned, may be nourished for a time: and then thou disposest and orderest it with thy mercy, bringest it up with thy righteousness; nuturest it in thy law, and reformest it with thy understanding, mortifiest it as thy creature, and makest it living as thy work. Seeing then that thou destroyest him, which with so great labors is created and fashioned through thy commandment, thou couldest lightly order, also that the thing which is made, might be preserved.

And this now I speak of all men in general, as thou knowest: but of thy people, for whose sake I am sorry: and of thy inheritance: for whose cause I mourn: and of Israel, for whom I am woeful: and for Jacob, for whos sake I am grieved: therefore begin I to pray before thee, for myself and for them, for I see the fall of us even of us, that dwell upon earth. But I have heard the swiftness of the judge, which is to come: therefore hear my voice, and understand my words, and I shall speak before thee.

This is the beginning of the words of Esdras before he was received: O' Lord, thou that dwellest in everlastingness, whose eyes are lifted up in the air, whose stool is exceedingly high, whose glory and majesty may not be comprehended, before whom the Host of heaven stand with trembling, whose keeping is turned

in wind and fire, whose word is true, whose talking is steadfast, whose commandment is strong, whose ordinance is fearful, whose look drieth up the depths, whose wrath maketh the mountains to melt away, and whose truth beareth witness: O' hear the prayer of thy servant, and mark with thy ears the petition of thy creature.

For while I live, I will speak, and so long as I have understanding, I will answer. O' look not upon the sins of thy people, which serve in the truth. Have no respect for the wicked studies of the Heathen, but to the desire of those that keep thy testimonies with sorrows. Think not upon those that have walked *feintly before thee, but upon them, which with will have known thy fear.

Let it not be thy will to destroy them, which have had beastly manners, but to look upon them that have clearly taught thy law. Take thou no indignation at them, which are worse then beasts: but love them, that always put their trust in thy righteousness and glory: for we and our fathers have all the same sickness and disease, but because of our sins thou shalt be called merciful.

For thou hast mercy upon us thou shalt be called merciful, where as we have no works of righteousness: for the righteous which have laid up many good works together, shall out of their deeds receive reward. For what is a man, that thou shouldest displeasure at him? Or what is the corruptible generation, that thou shouldest be so rough toward him?

For of truth there is no man among them that be born, but he hath dealt wickedly: and among the faithful there is none, which hath not done amiss. For in this (O' Lord) thy righteousness and thy goodness shall be praised and declared, if thou be merciful unto them, which are not rich in good works.

Then answered he me and said: Some things hast thou spoken right and according unto thy words it shall be. For I will not verily consider the works of them, which have sinned before death, before the judgement, before destruction, but I will rejoice over the work and thought of the righteous, the holy making and the reward. Like as I have spoken now, so shall it come to pass. For as the husband man soweth much seed upon the ground, and planteth many trees, and yet always the thing that is sown or planted is not all kept safe, neither does it all take root: Even so is it of them that are sown in the world, they shall not all be preserved.

I answered then and said: If I have found grace, then let me speak. Like as the husband man seed perisheth, if it not receive rain in due season, or if there come to much rain upon it: Even so perisheth a man also, which is created with thy hands, and is like unto thine own image and to thy self, for whos sake thou hast

made all things, and likened him unto the husband mans seed. Be not wroth at us, O' Lord, but spare thy people, and have mercy upon thine own inheritance: O' be merciful unto thy creature.

Then answered he me and said: Things present are for the present, and things to come for as such as be to come. For thou wantest yet much, seeing thou may lovest my creature above me: I have often times drawn near unto thee, but never to the unrighteous. In this also thou art marvelous before the Highest, in that thou has humbled thy self, as it becometh thee, and hast not regarded thine own self, that thou art had in such honor among the righteous. Therefore shall great wretchedness and misery come upon them, that in the later time shall dwell in the world, for they have walked in great pride.

But understand thou for thyself, and seek out glory for such as be like thee: for unto you paradise is opened, the tree of life is planted, the time to come is prepared, plenteousness is made ready: a city is builded for you, and a rest is prepared, yee perfect goodness and wisdom. The root of evil is marked from you, the weakness and moth is hid from you, and into hell flyeth corruption in forgetfulness. Sorrows are vanished away, and in that end is shown the treasure of immortality. And therefore ask no more questions, concerning the multitude of them that perish. For they have taken liberty, despised the Highest, thought scorn of his law, and forsaken his ways.

Moreover they have trodden down his righteousness, and said in their heart, that their is no God, yee and that wittingly, for they die. For like as the thing that I have spoken of, is made ready for you: Even so is thirst and pain prepared for them. For it was not his will that man should come to naught: but they which be created have defiled the name of him that made them, and are unthankful unto him, which prepared life for them. And therefore is my judgement now at hand. These things have I not showed unto all men, but unto few: namely unto thee, and such as be like thee.

Then answered I and said: Behold O' Lord, now hast thou showed me the multitude of thy tokens, which thou wilt begin to do at the last but at what time and when thou hast not showed me.

**feintly =dodge, maneuver, pose, pretend*

[Chpt 9] He answered me then and said: Measure thou the time diligently in it self, when thou seest that one part of the tokens come to pass, which I have told thee before: so shalt thou understand, that it is the very same time, wherein the Highest will begin to visit the world, which he made. And when there shall

be seen earthquake and uproar of the people in the world, then shalt thou well understand, that the most Highest spoke of these things, from the days that were before thee, even from the beginning.

For like as all that is made in the world, hath a beginning and end, and the end is manifest: Even so the times also of the Highest have plain beginnings in wonders and signs, and the end in working and in tokens. And every one that shall be saved, and shall be able to escape by his works and by faith, wherein ye have believed, shall be preserved from the said perils, and shall see my favor in my land and within my borders, for I have hallowed me from the world. Then shall they be in carefulness, which now have abused my ways: and they that have cast them out despitefully, shall dwell in pains.

For such as in their life have received benefits and have not known me, and they that have abhorred my law, while they had yet freedom, and when they had yet open room of amendment and consideration, and understood not, but despised it: that same must know it after death is pain. And therefore be thou no more careful, how the ungodly shall be punished, and how the righteous shall be saved, and whose the world is, and for whom the world, and when it is. Then answered I and said: I have talked before and now I speak, and will speak also here after, that there be many more of them which perish, then shall be saved, like as the flood is greater then the drops.

And he answered me, saying: as the field is, so is also the seed: as the flowers be, so are the colors also: such as the workman is, such is also the work: and as the husband man is himself, so is his husbandry also, for it was the time of the world. And when I prepared for them that are now, or ever the world was made, wherein they should dwell, then was there no man that withstood me. Now when every one was , and the maker also in the world which is now prepared, and the month that ceased not, and the law which is unsearchable, their manners were corrupt. So I considered the world, and behold there was peril, because of the thoughts that were come into it. And I saw, and spared them greatly, and have kept me a wineberry of the grapes, and a plant from among many generations. Let the multitude perish then, which are grown up in vain, and let my grape and wineberry be kept: even my plant: for with great labor I have made it up.

Nevertheless if thou wilt take upon thee yet seven days more (but thou shall not fast in them) go thy way then into the field of flowers, where no house is builded, and eat only of the flowers of the field, taste not flesh, drink no wine, but eat flowers only. Pray unto the Highest continually, so will I come, and talk with thee.

The Fourth Book of Esdras "help" from the Hebrew

So I went my way and came in to the field which is called *Ardath (like as he commanded me) and there I sat among the flowers, and ate of the herbs of the field, and the meat of the same satisfied me. After seven days I sat upon the grass, and my heart was vexed within me like afore: and I opened my mouth, and began to talk before the Highest, and said: O' Lord, thou that showest thy self to us, thou hast declared and opened thy self unto our fathers in the wilderness, in a place where no man dwelleth, in a barren place, when they came out of Egypt, and thou speakest saying: Hear me O Israel, and mark my words thou seed of Jacob. Behold, I saw my law in you, and it shall bring fruit in you, and yee shall be honored in it forever. For our fathers which received the law, kept it not, and observed not thy ordinances and statutes, and the fruit of thy law was not declared: for it might not, for why? it was thine. For they that received it, perished, because they kept not the thing that was sown in them.

It is a custom when the ground receiveth seed, or the sea a ship, or a vessel meat and drink, that when it perisheth or is broken wherein a thing is sown, or where any thing is put: the things also perish and are broken, which are sown or put therein. But unto us it hath not happened so: for we that have received the law, perish in sin, and sure heart which also received the law: not withstanding the law perisheth not, but remaineth in his labor.

And when I considered these things in my heart after this manner, I looked about me with mine eyes, and upon the right side I saw a woman, which mourned sore, made great lamentation, and wept with loud voice: her clothes were rent in pieces, and she had ashes on her head.

Then let I my thoughts go, that I was in, and turned me unto her, and said: wherefore weepiest thou? why art thou so sorry and discomforted? And she said unto me: Sir, let me bewail myself and take yet more sorrow: for I am sore vexed in my mind, and brought very low. And I said unto her: what aileth thee? Or who hath done anything to thee? tell me. She said: I have been unfruitful and barren, and have had a husband thirty years. And these thirty years I do nothing else day and night and all hours, but make my prayer to the Highest. After thirty years God heard me thy handmaiden, looked upon my misery, considered my trouble, and gave me a son, and I was glad of him, so was my husband also and all my neighbors, and we gave great honor unto the Mighty. And I nourished him with great travail. So when he grew up, and came to the time, that he should have a wife, I made a feast.

** Ard = "I shall subdue" & ah= ah!, alas!,*

[Chpt 10] And it happened that when my son went to his chamber, he fell down, and died: then over through we all the lights, and all my neighbors rose up to comfort me. Then took I my rest unto the second day at night: and when they had all rested, that they might comfort me, I rested also, and rose up by night and fled, and am come hither in to this field, as thou seest: and am proposed not to come in the city, but to remain here, and neither to eat nor drink, but to continually mourn and fast, until I die.

Then let I my meditations and thoughts fall, that I was in, and spake unto her in displeasure: Thou foolish woman, seest thou not our heaviness and mourning, and what happeneth unto us? how Sion our mother is all woeful and sorry, and how she is clean brought down and in misery? seeing we be all now in heaviness, and make our moan (for we be all sorrowful). As for the heaviness that thou takest, it is for but one son. Demand the earth, and she shall tell thee, that it is she which ought (by reason) to mourn, for the fall of so many that grow upon her. For from the beginning all men are born of her, and other shall come: and behold, they walk almost all into destruction, and many shall be rooted out.

Who should then (by reason) make more mourning, then she, that hath lost so great a multitude? and not thou, which are sorry but for one. But if thou would sayest unto me: My mourning is not like the mourning of the earth, for I have lost the fruit of my body, which I bear with heaviness: but the earth is according to the manner of the earth, and the present multitude goeth again into her, as it is come to pass: Then say I unto thee: like as thou hast born with travail and sorrow, even so also the earth from the beginning giveth her fruit unto man, for him that made her. And therefore withhold thy sorrow and heaviness by thy self, and look what happened unto thee, bear it strongly. For if thou judgest the mark and end of God to be righteous and good, and receive his counsel in time, thou shalt be commended therein. Go thy way then in to the city to thy husband.

And she said unto me: that will I not do, I will not go into the city, but here will I die. So I communed more with her, and said: Do not so, but be counseled, and follow me: for how many falls hath Sion? Be of good comfort because of the sorrow of Jerusalem. For thou seest that our Sanctuary is laid waste, our altar broken, our temple destroyed, our playing of instruments and singing laid down, the thanksgiving put to silence, our mirth is vanished away, the light of

our candlestick is quenched, the ark of the covenant is taken from us, all our holy things are defiled, and the name that is called upon over us, is dishonored: our children are put to shame, our priests are burnt, our Levites are carried away into captivity, our virgins are defiled, our wives are ravished, our righteous men spoiled, and our children destroyed, our young men are brought in bondage, and our strong worthies are become weak: and Sion (which seal is greatest of all) is loosed up from her worship: for she is delivered into the hands of them that hate us.

And therefore shake off thy great heaviness, and put away the multitude of sorrows: that the Mighty may be merciful unto thee, and that the Highest may give thee rest from thy labor and travail. And it happened, that when I was talking with her, her face did shine and glister, so that I was afraid of her, and mused what it might be. And immediately she cast out a great voice, very fearful, so that the earth shook at the noise of the woman: and I looked, and behold, the woman appeared unto me no more: but their was a city builded, and a place was shown from the ground and foundation.

Then was I afraid, and crieth with loud voice, and said: where is Uriel the angel, which came to me at the first? For he hath caused me to come in many considerations and high thoughts, and mine end is turned to corruption, and my prayer to rebuke. And as I was speaking these words, he came unto me, and looked upon me, and I lay as one that had been dead, and mine understanding was altered, and he took me up by the right hand, and comforted me, and set me up upon my feet, and said unto me: what aileth thee? and why is thy understanding vexed? and the understanding of thy heart, and wherefore art thou sorry? And I said: Because thou hast forsaken me: and I have not done according to thy words, I went in to the field, and there have I seen things, that I am not able to express. He said unto me: Stand up and be manly, and I shall give thee exhortation.

Then said I: Speak on to me my Lord, forsake me not, least I die in vain: for I have seen that I knew not, and heard that I do not know. Or shall my understanding be deceived, and my mind? But now I beseech thee, that thou will show thy servant of this wonder. He answered me then and said: hear me, and I shall inform thee, and tell thee wherefore thou art afraid, for the Highest hath opened many secret things unto thee.

He hath seen that thy way is right, and that thou takest sorrow continually for thy people, and maketh great lamentation for Sion: and therefore understand the vision which thou sawest a little while ago after this manner: Thou sawest a

woman mourning, and thou hast comforted her: Nevertheless seest now the likeness of the woman no more, but thou thoughtest there was a city builded: and like as she told you of the fall of her son, so is this the answer,: The woman whom thou sawest, is Sion: and where as she told thee, that she hath been thirty years unfruitful and barren, those are the thirty years, wherein no offering was made in her.

But after thirty years Solomon builded her, and offered, and then bare the barren a son. And where as she told thee, that she nourish him with labor, that was the dwelling of Jerusalem. But where as the son died in her chamber, that is the fall of Jerusalem. And thou sawest her likeness, how she mourned for her son: and what else happened unto her, I have showed thee. And now God seeth, that thou art sorry in mind, and sufferest from thy heart for her, and so hath he showed thee her clearness, and the fairness of her beauty.

And therefore I had thee remain in the field, where no house is builded. For I knew that the Highest would show this unto thee, therefore I commanded thee to go into the field, where no foundation or building is. For the place where the Highest will show his city, there shall be no mans building, And there for fear not, and let not thine heart be afraid, but go thy way in, and see the glorious and fair building, and how great it is, and how great thou thinkest it after the measure of thine eyes, and then thou shall hear as much as thine ears may comprehend. For thou art blessed above many other, and art called with the Highest, as the few. But tomorrow at night thou shalt remain here, and so shall the Highest show thee visions of high things, which he will do unto them, that dwell upon earth in the last days. So I slept that same night like as he commanded me.

[Chpt 11] Then saw I a dream: and behold, there came up from the sea an Eagle, which had twelve wings and three heads: And I saw, and behold, *he spread his wings over all the earth, and all the winds of the air blew in them, and so they were put together again. And I beheld, and out of his feathers there grew other little contrary feathers: the heads rested, the head in the midst was greater than the others, yet rested it with the residue. Note: he spread his wings over...to rule all the earth.

Moreover I saw, that the eagle flew with his wings, and reigned upon the earth, and over all them that dwell upon the earth: and I saw that all things under heaven were subject unto him, and no man spoke against him, no not one creature upon the earth. I saw also that the Eagle stood up on his claws, and give a sound with his feathers, and a voice saying things after this manner:

watch not all together, sleep every man in his own place, and watch for a time, but let the heads be preserved at the last. Nevertheless I saw, that the voice went not out of his heads, but from the midst of his body. And I numbered his contrary feathers, and behold there were eight of them. And I looked, and behold upon the right side there arose one feather, and reigned over all the earth. And it happened, that when it reigned, the end of it came, and the place thereof appeared no more. So the next following stood up, and reigned, and had a great time: and it happened, that when it reigned, the end of it came also, like as the first, so that it appeared no more.

Then came there a voice unto it, and said: Hear thou that hast kept in the earth so long, this I say unto thee, before thou beginest to appear no more: There shall none after thee attain unto thy time. Then arose the third, and reigned as the other afore, and appeared no more also. So went it with all the residue one after the other, so that every one reigned, and then appeared no more. Then I looked, and behold, in the process of time that the feathers that followed were set up upon the right side, that they might rule also: and some of them ruled, but within a while they appeared no more: for some of them were set up, but ruled not. After this I looked, and behold the twelve feathers appeared no more, and that two wings: and there were no more upon the Eagles body, but the two heads that rested, and six feathers. Then saw I also, that the six feathers were parted in two, and remained under the head, that was upon the right side, for the four continued in their place. So I looked, and behold, they that were under the wings, thought to set up themselves, and to have the rule. Then was there one set up, but shortly it appeared no more, and the second was sooner away than the first. And I beheld, and lo, the two thought also by themselves to reign: and when they so thought, behold there awaked one of the heads that were at rest, namely, it that was in the midst, for that was the greater of the two heads. And then I saw, that the two heads were filled with him and the head was turned with them that were by him, and eat up the two under wings, that would have reigned.

But this head put the whole earth in fear, and bare rule in it, over all those that dwelt upon the earth with much labor, and he had the governance of the world, over all the fowls that have been. After this I looked, and behold, the head that was in the midst, suddenly appeared no more, like as the wings: then came the two heads, which ruled upon the earth, and over those that dwelt therein. And I beheld, and lo the head upon the right side, devoured it that was upon the left side. And I heard a voice, which said unto me: look before thee, and consider

the thing that thou seest. Then I saw, and behold, as it were a lion that roareth, running hastily out of the wood, and he sent out a mans voice unto the Eagle, and said: Hear thou, I will talk with thee, and the Highest shall say unto thee: Is it not thou that hast the victory of the four beasts, whom I made to reign upon the earth and in my world, and that the end of their times might come through them?

And the fourth came, and **overwane*, subdue all the beasts that were past, and had power over the world with great fearfulness, and over the whole compass of the earth with the most wicked labor, and so long time dwelt he upon the earth with deceit, and the earth thou hast not judged the truth. For thou hast troubled the meek, thou hast hurt the peaceable and quiet, thou hast loved lies, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm. Therefore is thy wrongeous dealing and blasphemy come up unto the Highest, and thy pride unto the Mighty. The Highest also hath looked upon the proud times, and behold, they are ended, and their abominations are fulfilled. And therefore appear no more thou Eagle, and thy horrible wings, and thy wicked feathers, and thy ungracious heads, and thy sinful claws, and all thy vain body: that the earth may be refreshed, and come again to herself, when she is delivered from thy violence, and that she may hope for the judgement and mercy of him that made her.

*Note Eagle *he spread his wings "over all the earth". *overwane= lord over (sml l) over / diminish, weaken.*

[Chpt 12] And it happened when the Lion spake, these words unto the Eagle, I saw, and behold, the head that afore had the upper hand, appeared no more: neither did the four wings appear any more, that came to him, and were set up to reign: and their kingdom was small and full of uproar. And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, and the earth was in great fear. Then awakened I out of the trance of my mind, and from great fear, and said unto my spirit: Lo, this hast thou given me, in that thou searchest out the ways of the Highest: lo, yet I am weary in my mind, and very weak in my spirit, and little strength is there in me, for the great fear that I received this night. Therefore will I now beseech the Highest, that he will comfort me unto the end: A I said, Lord, Lord, if I have before thy sight, and if I am justified with thee before many other, and if my prayer be come up before thy face, comfort me then, and show me thy servant the interpretation and plain difference of this horrible sight, that thou mayest perfectly comfort my soul: for

thou hast judged me worthy, to show me the last of times.

And he said unto me: this is the interpretation of this sight. The Eagle whom thou saw sawest come up from the sea, is the kingdom which was seen in the vision of thy brother Daniel, but it was not expounded unto him, for now I declare it unto thee. Behold, the days come, that there shall rise up a kingdom upon the earth, and it shall be feared above all the kingdoms that were before it. In the same kingdom shall twelve kings reign, one after the other. For the second shall begin to reign, and shall have more time than the other, and this do the twelve wings signify, which thou sawest. As for the voice that spake, and that thou sawest go out from the heads but not from the body, it be tokeneth, that after the time of that kingdom there shall arise great strivings, and it shall stand in peril of falling: nevertheless it shall not yet fall, but shall be set in to his beginning. And the eight under wings which thou sawest hang unto the wings of him, betoken, that in him there shall arise eight kings, whose time shall be small, and their years swift, and two of them shall bear. But when the midst time cometh, there shall be four kept in that time, when his time beginneth to come that it may be ended, but two shall be kept unto the end.

And where as thou sawest tree heads resting, this is the interpretation: In his last shall the Highest raise up three kingdoms, and call many again into them, and they shall have the dominion of the earth, and of those that dwell therein, with much labor above all those that were before them. Therefore are they called the heads of the Eagle: for it is they that shall bring forth his wickedness again, and that shall perform and finish his last. And where as thou sawest, that the great head appeared no more, it signifieth, that one of them shall die upon his bed, and yet with pain, for the two that remain, shall be slain with the sword. For the sword of the one shall devour the other, but at the last shall he fall through the sword himself.

And where as thou sawest two underwings upon the head that is on the right side, it signifieth that it is they, whom the Highest hath kept unto their end: this is a small kingdom, full of trouble. The Lion whom thou sawest rising up out of the wood, and roaring, and speaking unto the Eagle, and rebuking him for his unrighteousness, is the wind, which the Highest hath kept for them and for their wickedness unto the end: he shall reprove them, and rent them asunder before them. For he shall set them living before the judgement, and shall rebuke them: for the residue of my people shall he deliver with trouble, those that be preserved over mine ends: and he shall make them joyful until the coming day of Judgement, where of I have spoken unto thee from the beginning. This is the

dream that thou sawest, and this is the interpretation. Thou only hast been meat to know the secret of the Highest.

Therefore write all these things that thou hast seen in a book, and hide them, and teach them the wise in the people, whos hearts thou knowest may comprehend and keep these secrets. But wait thou here thyself yet seven days more, that it may be showed the , whatsoever pleaseth the Highest to declare unto thee, and with that he went his way.

And when all the people perceived, that the seven days were past, And I come again into the city, they gathered them all together from the least to the most, and came unto me, and said: what have we offended thee? and what evil have we done against thee, that thou forsake us, and sitteth here in this place? For of all the people thou only are left us, as a grape of the vine, and as a candle in a dark place, and as a haven a ship preserved from the tempest. Have we not adversity enough, but thou must forsake us? Were it not better for us, that we had been burnt with Sion? For we are no better, then they that died there: and they wept with loud voice. Then answered I them and said: Be of good comfort O' Israel, be not heavy thou house of Jacob: for the Highest hath you in remembrance, and the Mighty hath not forgotten you in temptation. As for me, I have not forsaken you, neither am I departed from you: but am come into this place to pray, because of the misery of Israel, that I might seek mercy for the low estate of your Sanctuary. And now go your way home every man, and after these days will I come unto you. So the people went their way into the city, like as I commanded them: but I remained in the field seven days, as the Angle bade me: and I ate only of the flowers of the field, and had my meat of the herbs in those days.

[Chpt 13] And it happened after the seven days, that I dreamed a dream by night. And behold, there arose a wind from the sea, that it moved all the floods thereof. And I looked, and behold, the man was strong and increased with the clouds of heaven: And when he turned his countenance to consider, all the things trembled that were seen under him: and when the voice went out of his mouth, all they burnt that heard him, like as the earth when it feeleth the fire.

After these I saw, and behold there was gathered together a multitude of men out of number from the four winds of the heaven, to fight against the man, that came out from the sea. And I looked, and behold, he graved himself a great mountain, and flew up upon it. But I would have seen the border or place, where out the hill was graven, and I could not.

I saw after these, that all they which came to fight against him, were sore

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afraid, and yet *durst they fight. Nevertheless when he saw the fierceness and violence of the people, he neither lift up his hand nor held sword, nor any weapon: but only (as I saw) he sent out of his mouth as it had been a blast of fire, and out of his lips the wind of flame: and out of his tongue he cast sparks and storms, and they were all mixed together : the blast of fire, the wind of the flames, and the great storm, and fell with a rush upon the people, which was prepared to fight and brunt them up everyone: so that of the innumerable multitude there was nothing seen, but only dust and smoke. When I saw this I was afraid.

Afterward saw I the same man come down from the mountain, and calling unto him another peaceable people: and there came much people unto him: some were glad some were sorry, some of them were bound, so that they were carried and brought forth.

Then was I sick through great fear, and I awaked, and said: thou hast shown thy servant all thy wonders from the beginning, and hast counted me worthy, that thou mightest receive my prayer: show me now yet this interpretation of this dream. For thus I consider in my understanding: Woe unto them that shall be left in those days: and much more woe unto them that are not left behind: for they that were not left, were in heaviness.

Now understand I the things that are laid up in the latter days which shall happen unto them, and to those that are not left behind. Therefore they are come into great perils, and many necessities, like as these dreams declare. Yet is it easier, that he which suffereth hurt come in these, then to pass away as a cloud out of the world, and now to see the things that shall happen in the last.

Then answered he me, and said: The interpretation of the sight shall I show thee, and I will open unto thee, the things that thou hast required. For thou hast spoken of them that are left behind, and this is the interpretation. He that taketh away the peril in that time, hath kept himself. They that be fallen into harm, are such as have works and faith unto the Most mighty. Know this therefore, that they which be left behind, are more blessed, then they that be dead. This is the meaning of the vision. Where as thou sawest a man coming up from the deep of the sea, the same is he that God the Highest hath kept a great season, which by his own self will deliver his creature, and he shall order them that are left behind. And where as thou sawest, that out of his mouth there came a blast of wind, fire and storm, and how that he lift up neither sword nor weapon, but that the rushing in of him destroyed the whole multitude, that came to fight against him: it signifieth, that the days come, when God will deliver them that are upon

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the earth, and in a trance of mind shall he come upon them, that dwell in the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another, one realm against another. When this cometh to pass, then shall the tokens come, that I showed thee before: and then shall my son be declared, whom thou sawest climb up as a man. And when all the people hear his voice every man shall in their own land leave the battle that they have one against another, an innumerable multitude shall be gathered together, as they that be willing to come and to overcome him by fighting. But he shall stand upon the top of mount Sion. Nevertheless Sion shall come, and shall be showed, being prepared and builded for all men, like as thou sawest the hill graven forth without any hands. But my son shall rebuke the people that are come for their wickedness, with the tempest, and for their evil imaginations: and their pains wherewith they shall be punished, are likened unto the flame: and with out any labor, shall he destroy them, even by the law, which is compared to the fire.

And whereas thou sawest, that he gathered another peaceable people unto him: those are the ten tribes, which were carried away prisoners out of their own land, in the time of *Oseas the King, whom *Salmanasar the King of Assiria took prisoner, and carried them over the water, and so they came into another land.

But they gave them this counsel, that they should leave the multitude of the Heathen, and go forth into a farther country, where never mankind dwelt: that they might there keep their statutes, which they never kept in their own land. And so they entered in at the narrow passages of water of the Euphrates, and God showed tokens for them, and held still the flood till they were passed over: for through that country there was a great way, namely of a year and a half journey, for that same region is called Asareth. Then dwelt they there unto the latter time: and when they come forth again, the Highest shall hold still the springs of the stream again, that they may go through, therefore thou sawest the multitude with peace. And they that be left behind of thy people, are those that be found within my border. Now when he destroyeth the multitude that is gathered together, he shall defend his people that remain, and then shall he show them great wonders.

Then said I: O' Lord, Lord, show me this: wherefore have I seen the man coming up from the deep of the sea? And he said unto me: Like as thou canst neither seek out nor know these things that are in the deep of the sea, even so mayest thou not see my son, or those that be with him, but in the time of the

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day. This is the interpretation of the dream which thou sawest, therefore thou only art here lightened: for thou hast forsaken thine own law, and applied thy diligence unto mine, and sought it. Thy life thou hast ordered in wisdom, and hast called understanding your mother, and therefore have I showed thee the treasure of the Highest. After three days I will show thee more, and talk with thee at more large, yee heavy and wondrous things will I declare unto thee.

Then went I forth into the field, giving praise and thanks greatly unto God, because of his wonders which he did in time, and because he governeth the same, and such as is in time, and there I sat three days.

**durst= dare *Oseas = Hosea, *Salmanasar = Shalmaneser*

[Chpt 14] Upon the third day I sat under an oak tree, then came there a voice unto me out of the bush, and said: Esdras, Esdras? And I said: here am I Lord, and stood up on my feet. Then spake he unto me: In the bush did I appear unto Moses, and talked with him, when my people served in Egypt, and I sent him, and led my people out of Egypt, and brought him upon mount Sion, where I held him by me a long season, and told him my wondrous works, and showed him the secrets of the times and the end, and commanded him, saying: These words shalt thou declare, and not hide them. And now I say unto thee, that thou lay up in thy heart the dreams that thou hast seen, and the interpretations which I have showed thee: for thou shalt be received of all, thou shalt be turned and remain in my counsel, and with such as be like thee, until the times be ended. For the world hath lost his youth, and the time is divided into twelve parts, and ten parts of it are gone already, and half of the tenth part: yet remaineth there that, which is after the half of the tenth part.

Therefore prepare and order thy house, and reform thy people: comfort such of them as be in trouble: and tell now of the destruction: let go from thee all mortal thoughts: cast away the berthens of man: put off the weak nature: lay up in some places the thoughts that are most heavy unto thee, and hast thee to flight from these times: for such evil and wickedness as thou hast now seen happen, shall they do yet much worse. For the weaker that the world and the times is, the more shall sin and wickedness increase, in them that dwell upon the earth: For the truth is fled far away, and the leasing is hard at hand. For now hasteth the vision to come, that thou hast seen.

Then answered I and said: Behold Lord, I will go as thou hast commanded me, and reform the people which are present. But they that shall be born afterward, who will exhort or rebuke them? Thus the world is set in darkness,

and they that dwell therein, are without light: for thy law is kindled, because no man knoweth the things that are done of thee, or that shall be done. If I have found grace before thee, send the holy ghost into me, and I shall write all that hath been done in the world since the beginning, which was written in thy law, that men may find the path, and that they which will live in the latter days, may live.

And he answered me, saying: Go thy way, gather thy people together, and say unto them, that they seek thee not for forty days, but look thou gather the many box trees, and take with thee Sarea, Dabria, Selemia, Echanus and Asiall, these five, which are ready to write swiftly, and come hither, and I shall light a candle of understanding in thine heart which shall not be put out, till the things be performed which thou shalt begin to write. Then shalt thou declare some things openly unto the perfect, and some things thou shalt show secretly to the wise. Tomorrow this hour thou shalt begin to write.

Then went I forth (as he commanded me) and gathered all the people together, and said: Hear these words O' Israel: Our fathers from the beginning were strangers in Egypt, from whence they were delivered, and received the law of life, which they kept not, which thee have also transgressed after them. Then was this land and the land of Sion parted among you by lot to possess. But your fathers and yee yourselves also have done unrighteousness, and have not kept the ways which the Highest commanded you. And for so much as he is a righteous judge, he took from you in time the thing that he had given you. And now are yee here and your brethren among you. Therefore if so be that yee will subdue your own understanding, and reform your heart, ye shall be kept alive, and after death ye shall obtain mercy. For after death shall the judgement come, when we shall live again: and then shall the names of the righteous be manifest, and the names of the ungodly with their works shall be declared. Let no man therefore come now unto me, nor ask any question at me these forty days.

So I took the five men (as he commanded me) and we went into the field, and remained there. The next days a voice called me saying: Esdras, open thy mouth, and behold, he reached me a full cup, which was full a water, but the color of it was like fire. And I took it and drank. And when I had drunk it, my heart had understanding, and wisdom grew in my breast: for my spirit was kept in remembrance, and my mouth was opened and shut no more. The Highest gave understanding to the five men, that they wrote the high things of the night, which they understood not. But in the night they ate bread: as for me, I spake in the day, and held not my tongue by night. In forty days, they wrote two hundred

and four books.

And it happened when the forty days were fulfilled, that the Highest spake, saying: The first that thou hast written, speak openly, that the worthy and the unworthy may read it. But keep the seventy last that thou mayest show it only to such as be wise among thy people. For in them is the spring of understanding, the fountain of wisdom, and the stream of knowledge. And I did so.

[Chpt 15] Behold speak thou in the ears of my people the words of the prophecy, which I will put in thy mouth, sayeth the Lord: and cause this to be written in a letter, for it is the truth. Fear not the imaginations against thee, let not the unfaithfulness of them trouble thee, that speak against thee. For all the unfaithful shall die in their unfaithfulness. Behold sayeth the Lord, I will bring plagues upon the world, the sword hunger, death and destruction: for wickedness hath the upper hand in all the earth, and their shameful works are fulfilled.

Therefore sayeth the Lord: I will hold my tongue no more unto their wickedness, which they do so ungodly: neither will I suffer them in the things, that they deal with all so wickedly. Behold the innocent blood of the troubled crieth unto me, and the souls of the righteous complain continually: And therefore (sayeth the Lord) I will surely avenge and recouse unto me all the innocent blood from among them.

Behold, my people, is led as a flock of sheep to be slain, I will not suffer them now to dwell in Egypt, but will bring them out with a mighty hand and a stretched out arm, and smite it with plagues as before, and will destroy all the land of it. Egypt will mourn, and the foundations of it shall be smitten with the plague and punishment, that God shall bring upon it.

They that till the ground, shall mourn: for their feeds shall be destroyed through the blasting and hail, and an horrible star Do warneth the world and them that dwell therein, for the sword and their destruction draweth nigh, and one people shall stand up to fight against another, and swords in their hands. For men shall be unsteadfast, and some shall do violence unto the other: they shall not regard their king and princes, the ways of their doings and the handlings in their power. A man shall desire to go into the city, and shall not be able. For because of their pride the cities shall be brought in fear, the houses shall shake, and men shall be afraid. A man shall have no pity upon his neighbor, but one shall provoke another unto battle to spoil their goods because of the hunger of bread, and because of the great trouble.

Behold, I gather together and call together all the kings of the earth which are

from the uprising, from the South, from the East and Libanus to turn unto them, and restore the things they have given them. Like as they do yet this day unto my chosen, so will I do also, and recompense them in their bosom. Thus sayeth the Lord God: My right hand shall not spare the sinners, and my sword shall not cease over them, that shed the innocent blood upon the earth. The fear has gone out from his wrath, and the sinners like the straw that is kindled. Do warneth them that sin, and keep not my commandments, sayeth the Lord. I will not spare them. Go your way ye children from violence, defile not my sanctuary: for the Lord knoweth all them that sin against him, and therefore delivereth he them unto death and destruction: for now are the plagues come upon the world, and ye shall remain in them. For God shall not deliver you, because you have sinned against him.

Behold, an horrible vision cometh from the East, where generations of Dragons shall come out, and the people of the Arabes with many chariots, and the multitude of them shall be as the wind upon the earth, that all that hear them raging in their wrath, may fear and be afraid: and as the wild boars out of the wood, so shall they go out, and with great power shall they come, and stand fighting with them, and shall waste the portion of the land of the Assirians.

And then shall the Dragons have the upper hand, not remembering their birth, and shall turn about swearing together in great power, to persecute them. But these shall be afraid, and keep silence at their power, and shall flee: and one out of the land of the Assirians shall besiege them, and consume one of them, and in their host shall be fear and dread, and strife among their kings.

Behold clouds from the East, and from the North unto the South, and they are very horrible to look upon, full of wrath and storm. They shall smite one upon another, and they shall smite at the great star upon earth and their star, and the blood shall be from the sword unto the belly, and the smoke of man unto the camels litter: And there shall be great fearfulness and trembling upon the earth, and they that see wrath shall be afraid, and a trembling shall come upon them.

And then shall there come great rains from the South and from the North, and part from the West, and from the stormy wind from the East, and shall shut them up again, and the cloud which he raised up in wrath, and the star to cause fear toward the East and West wind, shall be destroyed: and the great clouds shall be lift up, and the mighty clouds full of wrath, and the star, that they may make all the earth afraid and them that dwell therein, and that they may pour out over all places an horrible star, fire and hail and flying swords, and many waters: that all fields may be full, and all rivers, and they shall break down the

cities and walls, mountains and hills, all trees, wood, and the grass of the meadows, and all their fruit. And they shall go steadfast into Babylon, and make her afraid, they shall come to her and besiege her: the star and all wrath shall they pour out upon her.

Then shall the dust and smoke go up unto heaven, and all they that be about her, shall bewail her: and they that remain under her, shall do service unto them that have put her in fear: And thou Asia that comfort thyself also upon the hope of Babylon, and art a worshipper of her person: Woe be unto thee thou wretch, because thou hast made thyself like unto her, and hast decked thy daughters in whoredom, that they might triumph and please thy lovers, which have always desired to commit whoredom with thee: thou hast followed the abominable city in all her works and inventions.

Therefore sayeth God: I will send plagues upon thee, widowhood, poverty, hunger, wars, and pestilence, to waste thy houses with destruction and death, and the glory of thy power shall be dried up as a flower, when the heat ariseth that is sent over thee. Thou shalt **bespeck* as a poor wife that is plagued and beaten of women: so that the mighty and lover shall not be able to receive thee. Would I so hate thee sayeth the Lord? If thou haddest not always slain my chosen, exalting the stoke of thy hands, and said over their death, when thou wast drunken: set forth the beauty of thy countenance.

The reward of thy whoredom shall be recompensed thee in thy bosom, therefore shalt thou receive reward.

Like as thou hast done unto my chosen (sayeth the Lord) even so shall God do unto thee, and shall deliver thee into the plague. Thy children shall die of hunger, and thou shall fall through the sword. Thy cities shall be broken down, and all thine shall perish with the sword in the field. They that be in the mountains shall die of hunger, and eat their own flesh, and drink their own blood for very hunger of bread and thirst of water. Thou unhappy shalt come through the sea, and receive plagues again.

In the passage they shall cast down the slain city, and shall root out one part of thy land, and consume the portion of thy glory. They shall tread the down like stubble, and they shall be thy fire and shall consume thee: thy cities and thy land, thy wood and thy fruitful trees shall they burn up with the fire. Thy children shall they carry away captive, and look what thou hast, they shall spoil it, and mar the beauty of thy face.

**bespeck= speaking; to give grounds for believing*

[Chpt 16] Woe be unto thee Babylon and Asia, woe be unto thee Egypt and Syria: gird yourselves with clothes of sack and hear, and mourn for your childern, be sorry, for your destruction is at hand. A sword is sent upon you, and who will turn it back? A fire is kindled among you, and who will quench it: Plagues are sent unto you, and what is he that will drive them away? May any man drive away an hungry lion in the woods? Or may any man quench the fire in the stubble, when it hath gone to burn? May one turn again the arrow, that is shot of a strong archer? The mighty Lord sendeth the plagues, and what is he that will drive them away? The fire is kindled and gone forth in his wrath, and what is he that will quench it? He shall cast lightings, and who shall no fear? He shall thunder, and who shall not be afraid: The Lord shall threaten and who shall not utterly be beaten to powder at his presence? The earth quaketh, and the foundations thereof: the sea ariseth up with waves from the deep, and the floods of it are unquiet and the fishes thereof also before the Lord, and before the glory of his power. For strong is his right hand that holdeth the bow, his arrows that he shooteth, are sharp, and shall not miss, when they begin to be shot to the ends of the world.

Behold, the plagues are sent, and shall not turn again, till they come upon the earth. The fire is kindled, and shall not be put out, till it consume the foundations of the earth. Like as an arrow shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon the earth, shall not turn again. Woe is me, woe is me, who will deliver me in those days? The beginning of sorrows and great mourning: the beginning of *darth and great death: the beginning of wars, and the powers shall stand in fear: the beginning of evils, and they shall tremble everyone. What shall I do in these things, when the plagues come? Behold, hunger, and plague, trouble and anguish are sent, as scourging for amendment. But for all these things they shall not turn from their wickedness, nor be always mindful of the scourging.

Behold, vitals shall be so good cheap upon the earth, that they shall think them selves to be in good case? And even then shall mischief grow up upon the earth, wars, darth and great disquietness. For many of them that dwell upon the earth shall perish of hunger, and the other that escape the hunger, shall the sword destroy: And the dead shall be cast out as dung, and there should be no man to comfort them. For the earth shall be wasted, and the cities shall be cast down: there shall be no man left to till the earth and to sew it. The trees shall give fruit, and who shall pluck them of and gather them? The grapes shall be ripe, and who shall tread them: for all the places shall be desolate of men, so

that one man shall desire to see another, or to hear his voice. For of one whole city there shall be ten left, and two in the field, which shall hide themselves in the thick bushes, and in the cliffs of stones: like as when there remain three or four olives upon the tree, or as when a vineyard is gathered there are left some grapes, of them that diligently sought through the vineyard.

Even so, in those days there shall be three or four left, for them that search their houses with the sword. And the earth shall be left waste, and the fields thereof shall wear old: and her ways and her paths shall grow full of thorns, because no man shall travel there through. The daughters shall mourn, having no bridegrooms: the women shall make lamentation, having no husbands, their daughters shall mourn, having no help of their bride groom. In the wars shall they be destroyed, and their husbands shall perish of hunger. O' ye servants of the Lord, hear these things, and mark them. Behold, the word of the Lord, O' receive it: behold the plagues draw near, and are not slack in tarrying. Like as a travailing woman, which after nine months bringeth forth a son, when the hour of the birth is come, an hour two or three afore that the pains come upon her body, and when the child cometh to the birth, they tarry not the twinkling of an lie: Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

O' my people, hear my word, make you ready to the battle: and in all evil be as pilgrims upon the earth He that selleth, let him be as he that flyeth his way: and he that buyeth, as one that will lease. Who so occupieth merchandise, as he that winneth not: and he that buildeth, as he that shall not dwell therein: he that soweth, as one that shall not reap: he that twisteth the vineyard, as he that shall not gather the grapes: they that marry, as they that shall get no children: and they that marry not, as the widows: and therefore they that labor, labor in vain. For strangers shall reap their fruits, and spoil their goods, overthrow their houses, and take their children captive, for in captivity and hunger shall they get children. And they that occupy their merchandise with robbery, how long deck they their cities, their houses, their possessions, their persons? the more will I punish them for their sins, sayeth the Lord. Like as an whore envieth an honest woman, so shall righteousness hate iniquity, when she decketh herself, and shall accuse her to her face, when he cometh that defendeth, which shall make inquisition for all sin upon the earth. And therefore be not ye like thereunto, near to the works thereof: for or ever it be long, iniquity shall be taken away out of the earth, and righteousness shall reign among you.

Let not the sinner say, that he hath not sinned: for coals of fire shall burn upon

his head, which sayeth before the Lord God and his glory: I have not sinned. Behold, the Lord knoweth all the works of men, their imaginations, their thoughts and their hearts. For he spoke but the word: let the earth be made, and it was made: let the heaven be made, and it was made. In his word were the stars made, and he knoweth the number of them. He searcheth the ground of the deep, and the treasures thereof: he hath measured the sea, and what it containeth. He hath shut the sea in the midst of the waters, and with his word hath he hanged the earth upon the waters. He spreadeth out the heaven like a *vawte, upon the waters hath he founded it. In the desert a dry wilderness hath he made springs of water, and poles upon the tops of mountains, that the floods might pour down from the stony rocks to water the earth. He made man, and put his heart in the midst of the body, and gave him birth, life and understanding, yee and the spirit of the Almighty God, which made all things, and hath searched the ground of all the secrets of the earth.

He knoweth your imaginations and inventions, and what ye think when ye sin, and would hide your sins. Therefore hath the Lord searched and sought out all your works, and he shall *bewray you all. And when your sins are brought forth, ye shall be ashamed before men, and your own sins shall be your accusers in that day. What will ye do? Or how will ye hide your sins before God and his Angels? Behold, God himself is the judge, fear him, leave off from your sins, and forget your unrighteousness, and meddle no more with them: so shall God lead you forth, and deliver you from all trouble. For behold, the heat of the great multitude is kindled over you, and they shall take away certain of you, and feed the idle with Idols: and they that consent unto them, shall be had in *derision.

For unto the places there shall be a place, and in the next cities a great insurrection upon those that fear the Lord. They shall be like madmen, they shall spare no man: they shall spoil and waste such as fear the Lord, their goods shall they take from them, and shut them out of their houses. Then shalt it be known who are my chosen, and they shall be tried as the gold in the fire. Hear O' ye my beloved, sayeth the Lord: behold, the days of trouble are at hand, but I will deliver you from the same. Be not afraid, despair not, for God is your captain.

Who so keepeth my commandments and precepts (sayeth the Lord God) let not your sins weigh you down, and let not your unrighteousness be lift up. Woe be unto to those that are subdued unto their own sins, and tangled in their wickednesses: like as a field is hedged in with bushes, and the path thereof covered with thorns, that no man may travel through: and so is he taken, and

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“help” from the Hebrew

cast in the fire, and burnt.

The end of the fourth book of Esdras

**dardh=famine, lack. *vawte, (vault ; from Mid Eng vaute: meaning an arched overhead covering). *bewray (disclose, reveal, uncover). *derision; laughed to scorn, and trod under foot contempt.*

[Chpt 1] Tobiah was of the tribe and city of Nephtali, which lyeth in the high countries of Galilee above Naason the way toward the west, having the city of Sephet upon the left side.

Though he was taken prisoner in the days of Salmanasar king of the Assirians, nevertheless being in captivity, he forsook not the way of the truth: In so much that whatsoever he might get, he parted it daily with his fellow prisoners, and brethren, that were of his kindred. And although he were younger than all in the tribe of Nephtali, yet did not he behave himself childishly in his works. And when all the other went to the golden calves, which Jeroboam the king of Israel had made, he himself alone fled all their companies, and gat him to Jerusalem unto the temple of the Lord, and there worshipped the Lord God of Israel, faithfully offering of all his first fruits and tithes, so that in the third year he ministered all the tithes unto the strangers and converts. These and such like things did he according to the law of God, when he was but young.

But when he was a man, he took out of his own tribe a wife called Anna, and of her he begat a son, whom he called after his own name, and taught him from his youth up, to fear God, and to refrain from all sin.

Now when he with his wife, his son and with all his kindred was come in captivity unto Nineve, what time as they all are of the meats of the Heathen, he kept his soul, and was never defiled in their meats. And for so much as he was mindful of the Lord in all his heart, God gave him favor in the presence of Salmanasar the king, which gave him power to go where he would, and so had he liberty to do what him list.

So went Tobiah unto all them that were in prison, and comforted them, and gave them wholesome exhortations. And when he came unto Rades a city of the Medes, having ten talent of silver (of the things wherewith the king had honoured him) and saw among a great company of people of his kindred, one called Gabelus (which was of his own tribe) being in necessity, he gave him the said weight of silver under an handwriting.

After an long season when Salmanasar the king was dead, and Sennaherib his son reigned in his stead, which hated the children of Israel. Tobiah went daily throughout all his kindred, and comforted them, and gave of his goods to every one of them, as much as he might: he fed the hungry, clothed the naked, and buried the dead and slain, and that diligently.

And when Sennaherib the king came again and fled out of Jewry (what time as God punished him for his blasphemy) and in his wrath slew many of the children of Israel Tobiah buried their bodies. But when it was told the king, he

commanded to slay him, and took away all his goods. Nevertheless Tobiah with his son and with his wife fled his way, and was hide naked, for there were many that loved him. But after fourteen days the king was slain of his own sons. Then came Tobiah again to his house, and all his goods restored unto him.

[Chpt 2] After these things upon a solemn day of the Lord Tobiah made a good feast in his house, and said unto his son: Go thy way and bring hither some of our tribe, such as fear God, that they may make merry with us. And when he was gone, he came again, and told his father, that one of the children of Israel lay slain upon the street. And immediately he leapt from his table, left the feast, came fasting to the dead corpse, took him and bear him privately into his house, that when the Sun was down, he might safely bury him. And when he had hid the corpse, he ate his meat with mourning and fear, remembering the words, that the Lord sayeth by the prophet Amos: your feasts shall be turned to sorrow and heaviness.

But when the Sun was down, he went his way and buried him. Then all his neighbors reprov'd him, saying: It is not long, since it was commanded to slay thee because of this matter, and hast scarce escaped the danger of death, and buriest thou the dead again? Nevertheless Tobiah fearing God more than the king, took the bodies of the slain, hid them in his house, and buried them at midnight.

It happened upon a day, that he had buried the dead, and was weary, came home, and layed him down by the wall and slept. And while he was asleep, there fell down upon his eyes warm dong out of the swallows nest, so that he was blind. This temptation did God suffer to happen upon him, that they which came after, might have an example of his patience, like as of holy Job. For in so much as he ever feared God from his youth up, and kept his commandments, he was not heavy against God, that the plague of blindness chanced unto him, but remained steadfast in the fear of God, and thanked God all the days of his life.

For like as blessed Job was had in derision of kings, even so was he laughed to scorn of his elders and kinfolks, which said unto him: where is thy hope, for the which thou hast done alms and buried the dead? But Tobiah rebuked them, and spake: Say not so, for we are the children of holy men, and look for life, which God shall give unto them, that never turn their believe from him. Anna his wife went daily to the weaving work, and took what living she could get with the labor of her hands, she brought it. And it happened that she took a kid and brought it home.

And when her husband heard it cry, he said: look that it be not stolen, restore

it again to the owners: for it is not lawful for us, to eat or touch anything of theft. Then was his wife angry, and said : Now is thy hope become vain openly, and thy all miss deeds are manifest. With these and such like words did she cast him in the teeth.

[Chpt 3] Then Tobiah took it heavily, and with tears began to make his prayer saying: O' Lord, thou art righteous, and all thy judgements are true, yee all thy ways are mercy, faithfulness and judgement. And now O' Lord be mindful of me, take no vengeance of my sins, neither remember my misdeeds, neither the misdeeds of my elders. For we have not been obedient unto thy commandments, therefore are we spoiled, brought in to captivity, and unto death, into derision and shame unto all nations, among whom thou hast scattered us. And now O' Lord, thy judgments are great, for we have not done according to thy commandments, neither have we walked innocently before thee. And now O' Lord, deal with me according to thy will, and command my spirit to be received in peace, for more expedient were it for me to die, then to live.

At the same time it happened, that Sara the daughter of Raguel at Rages a city of the medes was *sclandered of one of her fathers handmaids, namely that she should have had seven husbands, which as soon as they were gone in unto her, were slain of the devil called Asmodeus. Therefore when she reproved the maiden for her fault, she answered her saying: God let us never see son ner daughter of the more upon the earth, thou killer of husbands. Wilt thou slay me also, as thou hast slain seven men? At this voice went Sara in to an high chamber of her house, three days and three nights she neither ate ner drank, but continued in prayer, and besought God with tears, that he would deliver her from this rebuke.

Upon the third day it chanced, that when she had made an end of her prayer, she prayed the Lord saying: Blessed be thy name O' God of our fathers, which when thou art wroth, showest mercy, and in the time of trouble thou forgivest the sins of them, that call upon thee. Unto thee O' Lord turn I my face, unto thee lift I up mine eyes. I beseech thee O' Lord, loose me out of the bonds of this rebuke, or else take me utterly away from the earth. Thou knowest Lord, that I never had desire unto man, and that I have kept my soul clean from all uncleanly lust. I have not kept company with those that pass their time in sport, neither have I made myself partaker with them that walk in light behavior. Nevertheless an husband have I consented to take, not for my pleasure, but in thy fear.

Now peradventure either I have been unworthy of them, or else were they unmete for me, for thou happily hast kept me to another husband. For why? thy counsel is not in the power of man. But whosoever loveth thee and serveth thee aright, is sure, that if his life be tempted and proved, it standeth in the trying: and if he endure in patience, he shall have a reward and be highly crowned: And if he be in trouble, that God (no doubt) shall deliver him: And if his life be in chastening, that he shall have leave to come unto mercy.

For thou hast no pleasure in our damnation: And why? after a storm thou makest the weather fair and still: after weeping and heaviness thou givest great joy. Thy name O' God of Israel, be praised for ever. At the same time were both their prayers heard in the sight of the majesty of the Highest God. And Raphael the holy Angel of the Lord was sent to help them both, whose prayers came together before God.

**sclandered (scandal / slander)*

[Chpt 4] So when Tobiah thought his prayer to be heard, that he might die, he called unto him his son Tobiah, and said unto him: My son, hear the words of my mouth, and lay them in thy heart as a foundation. When God taketh away my soul, bury thou my body, and hold thy mother in honor all the days of her life. For thou oughtest to remember, what and how great perils she suffered for thee in her womb. And when she also hath fulfilled the time of her life, bury her beside me. Have God in thy thought all the days of thy life, and beware, lest anytime thou consent unto sin, and lest thou let slip the commandments of the Lord our God.

Give alms of thy goods, and turn never thy face from the poor: and so it shall come to pass, that the face of the Lord shall not be turned away from thee. Be merciful after thy power. If thou hast much, give plentifully: if thou hast little, do thy diligence, gladly to give of that little. For so thou gatherest thou thy self a good reward in the day of necessity. For alms delivereth from death, and suffereth not the soul to come into darkness. And great comfort is alms before the high God, unto all them that do it.

My son, keep thee well from all whoredom, and (beside thy wife) see that no fault be known of thee. Let never pride have rule in thy mind ner in thy word, for in pride began all destruction.

Whosoever worketh anything for thee, immediately give him his hire, and look that thy hired servant wages remain not by thee overnight. Look that thou never do unto another man, the thing that thou wouldest not another man should

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do unto thee. Eat thy bread with the hungry and poor, and cover the naked with thy clothes. Set thy bread and wine upon the burial of the righteous, and do not thou eat and drink thereof with the sinners. Ask ever the counsel at the wise.

Be always thankful to God, and beseech him, that he will order thy ways, and that whatsoever thou devisest or takest in hand, it may remain in him. I certify thee also my son, that (when thou wast yet but a babe) I delivered ten talents of silver unto Gabelus, at Rages a city of the Medes, and his handwriting have I by me. And therefore seek some means, how thou mayest come by him, and receive of him that said weight of silver, and give him his handwriting again.

My son, be not afraid: truth it is, we lead here a poor life: but great good shall we have, if we fear God, and depart from all sin, and do well.

[Chpt 5] Then answered Tobiah his father, and said: father, all that thou hast commanded me, will I do, and that diligently. But how I shall require this money, I can not tell. Neither doth he know me, ner I him. What token shall I give him? And as for the way thither, I never knew it. Then his father answered him, and said: I have his hand writing by me, which when thou showest him, immediately he shall pay thee. But go thy way now, and get thee some faithful man to go with thee for hire, that thou may receive the money, while I am yet living.

Then went Tobiah out, and upon the street he found a fair young man standing, girded up, and as it were one ready to take his journey. And he knew not that it was an angel of God, but saluted him, and said: From whence art thou, thou good young man? He answered the children of Israel.

And Tobiah said unto him: knowest thou the way, that leadeth unto the country of the Medes ? He answered: I knowest it well, and all those streets have I gone often times, and have lodged with our brother Gabelus, that dwelleth in Rages a city of the Medes, which lieth upon the mount Egabthanis. Tobiah said unto him: I pray thee, tarry for me, till I have told my father these things. Then went Tobiah in, and told his father all. At the which is (his) father marveled, and prayed that he would come unto him.

Now when the angel came in, he saluted him, and said: Joy be with thee for evermore. And old Tobiah said: what joy can I have that sit here in darkness, and see not the light of heaven ? The young man said unto him: Be of good cheer, God shall help thee shortly. And Tobiah said unto him: Canest thou bring my son to Gabelius, unto the city of Rages in Medea ? And when thou comest again, I shall pay thee thy hire. And the Angel said unto him: I shall lead thy son, and bring him to thee again. Then Tobiah answered him: tell me I pray

thee, of what house, or of what tribe art thou ? The angel Raphael said unto him: Asketh thou after the kindred of an hireling, or seekest thou a guide for thy son to go with him? But that I make thee not careful, I am Azarias the son of great Hananias. And Tobiah answered: thou art come of a great kindred: but I pray thee, be not displeased, that I desired to know thy kindred. The Angel said unto him: thy son shall I lead forth safely, and bring him whole to thee again.

Then answered Tobiah, and said: well, go on your way, and God be in your journey, and his Angel bear you company. So when they had prepared all things, that they would take with them in their journey: Tobiah bid his father and his mother fare well, and they went on their way both together. Now when they were gone, his mother began to weep, and said: The staff of our age thou hast taken away, and sent him from us.

Would God that money had never been, for the which thou hast sent him away. If we had been content with our poverty, this had been great riches to us, that we saw our son her. Then said Tobiah unto her: weep not, our son shall come to us again safe and sound, and thine eyes shall see him. For I trust, that the good Angel of God shall bear him company, and order well all the things that he doth: so that he shall come to us again with joy. At these words his mother left from weeping, and held her tongue.

[Chpt 6] So Tobiah went on his way, and a dog followed him, and the first night they abode by the water of the Tigris. Then went he out to wash his feet, and behold, there came forth an horrible fish to devour him. Of whom Tobiah was afraid, and cried with a loud voice, saying: Lord, he cometh upon me. And the Angel said unto him: Take him by the cheek blade, and draw him to thee. And he did so, and drew him upon the land. And the fish began to leap at his feet.

Then said the Angel unto him: Take out the bowels of this fish, and as for the heart, the gall and the liver, keep them by thee. For these things are necessary and good for medicine. Tobiah did so, and roasted the fish, and they took him with them in their journey: the residue they salted, as much as was sufficient for them, till they come to Rages. Then Tobiah asked the Angel, and said unto him: I pray thee brother Azarias, tell me, where to are these things good of the fish, that thou hast bidden me keep ?

The Angel answered him and said: If thou layest a piece of the heart upon the coals, the smoke thereof driveth away all manner of evil spirits, whether it be from man or from woman, so that from thence forth the same shall come no more unto thee. The gall is good to anoint or to streak the eyes withal, where as

there is any blemish in them, so shall they be whole.

And Tobiah said unto him: where wilt thou that we remain ? The Angel answered and said: Here is a nye kinsman of thine, one Raguell by name, which hath a daughter called Sara, and hath neither son ner daughter but her. All his good belongeth unto thee, and thou must marry his daughter: and therefore desire her of her father, and he shall give her thee to wife. Then answered Tobiah and said: As I understand, she hath been married unto seven husbands, and they all are dead: and I have heard say, that the devil slew them. I am afraid therefore, lest such things happen unto me also: which if it came to pass (seeing I am the only son of my father and my mother) I should bring them in their age with sorrow to their graves.

Then said the Angel Raphael unto him: Hear me, and I will tell thee what they be of whom the devil hath power. Namely, they that receive marriage of such fashion, that they shut God out from them and from their heart, and give themselves to their own lust, even as it were an horse and Mule, which have no understanding: upon such hath the devil power. But when thou takest her, and art come into the chamber, withhold thyself from her three days, and give thee diligence unto nothing but unto prayer with her.

And in the first night roast the liver of the fish, and the devil shall be driven away. The second night shalt thou be received into the company of the holy patriarchs. The third night shalt thou obtain the blessings of God, so that whole children shall be born unto you. After the third night take the maiden in the fear of God, and more for the desire of children, then for any fleshly lust: that in the seed of Abraham thou mayest obtain the blessing in children.

[Chpt 7] Then went they in to Raguell, which received them joyfully. And when Raguell looked upon Tobiah, he said unto Anna his wife: How like is this young man unto my sisters son. And when he had spoken this, he said: whence be ye good brethren? They said: Of the tribe of Nephthali, out of the captivity of Nineve. Then said Raguell unto them: Know ye my brother Tobiah? They said: Yee, we know him well. And when he had spoken much good of him, the Angel said unto Raguell: Tobiah of whom thou asketh, is this young mans father. Then Raguell bowed himself down, and wept, took him about the neck and kissed him, and said: Gods blessing have thou my son, for thou art the son of a good virtuous man. And Anna his wife and Sara his daughter wept also.

Now when they had walked together, Raguell bad kill a *wether and to make a feast. And when he prayed them to sit down to dinner, Tobiah said: I will neither eat ner drink here this day, except thou first grant me my petition, and

promise me to give me thy daughter Sara. When Raguell heard this, he was astonished, for he knew, what had happened unto the other seven men, that went in unto her: and he began to fear that it should chance unto him also in like manner.

And while he stood so in doubt, and gave the young man no answer, the angel said unto him: Fear not to give him thy daughter, for unto this man that feareth God, belongeth thy daughter to wife, therefore might none other have her.

Then said Raguell: I doubt not, but God hath accepted my prayers and tears in his sight: and I trust he caused you to come unto me for the same intent, that this daughter of mine might be married in her own kindred, according to the law of Moses. And now doubt thou not, but I will give her unto thee: So he took the right hand of his daughter, and gave her into the right hand of Tobiah, and said: The God of Abraham, the God of Isaac, and the God of Jacob be with you, join you together, and fulfill his blessing in you. And they took a letter and made a writing of the marriage. And then made they merry, and praised God. And Raguell called Anna his wife unto him, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wept. Then said he unto her: Be of good cheer my daughter, the Lord of heaven give thee joy, for the heaviness that thou hast suffered.

**wether (castrated male sheep)*

[Chpt 8] Now after that they had supped, they brought the young man in to her. Then thought Tobiah upon the words of the angel, and took out of his bag a piece of the liver of the fish, and layed it upon the hot coals. So the angel Raphael took hold of the devil, and sent him away, and bound him in the wilderness of higher Egypt. Then spake Tobiah unto the virgin, and said: Up Sara, let us make our prayer unto God to day, tomorrow, and over tomorrow: for these three nights will we reconcile ourselves with God: and when the third holy night is past, we shall join together in the duty of marriage. For we are the children of holy men, and we may not come together as the Heathen, that know not God.

Then stood they up both together, and besought God earnestly, that he would preserve them. And Tobiah said: O' Lord God of our fathers, praised be thou of heaven and earth, of the sea, wells, and floods, and all of the creatures therein. Thou madest Adam of the mould of the earth, and gavest him Eva for an helper. And now Lord thou knowest that it is not because of voluptuousness, that I take this sister of mine to wife, but only for the love of children, in whom thy name

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be blessed for ever. And Sara said: have mercy on us (O' Lord) have mercy on us, and let us both come whole and sound to a good age.

And about the cock crow it happened, the Raguel called his servants, and they went with him, to make a grave. For he said: it is chanced unto him peradventure, as it did unto the other seven men, that went in unto her. Now when they had made the grave, Raguel came again to his wife, and said unto her: send one of thy maidens, to look if he be dead, that I might bury him afore it be light day. So she sent a maiden to see, which when she came into the chamber, she found them whole and sound, sleeping together. And so she came again, and brought good tidings. Then Raguel and Anna his wife praised the Lord, and said: Praised be thou O' Lord God of Israel, for it is not happened unto us, as we thought. For thou hast dealt mercifully with us, and put away from us the enemy that persecuted us, and hast showed mercy unto yonder two beloved. O' Lord, cause them to magnify thee more perfectly and to offer thee sacrifice of thy praise, and of their health: that all people may know, that thou only art God in all the earth.

And immediately Raguel, commanded his servants, to fill the grave, that they had made, with earth, afore it was light: and bade his wife prepare a feast, and to make ready all things that were necessary for meat, to such as went by the way. He caused two fat *kine also, and four *wethers to be slain, and meats to be prepared for all his neighbors and friends. And Raguel charged Tobiah, to remain with him two weeks. As for all the good that he had, he gave Tobiah the one half of it, and made this writing, that the half which remained, should fall unto Tobiah after their death.

**kine (cow, heifer) *wethers (castrated male sheep)*

[Chpt 9] Then Tobiah called unto him the Angel, whom he thought to have been a man, and said unto him. Brother Azarias, I pray thee harken unto my words: If I should give my self to be thy servant, I shall not deserve thy providence. Nevertheless I beseech thee that thou wilt take the beasts and the servants, and go unto Gabelus in Rages the city of Medes, and deliver him his handwriting, and receive the money of him, and pray him to come unto my marriage. For thou knowest thy self that my father telleth the days: and if I tarry one day to long, he will be sorry in his mind. Now see it (seit) thou how earnestly Raguel hath required of me, so that I can not say him nay.

The took Raphael four of Raguels servants, and two Camels, and went unto Rages the city of the Medes: and when he had found Gabelius, he gave him his

handwriting, and received all the money. He told him also of Tobiah the son of Tobi, how all things had happened, and caused him to come with him to the marriage. Now when he came into the house of Raguel, he found Tobiah sitting at the table: and he leapt up, and they kissed one another, and Gabel wept, and praised God, and said: the blessings of the God of Israel have you, for thou art the son of a right virtuous and just man, and of one that feareth God, and giveth great alms. And blessing have thy wife, and your elders, that ye may see your children and your childrens children, unto the third and fourth generation, and that your seed may be blessed of the God of Israel, which reigneth world without end. And they all said Amen, they went to the feast, but with the fear of the Lord held they the feast of the marriage.

[Chpt 10] Now while young Tobiah made long tarrying, by reason of the marriage, his father was full of care and heaviness, and thought: what should be the cause, that my son tarryeth so long ? Or why should he be kept so long there ? Peradventure Gabelus is dead, and no man will give him the money. Thus began he to be very sorrowful, he and Anna his wife with him, and began to weep both together, because their son was not come home again unto them at the day appointed. As for his mother, she wept with discomfutable tears, and said: Woe is me, my son: Oh what ailed us to send thee away into a strange country, thou light of our eyes, thou staff of our age, thou comfort of our life, thou hope of our generation ? Seeing all the things that we have are only in thee, we should not have sent thee away from us.

Then Tobiah comforted her, and said: hold thy tongue, and be not discomfited, our son is whole and sound: the man that we sent him withal, is faithful enough. Nevertheless she might no wise be comforted: but daily went out, looked about, and went about all the streets, whereby she thought he should come again: that (if it were possible) she might see him coming afar off.

But Raguel said unto his son in law: O' tarry here, and I shall send a messenger unto thy father Tobiah, to tell him that thou art in good health. Tobiah said unto him: I am sure, that my father and my mother count every day, and that their hearts are sorry.

So when Raguel prayed Tobiah with many words, and would in no wise hear him, he delivered Sara unto him, and the half part of all his good: in servants and handmaidens, in sheep, in Camels, and in *kine, and much money, and sent him away from him with peace and joy, and said: The holy angel of the Lord be with you in your journey, and bring you forth safe and sound, that ye may find all things in good case with your elders, and that mine eyes may see your

children afore I die. So the elders embraced their daughter, kissed her, and let her go, exhorting her to honor her father and mother in law, to love her husband, to rule well her household, to keep her house in good order, and to show herself faultless.

**kine (cow, heifers)*

[Chpt 11] As they now were going homeward again, upon the eleventh day they came to Charra, which layeth in the half way toward Nineve. And the angel said: Brother Tobiah, thou knowest how thou hast left thy father: therefore if it please thee, we two will go before, and let the household with thy wife and the cattle come soft and fairly after us. And when Tobiah was content that they should go before, Raphael said unto him: Take of the gall of the fish with thee, for it shall be necessary. So Tobiah took the gall, and they went their way. But Anna the mother of Tobiah sat daily by the way side upon the top of an hill, from whence she might see far about her. And while she was waiting there for his coming, she looked afar off, and **anone* she perceived her son coming, and ran and told her husband, saying: Behold, thy son cometh. And Raphael said unto Tobiah: As soon as thou comest in to the house, immediately worship the Lord God, and give thanks unto him: then go to thy father, and kiss him, and strike his eyes over with the gall of the fish, that thou hast brought with thee. For be sure, that his eyes shall straight way be opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee. Then the dog that had been with them in their Journey, ran before, and came as a messenger, and wagged with his tail for gladness.

So the blind father arose, and began to run, and stumbled with his feet, and gave his servant his hand, ran to meet his son, received him and kissed him, he and his wife, and began to weep for joy.

Now when they had worshiped and thanked God, they sat down. Then took Tobiah of the fishes gall, and anointed his fathers eyes: and tarried half an hour, and then began the blemish to go out of his eyes, like as it had been the white skin of an egg: which Tobiah took, and drew from his eyes, and immediately he received his sight.

Then they praised God, he and his wife, and all they that knew him. And Tobiah said: O' Lord God of Israel, I give thee praise and thanks, for thou hast chastened me, and made me whole. And lo, now do I see my son Tobiah. After seven days came Sara his sons wife also whole and sound with all the household and cattle, with camels and much money of his wives, and with the money that

he had received of Gabelius: and he told his father and his mother all the benefits, which God had done for him, by the man that led him. Achior also and Nabath Tobiah sister sons came, and were glad, and rejoiced with him, by reason of all good that God had showed unto him. And so for that space of seven days they made merry, and were joyful every each one.

**anone (after a while)*

[Chpt 12] Then Tobiah called his son unto him, and said: What may we give this holy man, that went with thee ? Tobiah answered his father, and said: what reward shall we give him ? Or what thing can deserve his benefits ? He hath been my guide, and brought me safe again: he received the money from Gabelus, he caused me to get my wife, he drove the evil spirit from her, he hath been an occasion of gladness to her father and mother: he delivered me, that I was not devoured of the fish, he hath made thee to see the light of heaven, yee we all have received great good of him. Now should we worthily deserve these things unto him ? But I pray thee my father, that thou wilt desire him, if happily he will **vouchsafe*, to take with him the half of all that we have brought.

So the father and the son called him, took him aside, and began to pray him, that he would be content to take in good worth, the half part of all that he had brought. Then said he secretly unto them: Praise the God of heaven, and give thanks unto him before all men living, for he hath showed his mercy unto us. It is good to hide the Kings secret, but to show and to praise the works of God, it is an honorable thing. Prayer is good with fasting, and to give alms is better, then to hord up treasures of gold. For alms delivereth from death, cleanest sin, and causeth to find everlasting life. But they that do sin and unrighteousness, are the enemies of their own souls.

Wherefore I tell you the truth, and will hide nothing from you. When thou prayest with tears, and buryest the dead, and leftest thy dinner, and hidest the dead in thy house upon the day time, that thou mightest bury them in the night, I offered thy prayer before the Lord. And because thou wast except and beloved of God, it was necessary, that **tentation* should try thee. And now hath the Lord sent me to heal thee, and to deliver Sara thy sons wife from the evil spirit. For I am Raphael an Angel, one of the seven that stand before God.

When they heard this, they were sore afraid, and trembled, and fell down upon their faces unto the ground. Then said the Angel: Peace be with you, fear not. Whereas I have been with you, it is the will of God give praise and thanks unto him.

The Book of Tobiah

“Jehovah is good”

You thought that I did eat and drink with you, but I use meat that is invisible, and drink that can not be seen of men.

Now therefore is the time that I must turn again, unto him that sent me: but be ye thankful unto God, and tell out all his wondrous works.

And when he had spoken these words, he was taken away out of their sight, so that they saw him no more. Then fell they down flat upon their faces by the space of three hours, and praised God: and when they rose up, they told all his wondrous works.

**vouchsafe (allow, permit, vouch for), *tentation (temptation?)*

[Chpt 13] Then old Tobiah opened his mouth and praised the Lord, and said: Great art thou O' Lord for evermore, and thy Kingdom world without end: for thou scourgest and healest, thou leadest to hell, and bringest out again, and there is none that may escape thine hand. O' give thanks unto the Lord, ye children of Israel, and praise him in the sight of the Heathen. For among the Heathen which know him not hath he scattered you, to the intent that ye should show forth his marvelous works: and cause them for to know, that there is none other God almighty but he. He hath chastened us for our misdeeds, and for his own mercy sake shall he save us.

Consider then, how he hath dealt with you, and praise him with fear and dread, and magnify the everlasting King in your works. I will pray him even in the land of my captivity, for he hath showed his majesty unto a sinful people. Turn you therefore O' ye sinners, and do righteousness before God, and be ye sure, that he will show his mercy upon you. As for me and my soul, we will rejoice in God. O' praise the Lord all ye his chosen, hold the days of gladness, and be thankful unto him. O' Jerusalem thou city of God, the Lord hath punished thee for the works of thine own hands. O' praise the Lord in thy good things, and give thanks to the everlasting God, that he may build up his tabernacle again in thee, that he may call again unto thee, all such as be in captivity, and that thou mayest have joy for evermore. With a fair light thou shalt shine, and all the ends of the world shall honor thee. The people shall come unto thee from afar, they shall bring gifts, and worship the Lord in thee, and thy land shall they have for a Sanctuary, for they shall call upon the great name in thee.

Cursed shall they be that despise thee, and all that blaspheme thee, shall be condemned: but blessed shall they be that build thee up. As for thee thou shalt rejoice in thy children, for they all shall be blessed, and gathered together unto

the Lord. Blessed are they all that love thee, and be glad of thy peace. Praise thou the Lord, O' my soul, for the Lord our God hath delivered his city Jerusalem from all her troubles. I will count my self happy, if my seed remain to see the clearness of Jerusalem.

The gates of Jerusalem shall be builded with Sapphire and Smaragde, and all the compass of her walls with precious stones. All her streets shall be paved with white marble stone, and in all her streets shall Alleluya be sung, Praised be the Lord, which hath exalted her, that his kingdom may be upon her for evermore. Amen And so Tobiah made an end of his talking.

[Chpt 14] And after that Tobiah had gotten his sight again, he lived eighteen years, and saw his childrens children. Now when he was one hundred and two years old, he died: and was buried honorably in Ninive. For when he was six and fifty years of age, he lost his sight of his eyes, and when he was three score (60) year old, he gat his sight again. The residue of his life led he in joy, and increased well in the fear of God, and departed in peace.

But in the hour of his death he called his son Tobiah, and seven young springaldes his sons children, and said unto them: The destruction of Ninive is at hand, for the word of the Lord can not fail, and our brethren that are scattered out of the land of Israel, shall come thither again. And the whole land of it that hath been waste, shall be filled: and the house of God that was burnt in it, shall be builded again, and all such as fear God shall return thither: the Heathen also shall forsake their Idols, and come to Jerusalem, and dwell there, and all the Kings of the earth shall be glad of her, and worship the Lord God of Israel.

And therefore my children, hear your father: Serve the Lord in faithfulness, seek after his will, and do the thing that pleaseth him. Command your children that they do right, give alms, be mindful of God, and ever to be thankful unto him in truth and with all their power. Hear me therefore my children, abide not here: but in what day soever ye have buried your mother beside me, get you from hence. For I see, that the wickedness of it shall bring it to destruction and end.

After the death of his mother, Tobiah departed away from Ninive, with his wife and children, and with his childrens children, and came again to his father and mother in law, and found them whole and in a good age, and took the care of them. And he closed their eyes, and was heir to all Raguels goods, and saw the fifth generation and childrens children. And when he was ninety nine years of age, he died in the fear of the Lord, and his kinfolks buried him. And all his posterity continued in a good life, and holy conversation: so that they were

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loved and accepted both of God and men, and of all the people of the land.

The end of the book of Tobiah

[Chpt 1] Arphaxat the King of the Medes subdued many people unto his dominion, and builded a noble strong city, which he called *Egbathanis. The walls of it he made of free stone, four squared, seventy cubits high, and thirty cubits broad. He made towers thereupon of an hundred cubits high. But upon the four corners every side was twenty foot broad. He made the ports in the height, like as was the towers. This King trusted in his mighty host, and in his glorious chariots.

So in the twelfth year of his reign it happened, that Nabuchodonosor the King of the Assirians (which reigned in the great city of Nineve) fought against Arphaxat, and overcame him in the great field called Ragau, beside Euphrates and Tigris and Jadason in the field of Erioth the King of the Elikes.

Then was the kingdom of Nabuchodonosor exalted, and his heart was lift up: and sent unto all them that dwelt in Celicia, and Damascus, and Libanus, and unto the Heathen that dwell in Carmel, and Cedar and to such as dwell in Galilee in the great field of Esdreton, and all them that were in Samaria, and beyond the river Jordan unto Jerusalem, and the whole land of Jesse unto the mountains of Ethiopia. Unto all these did Nabuchodonosor the King of the Assirians send messengers. But they all with one consent would not agree unto him and sent the messengers again empty, and put them away without honor. Then Nabuchodonosor the King took indignation at all those lands, and swore by his throne and his kingdom, that he would be avenged of all those countries.

**Egbathanis (kiv and other bibles of man = Ecbatane)*

[Chpt 2] In the thirteenth year of King Nabuchodonosor, upon the twenty second day of the first month, it was devised in the court of Nabuchodonosor the King of the Assirians, that he would defend himself. So he called unto him all the elders, all his Captains, and men of war, and showed them his secret counsel, and told them, that his purpose was, to bring the whole earth under his dominion. Now when they were all content with this saying, Nabuchodonosor the King called Holofernes the chief Captain of his wars and said unto him: Go thy way forth against all the Kingdoms of the West, and specially against those that have despised my commandment. Thou shalt spare no realm, all the strong cities shalt thou bring in subjection unto me.

Then Holofernes called together all the Captains and rulers of all the power in Assyria, and mustered the soldiers unto the host (like as the King commanded him) namely, an hundred and twenty thousand fighting men upon foot, and twelve thousand archers upon horseback. All his ordinance sent he before with an innumerable multitude of camels, so that the host was well provided for with

oxen, and small cattle, and that without number. He caused the corn to be prepared out of all Syria for his host. Much gold and silver took he out of the Kings house. So he took his journey, he and all his host, with chariots, horsemen, and archers: of whom there were so many, that they covered the ground of the land, like as grasshoppers.

And when he was gone past the borders of the Assyrians, he came toward the great mountains of Ange, which lie upon the left side of Celicia: and so he went up in to all their castles, and won every stronghold. As for the wealthy city of Melothus, he break it down, and spoiled all the children of Tharsis and the Ismaelites, which lay toward the wilderness, and upon the South side of the land of Chelon. He went over Euphrates also, and came into Mesopotamia, and break down all the high cities that were there from the brook of Nambre till a man come to the sea: and he took the boarders in from Celicia unto the coasts of Japhet toward the South. He carried away all the Madianites, and spoiled all their goods: and whosoever with stood him, he slew them with the sword. After this he went down to the field of Damascus in the time of harvest, and burnt up all the corn and all the trees, and caused the vines to be cut down. And the fear of him fell upon all them that dwelt on the earth.

[Chpt 3] So the Kings and the princes of all the cities and lands sent their ambassadors: namely they of Syria and Mesopotamia, Syria Sobal, and Libia, and Celicia, which came to Holofernes, and said: Let thy wrath cease toward us: It is better for us to serve the great King Nabuchodonosor with our lives, and to be subject unto thee, then that we should die, and be slain, and receive greater hurt. All our cities and possessions, all mountains and hills, all fields, great and small cattle, sheep, goats, horses, and camels, all our goods and households, be in thy power, under thy subjection be it all together. We ourselves also and our children will be thine own, come unto us a peaceable Lord, and use our service at thy pleasure.

Then came Holofernes down from the mountains with horsemen and with great power, and conquered all strong cities, and all that dwelt in the land. And out of all cities he took strong men, such as were *mete for war, to help him. There came such a fear also upon those countries, that the indwellers of all the cities, the Princes and Rulers, and the people together, went forth to meet him as he came, and received him honorably with garlands and torches, with *daunces, tabrettes and pipes.

Nevertheless though they did this, yet might they not *swage his rigorous stomach: but he destroyed their cities, and hewed down their woods. For Nabuchodonosor the king had commanded him, that he should root out all the

Gods of the land: to the intent that he only might be called and taken for God, of the nations which Holofernes with his power brought under him. So went he through Syria Sobal, and through all Appamia, and all Mesopotamia, came to the Idumeans, in the land of Gabaa, and Septopoly, and took their cities, and remained there thirty days, wherein he caused all the whole multitude of his Host to be gathered together.

**mete (worthy) *daunces (dances), *swage (bend, move)*

[Chpt 4] When the children of Israel that dwelt in Jewry heard this, they were sore afraid of him. There came forth trembling also and fear upon them, that they sorrowed he should do unto the city of Jerusalem and the temple of the Lord, as he had done to other cities and their temples. So they sent into all Samaria round about unto Jericho, took in and occupied all the tops of the mountains, and made fast the towns with walls, and prepared corn for them against the battle.

Eliachim also the Priest wrote unto all them that dwell toward Esdrelon (which layeth over against the great field by Dotha Im) and unto all those by whom men might have passage unto them, that they should take in the ways of the mountains, whereby there might be any way and passage to Jerusalem, and that they should hold diligent watch where any straight way was betwixt the mountains. And the children of Israel did as Eliachim the Priest of the Lord had commanded them. And all the people cried earnestly, and humbled their souls with fasting and prayers, they and their wives. The Priests put on hairy clothes, and layed the young babes before the temple of the Lord, and covered the Altar of the Lord with an hairy cloth. And with one accord they cried unto the Lord God of Israel, that their children should not be given in to a prey, and their wives into a spoil, that their cities should not be layed waste, and that their Sanctuary should not be unhallowed, and so they to be a shame and rebuke unto the Heathen.

Then Eliachim the high Priest of the Lord went round about all Israel, and spake unto them, saying: Be ye sure, that the Lord will hear your petitions, if ye continue steadfast in fastings and prayers in the sight of the Lord. Remember Moses the servant of the Lord, which overthrew the Amalechites (that trusted in their might and power, in their host, in their shields, in their chariots and horsemen) not with weapons, but with holy prayers. Even so shall all the enemies of Israel be, if ye continue in this work, that ye have begun. So upon this exhortation they continued in prayer before the Lord. In so much that they which offered burnt sacrifices unto the Lord, offered offerings unto the Lord

being arrayed in hairy clothes and had ashes upon their heads. And they all besought God from their whole heart, that he would visit his people of Israel.

[Chpt 5] And the word came to Holofernes the Prince of the wars of the of the Assyrians, that the children of Israel prepared themselves to make resistance, and how they had stopped the ways betwixted the mountains. Then was he exceedingly wroth, and called all the Princes of Moab, and the Captains of Ammon, and said unto them: Tell me, what people is this, that keepeth in the mountains? Or what manner of the cities are they? What is their power? Or what manner of Host have they? who is their Captain? And why do they despise us (more than those that dwell in the East) and come not forth to meet us, that they might receive us with peace? Then Achior the Captain of the Ammonites answered, and said: Sir, if it please thee to hear me, I will tell the truth before thee concerning this people that dwell in the mountains, and there shall no lie go out of my mouth.

This people is of the generation of the Chaldees, they dwelt first in Mesopotamia, for they would not follow the gods of their fathers that were in the land of Chaldees, and forsook they the customs of their forefathers (which had many gods) and worshipped one God, that made heaven and earth: which also commanded them that they should go from thence, and dwell at Haran. Now when there came *dearth into the whole land, they went down to Egypt, and there they dwelt four hundred years, in the which they multiplied so greatly, that their Host might not be numbered. And when the King of Egypt oppressed them, and subdued them in the building of his cities with making clay and brick, they cried unto God their Lord, which punished the whole land of Egypt with diverse plagues.

Now when King of Egypt let them go their way, and the plague ceased, and then followed after them, and to bring them again into his service, while they were fleeing away, the God of heaven opened the sea, so that the waters stood fast upon both sides as a wall, and these went through the bottom of the sea dry shod. In the which place when an innumerable people of the Egyptians followed upon them, they were so overwhelmed with the waters, that there remained not one, to tell them that came after, how it happened. So when this people was passed through the reed sea, they came into the wilderness of the mount Sinai, where never a man might dwell afore, and where the *son of man had never rested. There were the bitter waters made sweet for them, that they might drink, and forty years had they meat from heaven. Wheresoever they went (without bow and arrow, without buckler or sword) their God fought for them, and caused them to have the victory. Yee no man was able to hurt this people,

except it were so, that they departed unfaithfully from the worshipping of the Lord their God. But as often as they worshiped any other beside their God, he gave them over to be spoiled, to be slain, and to be put to confusion. Nevertheless as often as they were sorry for departing from the worship of their God, the same God of heaven gave them power and strength to withstand their enemies.

Moreover they slew the King of the Cananites, Jebusites, Pheresits, Hethits, Euites and Amorites, and all the mighty in Hesbon, and took their lands and cities in possession: and so long as they sinned not in the sight of their God, it went well with them, for their God hateth unrighteousness. For in times past when they went out of the way, which God had given them, that they should walk in it, they were destroyed in diverse battles of many nations: and many of them were carried away prisoners unto a strange country. But now lately they have turned themselves again unto the Lord their God, and are come together again out of the countries where they were scattered abroad: and thus they have conquered these mountains, and dwell therein: and as for Jerusalem where their Sanctuary is, they have it again in possession.

And therefore my lord, make diligent inquisition, if this people have done wickedness in the sight of their God, then let us go up against them, for doubtless their God shall deliver them into thy hands, and subdue them unto thy power. But if this people have not displeased their God, we shall not be able to withstand them, for their God shall defend them, and so shall we be a shame to all the world.

Now when Achior had spoken out these words, all the Princes of Holofernes were wroth, and thought to slay him, and said one to another: what is he this, which dare say, that the children of Israel are able to withstand Nabuchodonosor the King and his Host ? whereas they are an unweaponed people, without strength or understanding of the feats of war ? That Achior therefore may know that he hath deceived us, we will go up in to the mountains: and when the mighty men of them are taken, he also shall be struck with the sword, that all people may know, that Nabuchodonosor is the God of the earth, and there is none other without him.

**dearth (famine/ drought)*

*where the *son of man had never rested. RN*

[Chpt 6] So when they had left off speaking, Holofernes took sore indignation and said unto Achior. For so much as thou hast prophesied unto us, saying: That the people of Israel shall be defended of their God, I will show

thee, that there is no God but Nabuchodonosor. Yee when we slay them all as one man, thou also shalt perish with them through the sword of the Assyrians, and all Israel shall be destroyed with thee, and then shalt thou feel, that Nabuchodonosor is the lord of the whole earth. Then shall the sword of my knighthood go through thy sides, and thou shall fall down *stickte among the wounded of Israel, and shalt not come to thyself again, but be utterly destroyed with them. But if thou thinkest thy prophesy to be true, why doest thou then change thy color ? why art thou afraid ? Thinkest thou that my words are not able to be performed ? But that thou mayest know, that thou shalt feel these things with them, behold, from this hour forth will I send thee unto yonder people, that when the punishment of my sword (which they have so worthily deserved) falleth upon them, thou mayest be punished with them.

So Holofernes command his servants to take Achior, and to carry him to Bethulia, and to deliver him into the hands of the children of Israel. Then Holofernes servants took him and went through the plain field. But when they drew nye unto the mountains, the sling casters came out against them: Nevertheless they got them away by the side of the mountain, and bound Anchior hand and foot to a tree, and so left him bound with *withyes, and turned again unto their lord.

Notwithstanding the children of Israel went down to Bethulia, came unto him, loosed him, brought him into Bethulia, set him in the midst of the people, and asked him what the matter was, that the Assyrians had left him bound.

Olias the son of Micha of the tribe of Simeon, a Charin (which is also called Gothonel) were the principal rulers at the same time. Now when Achior stood in the midst of the Senators, and before them all he told them, what answer he gave Holofernes, to the thing that he asked him, and how Holofernes people would have slain him for so saying, and how Holofernes himself was wroth, and commanded him for the same cause to be delivered unto the Israelites: that when he overcame the children of Israel he might command Achior also to be put to death with diverse torments, because he said: The God of heaven is their defender. And when Achior had plainly told out all these things, all the people fell down upon their faces, praising the Lord, and poured out their prayers together unto the Lord, with a general complaint and weeping, and said: O' Lord God of heaven and earth, behold their pride, and look upon our lowliness, and consider how it standeth with thy saints, and make it to be known, that thou forsakest not those, which hold them fast by thee, and how that thou bringest them low, that presume of themselves, and make their boast of their own strength. So when the weeping and the prayer of the people (which they had

made the whole day long) was ended, they comforted Achior, saying: The God of our fathers, whose power and strength thou hast praised, shall so reward thee, that thou shalt rather see their destruction. When the Lord our God then shall give his servants this liberty, God be also with thee among us: So that if it please thee, thou with thine mayest dwell with us.

Now when Osias had ended the counsel, he took him to his house, and made a great supper, called the elders to it, and so they refreshed themselves after fasting. And afterward was all the people called together, which made their prayers all night long in the congregation, and besought the God of Israel for help.

**stickte (struck, stricken) *withyes (strong flexible branches :willow)*

[Chpt 7] The next day Holofernes commanded his host, to go up against Bethulia. There were an hundred and twenty thousand fighting men on foot, and two and twenty thousand horsemen, beside the preparing of them that were won: and came to them on every side out of the countries and cities which he had taken. All these prepared themselves unto the battle against the Israelites, and came on by the hillside, unto the top that looketh over Dothaim, from the place which is called Belma, unto Thelmon that layeth toward Esdrelon.

Now when the children of Israel saw so great a multitude of Assyrians, they fell down flat upon the ground, strewed ashes upon their heads, and prayed with one accord, that the God of Israel would show mercy upon his people. And so they took their weapons, and sat betwixt the mountains in the narrow place, and kept the way day and night. But while Holofernes was going about, he found the water spring, which from the South side was conveyed into the city by a conduit: this commanded he to be directed another way, and to cut their conduit in sunder. There were wells also not far from the walls, which they used secretly, more for pleasure than necessity.

Then went the Ammorites and the Moabites unto Holofernes, and said: the children of Israel trust neither in spear nor arrow, but have taken in and keep the mountains and hills. That thou mayest overcome them without the striking of any battle, set men to keep the wells, that they draw no water out of them: so shalt thou destroy them without sword, or at the least they shall be so feeble, that they must be faine to give over the city, which they think not able to be won, for so much as it layeth in the mountains. These words pleased Holofernes well and all his men of war, and he set an hundred men at every well round about.

And when this watch had endured twenty days, the Cisterns and all that had

water, failed them that dwelt in the city of Bethulia, so that in the whole city they had not drink enough for one day, for the people had water given them daily in measure. There came the men and the woman, young persons and children all unto Osias, and said all with one voice: God be judge betwixt us and thee, for thou hast dealt evil with us: thou wouldest not speak peaceably with the king of the Assyrians, therefore God hath sold us in their hands, and there is no man to help us where as we are brought down before their eyes in thirst and great destruction. Therefore gather now together all the people that be in the city, that we may all yield ourselves willingly unto Holofernes: for better it is that we be captive and praise the Lord with our lives, than to be slain and perish, and to be laughed to scorn and ashamed of every man when we see our wives and children die before our eyes. We take heaven and earth this day to record, and the God of our fathers (which punisheth us according to the deserving of our sins) and give you warning, that ye give up the city now into power of Holofernes host, that our end may be short with the sword, which else shall endure long for want of water and for thirst.

When they had spoken out these words, there was a great weeping and howling in the whole congregation, and that of every man, and they cried an whole hour long unto God with one voice, saying: we have sinned with our fathers, we have done amiss, we have dealt wickedly. Thou that art gracious, have mercy upon us, punish our unrighteousness with thine own scourge, and give not those over that knowledge thee, unto a people that knoweth thee not, least they say among the Heathen: where is their God?

And when they were so weary with this crying and weeping, that they held their tongues, Osias stood up with watery eyes, and said: O' take good hearts unto you, (dear brethren) and be of good cheer, and let us wait these five days for mercy of the Lord: peradventure he shall cut away his indignation, and give glory unto his name. But if he help us not when these five days are passed, we shall do as ye have said.

[Chpt 8] And it happened when these words came to the ears of Judith a widow, which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Osiah, the son of Elia, the son of Jedeon, the son of Raphoim, the son of Aчитob, the son of Melchia, the son of Euam, the son of Nathania, the son of Salathiel, the son of Simeon, the son of Ruben. And her husband was called Manasses, which died in the days of the barley harvest. For while he was binding the sheaves together in the field, the heat came upon his head, and he died at Bethulia his city, and there was he buried beside his fathers. Now was Judith his desolate widow three years and six months. And in the higher parts of

her house she made herself a *privy chamber, where she dwelt, being closed in with her maidens. She wore a smock of hair, and fasted all the days of her life, except the Sabbaths, and new moons and solemn days that the people of Israel kept. She was a very fair and beautiful person. Her husband had also left her great riches, and plenteous household, great unmovable possessions and many cattle. This Judith was a woman of very good report with everyone, for she feared the Lord greatly, and there was no body that spake an evil word of her.

When this Judith heard, how Osias had promised the people, that after the fifth day he would give up the city unto the Assyrians, she sent for the elders Chambri and Charmin, and when they came to her, she said: what thing is this, wherein Osias hath consented, that if God help not within five days, he will give over the city to the Assyrians ? What are ye, that ye tempt the Lord ? This devise obtaineth no mercy of God, but provoketh him unto wrath and displeasure. Will ye set the mercy of the Lord a time and appoint him a day after your will ?

Nevertheless for so much as the Lord is patient, let us rather amend ourselves, pouring out tears, and beseeching him of grace. For God threateneth not as a man, neither will he be provoked into wrath as the children of men. And therefore let us heartily fall down before him, and serve him with a meek spirit, and with weeping eyes say unto the Lord, that he deal with us according to his own will and mercy: that like as our heart is now vexed, and brought low through the pride of them, it may so be comforted through his grace: in so much as we follow not the sins of our forefathers, which forsook their God, and worshiped other Gods: for the which sin they perished with the sword, were spoiled and brought to shame of all their enemies. As for us, we know none other God but only him, for whose comfort let us tarry with meekness. He shall require and make inquisition for our blood, from the vexations of our enemies: he shall bring down all the Heathen, that rise up against us, and put them to dishonor, even the Lord our God.

Therefore dear brethren, seeing ye are the honorable and elders in the people of God, unto whom all the people have respect, and upon whom the life of the people standeth, lift up their hearts with your exhortation, that they may call to remembrance, how our fathers also in times past were tempted, that they may be proved, if they worshiped their God aright. They ought to remember, how our father Abraham being tempted, and tried through many tribulations, was found a lover and friend of God. So was Isaac, so was Jacob, so was Moses, and all they pleased God, being tried through many troubles, were found steadfast in faith. Again, they that received not their *tentations with the fear of God, but put

themselves forth with *unpatiencey and murmuring against God, perished of the destroyer, and were slain of serpents. And therefore should not we undertake to be avenged, for the thing that is done to us: but consider, that all these punishments are far less than our sins and misdeeds. Believing also, that this correction cometh to unto us (as to the servants of God) for amendment, and not for our destruction.

Then said Osias and the elders unto Judith: All that thou speakest, is true, and no man can reprove thy words. Pray thou for us now therefore unto God, for thou art an holy woman, and fearest God. And Judith said unto them: seeing you know, that my words are of God, then prove my counsel and devise, if it be of God: and beseech God, that he will bring my counsel to good end.

Thus have I devised: Ye shall stand this night before the port, and I will go forth with Abra my maiden: Pray ye therefore unto God, that he will graciously remember his people of Israel within five days, as ye have said. As for the thing that I go in hand withal, ask ye no questions of it, till I open it unto you myself: do ye nothing else but pray unto the Lord your God for me. Then Osias the prince of the people of Juda said unto her: Go thy way in peace the Lord be with thee, that we may be avenged of our enemies. And so they went from her again.

**privy (private) *tentations (intents, temptations) *unpatiencey (impatience)*

[Chpt 9] Now when they were gone their way, Judith went into her *oratory, put on an hairy smock, strewed ashes upon her head, fell down before the Lord, and cried unto him, saying O' Lord God of my father Simeon, which gavest him a sword for a defense against the enemies, that used violence and willfulness and that ravished the virgin and put her to dishonesty. Thou that gavest their wives into prey, and their daughters into captivity, and all their prey for a spoil unto thy servants, which bear a zeal unto thee, help me widow, O' Lord my God, I beseech thee For thou hast done all things from the beginning, and look what thou hast taken in hand and devised, it came ever to pass. For all thy ways are prepared, and thy judgements are done in thy everlasting for knowledge. O' look now upon the armies of the Assyrians, like as it was thy pleasure sometime to look upon the host of the Egyptians, when they being weaponed, persecuted thy servants, and put their trust in their chariots, horsemen, and in the multitude of their men of war. But thou lookest upon their host casting a thick darkness before them: and when they came into the deep, the waters overwhelmed them.

Even so Lord let it go with these, that trust in the power and multitude of their

men of war, in their chariots, arrows and spears, and know not, that thou only art our God, which destroyest wars from the beginning, and that thou art the Lord. O' lift up thine arm now like as ever from the beginning, and in thy power bring their power to naught, cause their might to fall in thy wrath. They make their boast, that they will unhallow and defile thy Sanctuary, and to waste the tabernacle of thy name and to cast down the horn of thine altar with their sword. Bring to pass (O' Lord) that the pride of the enemy may be cut down with his own sword that he may be taken with the snare of his eyes in me and that thou mayest smite him with the lips of my love. O' give me a steadfast mind, that I may despise him and his strength, and that I may destroy him.

This shall I bring thy name an everlasting remembrance, if the hand of a woman overthrow him. For thy power (O' Lord) standeth not in the power of men, neither hast thou any pleasure in the strength of horses. There was never proud person that pleaseth thee, but in the prayer of the humble and meek hath thy pleasure been evermore.

O' thou God of the heavens, thou maker of the waters, and Lord of all creatures, hear me poor woman, calling upon thee, and putting my trust in thy mercy. Remember thy covenant O' Lord, and minister words in my mouth, and *stablish this devise in my heart, that thy house may continue still in holiness, and that all the Heathen may know and understand, that thou art God, and that there is none other but thou.

**oratory, (place speaking; in this case of prayer) *stablish (establish)*

[Chpt 10] And when she had left off crying unto the Lord, she rose up from the place, where she had layen flat before the Lord, and called her maid, went down into her house, layed the hairy cloth from her, put off the garments of her widowhood, washed her body, annointed herself with precious things of sweet savior, *broided and plated her hair, set an *hoove upon her head, and put on such apparel as belongeth to gladness, slippers upon her feet, armlets, spangles, earrings, finger rings, and decked herself with all her best array.

The Lord gave her also a special beauty and fairness (for all this decking of herself was not done for any voluptuousness and pleasure of the flesh, but of right descretion and vertue, therefore did the Lord increase her beauty) so that she was exceedingly *amiable and well favored in all mens eyes. She gave her maid also a bottle of wine, a pot with oil, pottage, cake bread and cheese, and went her way.

Now when she came to the port of the city, she found Osias and the elders of the city waiting there. Which when they saw her, they were astounded, and

marveled at her great beauty, nevertheless, they asked no question at her, but let her go saying: The God of our fathers give thee his grace, and with his power perform all the devise of thy heart: that Jerusalem may rejoice over thee, and that thy name may be in the number of the holy and righteous. And all they that were there, said with one voice: so be it, so be it. Judith made her prayer unto the Lord, and went out the port, she and her maid.

And as she was going down the mountain, it happened that about the spring of the day, the spies of the Assyrians met with her, and took her, saying: whence comest thou? Or whither goest thou? She answered: I am a daughter of the Hebrews, and am fled from them, for I know, that they shall be given unto you to be spoiled: because they thought scorn to yield themselves unto you, that they might find mercy in your sight. Therefore have I devised by myself after this manner: I will go before the prince Holofernes, and tell him all their secrets, and will show him, how he may come by them, and win them, so that not one man of his host shall perish.

And when these men had heard her words, and considered her fair face, they were astonished (for they wondered at her excellent beauty) and said unto her: Thou hast saved thy life by finding out this devise, that thou wouldest come down to our lord: and be thou sure, that when thou comest unto him, he shall entreat thee well, and thou shall please him at the heart. So they brought her in to Holofernes pavilion, and told him of her. Now when she came in before him, immediately he was overcome and taken with her beauty. Then said his servants: who would despise the people of the Jews, that have so fair women? Should we not by reason fight against them for these? So when Judith saw Holofernes sitting in a canopy, that was wrought of purple, silk, gold Emeralds she looked fast upon him, and fell down upon the earth. And Holofernes servants took her up again, at their lords commandment.

**broided (as embroidered) *hoove :(a covering for the head:)*

**amiable (agreeably pleasant)*

[Chpt 11] Then said Holofernes unto her: be of good cheer, and fear not in thine heart, for I never hurt man, that would serve Nabuchodonosor the king. As for thy people, if they had not despised me. I should not have lift up a spear against them. But tell me now, what is the cause what is the cause that thou art departed from them, and wherefore art thou come unto us.

And Judith said unto him: Sir understand the words of thy handmaiden: for if thou wilt do after the words of thy handmaiden, the Lord shall bring thy matter to a prosperous effect. As truly as Nabuchodonosor a lord of the land liveth, and

as truly as his power liveth, which is in the punishment of all men that go wrong, all men shall not only be subdued unto him through thee, but all the beasts of the field. For all people speak of thy prudent activity, and it hath ever been reported, how thou only art good and mighty in all his kingdom, and thy discretion is command in all lands.

The thing is manifest also, that Achior spake and it is well known, what thou commandest to do to him. For this is plain and of a surety, that our God is so wroth with us (by reason of our sins) that he hath showed by his Prophets unto the people, how that for their sins he will deliver them over unto the enemy. And for so much as the children of Israel know that they have so displeased their God, they are sore afraid of thee.

They suffer great hunger also, and for want of water, they are dead now in a manner. Moreover they are appointed to slay all their cattle, that they may drink the blood of them: and are purposed to spend all the holy ornaments of their God (which he hath forbidden them to touch) for corn, wine and oil. Seeing now that they do these things, it is a plain cause, that they must needs be destroyed. Which when I thy handmaiden perceived, I fled from them and the Lord hath sent me unto thee, to show thee these things. For I thy handmaiden worship God even here beside thee, and thy handmaiden shall go forth, and will make my prayer unto God, and he shall tell me, when he will reward them their sin: then shall I come and show thee and bring thee through the midst of Jerusalem, so that thou shalt have all the people of Israel, as the sheep without a shepherd: there shall not so much as one dog bark against thee, for these things are showed me by the providence of God: and for so much as God is displeased with them, he hath sent me to tell thee the same.

These words pleased Holofernes and all his servants, which marveled at the wisdom of her, and said one to another: there is not such a woman upon the earth, in beauty, and discretion of words. And Holofernes said unto her: God hath done well, that he hath sent thee hither before thy people, that thou mayest give them into our hands. And for so much as thy promise is good, if thy God perform it unto me, he shall be my God also, and thou shalt be excellent and great in the court of Nabuchodonosor, and thy name shall be spoken of in all the land.

[Chpt 12] Then commanded he her to go in, where his treasure lay, and charged that she should have her dwelling there, and appointed what should be given her from his table. Judith answered him and said: As for the meat that thou hast commanded to give me, I may not eat of it as now (least I displease my God) but will eat of such as I have brought with me. Then said Holofernes

unto her: If these things that thou hast brought with thee fail, what shall we do unto thee? And Judith said: As truly as thou livest my lord, thy hand maiden shall not spend all this, till God have brought to pass in my hand, the things that I have devised.

So his servants brought her in to the tent, whereas he had appointed. And as she was going in, she desired that she might have leave to go forth by night and before the day, to her prayer and to make intercession unto the Lord. Then commanded Holofernes his Chamberlains, that she should go out and in at her pleasure, to pray unto God those three days.

And so in the night season she went forth into the valley of Bethulia, and washed herself in the well water. Then went she up, and besought the Lord God of Israel that he would prosper her way, for the deliverance of his people. And so she went in, and remained clean in her tent, till she took her meat in the evening.

Upon the fourth day it happened, that Holofernes made a costly supper unto his servants, and said unto Uagao his Chamberlain: Go thy way, and counsel this Hebrewess, that she may be willing to consent to keep company with me. For it were a shame unto all Assyrians, that a woman should so laugh a man to scorn, that she were come from him unmeddled withal.

Then went Uagao unto Judith, and said: Let the good daughter be afraid, to come in to my Lord, that she may be honored before him, that she may eat and drink wine, and be merry with him. Unto whom Judith answered: Who am I, that I should say my Lord nay? Whatsoever is good before his eyes, I shall do it: and look what is his pleasure, that shall I think well done, as long as I live.

So she stood up and decked herself with her apparel, and went in, and stood before him. And Holofernes heart was whole moved, so that he burnt with desire toward her. And Holofernes said unto her: drink now and sit down, and be merry, for thou hast found favor before me. Then said Judith: Sir I will drink, for my mind is merrier today, then ever it was in all my life. And she took and ate and drank before him, the things that her maiden had prepared for her. And Holofernes was merry with her, and drink more wine, than ever he did afore in his life.

[Chpt 13] Now when it was late in the night his servants made haste every man to his lodging. And Uagao shut the chamber doors, and went his way, for they were all over laden with wine. So was Judith alone in the chamber. As for Holofernes he lay upon the bed all drunken, and of very drunkenness fell asleep.

Then commanded Judith her maiden, to stand without before the door, and to wait. And Judith stood before the bed, making her prayer with tears, and moved

her lips secretly, and said: Strengthen me O' Lord God of Israel, and have respect unto the works of my hands in this hour, that thou mayest set up thy city of Jerusalem, like as thou hast promised: O' grant that by thee I may perform the thing, which I have devised through the believe that I have in thee.

And when she had spoken this, she went to the bedstead, and loosen the sword that hanged upon it, and drew it out. Then she took hold of the hairy locks of his head, and said: Strengthen me O' Lord God in this hour: and with that she gave him two strokes upon the neck, and smote off his head. Then took she the canopy away, and rolled the dead body aside. Immediately she gat her forth, and delivered the head of Holofernes unto her maiden, and bade her to put it in her wallet.

And so these two went forth together after their custom, as thought they would pray, and so passed by the Host, and came through the valley unto the port of the city. And Judith cried afar off unto the watchmen upon the walls: Open the gates (said she) for God is with us, which hath showed his power in Israel. And when they heard her voice, they called the elders of the city together. And they came all to meet her, little and great, young and old, for they thought not that she should have come so soon. So they lighted candles, and gathered around her every each one: but she went up into an high place, and caused silence to be proclaimed.

When every man now held his tongue, Judith said: O' praise the Lord our God, for he hath not despised, nor forsaken them, that put their trust in him: and in me his handmaiden he hath performed his mercy, which he promised unto the house of Israel: yee in my hand this same night hath he slayen the enemy of his people.

And with that she took forth the head of Holofernes out of the wallet, and showed it them, saying: Behold the head of Holofernes the Captain of the Assyrians, and this is the canopy, where he layed in his drunkenness : where the Lord our God hath slayen him by the hand of a woman.

But truly as the Lord liveth, his Angel hath kept me, going hither remaining there, and coming hither again from thence. And the Lord hath not suffered me his handmaiden to be defiled, but without any filthiness of sin hath he brought me again unto you: and that with great victory, so that I am escaped, and ye delivered. O' give thanks unto him every each one, for he is gracious, and his mercy endureth forever.

So they praised the Lord altogether, and gave thanks unto him. And to her they said: The Lord hath blessed thee in his power, for through thee he hath brought our enemies to naught. And Osias the chief ruler of the people of Israel,

said unto her: Blessed art thou of the Lord the high God, above all women on earth.

Blessed be the Lord, the maker of heaven and earth, which hath guided thee aright to wound and to smite off the head of the Captain of our enemies. For this day he hath made thy name so honorable, that thy praise shall never come out of the mouth of men, which shall always remember the power of the Lord: seeing that thou hast not spared thy own self, but put thee in jeopardy, considering the anguish and trouble of thy people, and so hast helped their fall before God our Lord. And all the people said: Amen, Amen.

Achior also was called, and he came. Then said Judith unto him: The God of Israel unto whom thou gavest witness, that he would be avenged of his enemies, even he hath this night through my hand smitten off the head of all the unfaithful. And that thou mayest see that it so is, behold this is the head of Holofernes, which in his presumptuous pride despised the God of the people of Israel, and threatened thee with destruction, saying: when the people of Israel is taken, I shall also cause thee to be stuck with the sword. When Achior saw Holofernes head he fell down upon his face to the ground for very anguish and fear, so that he swooned withal. But after that he was come again to himself, he fell down before her, and praised her, saying: Blessed art thou of thy God in all the tabernacles of Jacob: for all the people that hear of thy name, shall praise the God of Israel because of thee.

[Chpt 14] Judith said unto all the people: Brethren hear me. Stick up this head upon our walls, and when the *Sun arizeth, take every man his weapon, and fall out violently: not as though ye would go beside them, but to run upon them, with violence. When the spies in the tents see this, they shall of necessity be compelled to flee backward, and to raise up their captain to the battle. So when their captains come into Holofernes pavilion, and find the dead body wrapped in blood, fearfulness shall fall upon them: and when ye perceive that they flee, follow them without all care, for God shall deliver them unto you, to be destroyed. Then Achior seeing the power of God which he had showed unto the people of Israel, fell off from his Heathen belief, and put his trust in God, and let himself be circumcised: and so was he numbered among the people of Israel, he and all his posterity unto this day.

Now as soon as it was day, they stuck up Holofernes head upon the walls, and everyman took his weapon, and so they went out with an horrible cry. When the spies saw that, they ran unto Holofernes tent, came before his chamber, and made a great rushing to wake him up, because they thought with noise to raise him. For there durst not one of the Assyrians knock, go in or open.

But when the captains and the princes and all the chief in the king of the Assyrians host came together, they said unto the chamberlains: Go your way in, and wake him up, for the mice are crept out of there holes, and dare provoke us unto battle.

Then went Ugao in to his chamber, stood before the bed, and clapped with his hands, for he thought that he had been sleeping with Judith.

But when he had harkened perfectly with his ears, and could perceive no stirring, he went nearer to the bed, and lift it up, and then saw the dead body of Holofernes lying there without a head, weltered in his blood upon the earth. Then cried he with loud voice, and with weeping rent his clothes, and went into Judiths tent, and found her not: and so he leapt out unto the people and said: one woman of the Jews, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lieth upon the ground and hath no head.

When the chief of the Assyrians host heard that, they rent their clothes, and there fell an intolerable fear and trembling upon them, so that their minds were sore afraid. And there was an exceedingly great cry in the whole host.

** Sun exactly as from the text*

[Chpt 15] Now when all the host heard that Holofernes was headed, their mind and counsel fell from them: and such a fear came upon them, that they undertook to defend themselves by fleeing away: one spoke not to another, but hanged down their heads, left all behind them, and made haste to escape from the Hebrews: for they heard, that they were hastening to come after them with their weapons, and so they fled by the ways of the fields, and through all the foot paths of the dales.

And when the children of Israel saw that they fled, they followed upon them, and went down with trumpets, blowing and making a great cry after them. As for the Assyrians, they had no order, and kept not themselves together, but fled their way. Nevertheless the children of Israel fell upon them with one company and order, and discomfited as many as they might get. And Osias sent messengers unto all the cities and countries of Israel.

So all the regions and every city sent out their best men after them in harness, and smote them with the sword, till they came to the uttermost part of their borders. And the other that were in Bethulia came into the tents of the Assyrians, and took all that they which were fled had left behind them, and so they found great good. And they that came again to Bethulia from the battle, took with them such things as had been theirs: there was no number of cattle,

and of all costly Jewels, so that from the lowest to the highest, they were all made rich of the spoils of them. And Joachim the High priest at Jerusalem, came to Bethulia with all the elders, that they might see Judith.

Now when she came out unto them, they began to praise her all with one voice, saying: thou worship of the city of Jerusalem, thou joy of Israel, thou honor of our people, thou hast done manly, and thy heart is comforted, because thou hast loved cleanness and chastity, and hast no man but thine own husband: therefore hath the hand of the Lord comforted thee, and blessed shalt thou be for ever. And all the people said: so be it, so be it.

In thirty days could the people of Israel scarce gather up the spoils of the Assyrians. But all that belonged unto Holofernes, and been his specially, (whether it were of gold, of silver, precious stones, clothing and all ornaments) they gave it unto Judith. And all the people rejoiced, both women, maidens, and young people, with pipes and harps.

[Chpt 16] Then sung Judith this song unto the Lord: Began unto the Lord upon tabornettes, sing unto the Lord upon the cymbals. O' sing unto him a new song of thanksgiving, be joyful and call upon his name. It is the Lord that destroyeth wars, even the Lord is his name. Which hath pitched his tents in the midst of his people, that he might deliver us from the hand of all our enemies. Assur came out of the mountains in the multitude of his strength. His people stopped the water brooks, and their horses covered the valleys. He purposed to have burnt up my land, and to slay my young men with the sword.

He would have carried away my children and virgins into captivity, but the Almighty Lord hurt him, and delivered him into the hands of a woman, which brought him to confusion. For their mighty was not destroyed of young men. It was not the sons of Titan that slew him, neither have the great giants set themselves against him: but Judith the daughter of Merari with her fair beauty hath discomfited him, and brought him to naught. For she layed away her widows garment, and put on the apparel of gladness in the rejoicing of the children of Israel. She anointed her face, and bound up her hair in a *hoove to beguile him. Her slippers ravished his eyes, her beauty captivated his mind, with the sword she smote off his neck. The Persians were astonished at her steadfastness, and the Medes at her boldness. Then howled the armies of the Assyrians, when my simple appeared dry of thirst. The sons of the daughters have pared them through, and slain them as fugitive children: they perished in the battle, for the very fear of the Lord my God. Let us sing a song of thanks giving unto the Lord, a new song of praise will we sing unto our God. Lord, Lord, thou art a great God, mighty in power, whom no man may overcome. All

thy creatures should serve thee: for thou spakest but the word, and they were made: thou sentest thy spirit, and they were created, and no man can withstand thy voice. The mountains shall move from the foundations with the waters, the stoney rocks shall melt before thee like wax. But they that fear thee: shall be great with thee in all things. Woe unto the people that rise up against my generation, for the Almighty Lord will avenge himself of them, and in the day of judgement will he visit them. For he shall give fire and worms in to their flesh, that they may burn and feel it forevermore.

After this it happened, that after the victory all the people came to Jerusalem, to give praise and thanks unto the Lord. And when they were purified, they offered all their burnt sacrifices and their promised offerings. And Judith offered all of Holofernes weapons, and all the Jewels, that the people had given her, and the canopy that she took from his bed, and hanged them up unto the Lord. The people was joyful, as the use is: and this joy by reason of the victory, with Judith endured three months.

So after these days every man went home again, and Judith was in great reputation at Bethulia, and right honorably taken in all the land of Israel. Unto her virtue was chastity joined, so that after her husband Manasses died, she never knew a man all the days of her life. Upon the high solemn days she went out with great worship. She dwelt in her husbands house an hundred and five years, and left her handmaiden free, and died, and was buried beside her husband in Bethulia. And all the people mourned for her seven days. So long as she lived, there was none that troubled Israel, and many years also after her death.

The day wherein this victory was gotten, was solemnly holden, and reckoned of the Jews in the number of the holy days, and it is yet greatly holden of the Jews ever since unto this day.

The end of the book of Judith

**hoove (a covering for the head;)*

[Chpt 1] O' set your affection upon wisdom, ye that be judges of the earth. Have a good opinion of the Lord, and seek him in the singleness of heart. For he will be found of them that tempt him not, and appeareth unto such as put their trust in him. As for *froward thoughts, they separate from God, but virtue (if it be allowed) reformeth the unwise. And why? Wisdom shall not enter in a froward soul, nor dwell in the body that is subdued unto sin. For the holy spirit abhorreth fained nurture, and with draweth himself from the thoughts that are without understanding: and where wickedness hath the upper hand, he flyeth from thence. For the spirit of wisdom is loving, gentle and gracious, and well have no pleasure in him that speaketh evil with his lips. For God is witness of his reins, and a true searcher out of his heart, and a hearer of his tongue. For the spirit of the Lord filleth the round compass of the world, and the same that upholdeth all things, hath knowledge also of the voice.

Therefore he that speaketh unrighteous things, cannot be hid, neither may he escape the judgement of reproof. And why? Inquisition shall be made for the thoughts of the ungodly, and the report of his words shall come unto God, so that his wickedness shall be punished. For the ear of jealousy heareth all things, and the noise of grudgings, shall not be hid. Therefore beware of murmurings which is nothing worth, and refrain your tongue from *sclander. For there is no word so secret, that it shall go for nought: and the mouth that speaketh lies, slayeth the soul.

O' seek not your own death in the error of your life, destroy not yourselves through the works of your own hands. For God hath not made death, neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: yee all the people of the earth hath he made that they should have health, that there is no destruction in them, and that the kingdom of hell should not be upon the earth (for righteousness is everlasting and immortal, but unrighteousness bringeth death) Nevertheless, the ungodly call her unto them both with words and works, and while they think to have a friend of her, they come to naught: for the ungodly that are confederate with her and take her part are worthy of death.

**froward (stubborn, contrary, obstinate, disobedient)*

**sclander (scandal and slander)*

[Chpt 2] For the ungodly talk and imagine thus among themselves (but not right:) The time of our life is but short and tedious, and when a man is once gone, he hath no more joy ner pleasure, neither know we any man that turneth again from death: for we are born of naught and we shall be here after as though

we had never been. For our breath is as a smoke in our nostrils, and the words as a spark to move our heart. As for our body, it shall be very ashes that are quenched, and our soul shall vanish as the soft air. Our life shall pass away as the trace of a cloud, and come to nought as the mist that is driven away with the beams of the *Son, and put down with the heat thereof. Our name shall be forgotten by little and little, and no man shall have our works in remembrance.

For our time is a very shadow that passeth away, and after our end there is no returning, for it is fast sealed, so that no man cometh again. Come on therefore, let us enjoy the pleasures that there are, and let us soon use the creature like as in youth. We will fill ourselves with good wine and ointment, and there shall no flower of the time go by us. We will crown ourselves with rose afore they be withered. There shall be no fair meadow, but our lust shall go through it. Let everyone of you be partaker of our *voluptuousness. Let us leave some token of our pleasure in every place, for this is our portion, else we get nothing. Let us oppress the poor righteous, let us not spare the widow, ner old man, let us not regard the heads that are gray for age. Let the law of unrighteousness be our authority, for the thing that is feeble is nothing worth. Therefore let us *defraud the righteous; And why? He is not for our profit, yee he is clean contrary to our doings. He checketh us for offending against the law, and sclander us as transgressors of all nurture. He maketh his boast to have the knowledge of God, yee he calleth himself Gods son. He is the betrayer of our thoughts: It grieveth us also to look upon him, for his life is not like other mens, his ways are of another fashion. He counteth us as but vain persons, he withdraweth himself from our ways as from filthiness: he commendeth greatly the latter end of the just, and maketh his boast that God is his father. Let us see if his words be true, let us prove what shall come upon him: so we will know what end he shall have. For if he be the true son of God, he will receive him and deliver him from the hands of his enemies. Let us examine him with despiteful rebuke and tormenting, that we may know his dignity and prove his patience. Let us condemn him with the most shameful death: for like as he hath spoken, so shall he be rewarded.

Such things do the ungodly imagine, and go astray, for their own wickedness hath blinded them. As for the mysteries of God, they understand them not: they neither hope for the reward of righteousness, ner regard the worship that holy souls shall have. For God created man to be undestroyed, yee after the image of his own likeness made he him. Nevertheless through envy of the devil came death into the world, and they that do hold his side, do as he doeth.

**Son: cap S and exactly as found in the text, and they did spell son: sonne and sun: sunne*

*different. *voluptuousness. (sensory wantonness) *defraud (cheat by deception)*

[Chpt 3] But the souls of the righteous are in the hand of God, and the pain of death shall not touch them. In the sight of the unwise they appear to die, and their end is taken for very destruction, but they are in rest. And though they suffer pain before men, yet is their hope full of immortality. They are punished but in few things, nevertheless in many things shall they be well rewarded. For God proved them, and findeth them *mete for himself: yee as gold in the furnace doth he try them, and receiveth them as a burnt offering, and when the time cometh they shall be looked upon.

The righteous shall shine as the sparks the sparks the run through the reed bush. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever. They that put their trust in him, shall understand the truth, and such as be faithful, will agree unto him in love: for his chosen shall have gifts and peace. But the ungodly shall be punished according to their own imaginations, for they have despised the righteous, and forsaken the Lord.

Who so despiseth wisdom and nurture, he is unhappy, and as for the hope of such, it is but vain, their labors unfruitful, and their works unprofitable. Their wives are *indiscreet, and their children most ungodly. Their creature is cursed. Blessed is rather, the barren and undefiled, which hath not known the sinful bed: she shall have fruit in the reward of the holy souls. And blessed is the gelded, which with his hands hath wrought no unrighteousness, nor imagined wicked things against God. For unto him shall be given the special gift of faith, and the most acceptable portion in the temple of God. For glorious is the fruit of good labor, and the root of wisdom shall never fade away. As for the children of *advouters, they shall come to an end, and the seed of an unrighteous bed shall be rooted out. And though they live long, yet shall they be nothing regarded, and their last age shall be without honor. If they die hastily, they have no hope, neither shall they be spoken to in the day of knowledge. For horrible is the death and end of the unrighteous.

**mete (worthy) *indiscreet, (*deceptive, uncaring, foolishness)*

**advoutry: prefix "a" meaning not, or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Chpt 4] O' how fair is a chaste generation with virtue? The memorial, for it is known with good men. When it is present, men take example there at: and if it go away, yet they desire it. It is all way crowned and holden in honor, and winneth the reward of the undefiled battle. But the multitude of ungodly children is unprofitable, and the things that are planted with whoredom, shall

take no deep root, nor lay any fast foundation. Though they be green in the branches for a time, yet shall they be shaken with the wind for they stand not fast, and through the vehemence of the wind they shall be rooted out. For the unperfect branches shall be broken, their fruit shall be unprofitable and sour to eat, yee **mete* for nothing. And why? All the children that are born of the wicked, must bare record of the wickedness against their fathers and mothers, when they are asked. But though the righteousness be over taken with death, yet shall he be in rest.

Age is an honorable thing: nevertheless it standeth not only in the length of time, ner multitude of years: But a mans wisdom is the gray hair, and an undefiled life is the old age. He pleased God, and was beloved of him: so that whereas he lived among sinners, he was translated him. Yea suddenly was he taken away, to the intend that wickedness should not alter his understanding, and that hypocrisy should not beguile his soul. For the crafty bewitching of lies make good things dark, the unsteadfastness also and wickedness of voluptuous desire turn aside the understanding of the simple. Though he was soon dead, yet fulfilled he much time. For his soul pleased God therefore hasted he to take him away from among the wicked. This the people see, and understand it not: they lay not up such things in their hearts, how that the loving favor and mercy of God is upon his saints, and that he hath respect unto his chosen.

Thus the righteous that is dead, condemneth the ungodly which are living: and youth that is soon brought to an end, the long life of the unrighteous. For they see the end of the wise, but they understand not what God hath devised for him, and wherefore the Lord hath taken him away. And why? they see him and despise him, therefore shall God also laugh them to scorn: So that they themselves shall die here after (but without honor) Yee in shame among the dead forevermore. For without any voice shall he burst those that be puffed up, and remove them from the foundations, so that they shall be layed waste unto the highest. They shall mourn, and their memorial shall perish. So they being afraid shall remember their sins, and their own wickedness shall betray them.

**mete (worthy)*

[Chpt 5] Then shall the righteous stand in great steadfastness against such as have dealt extremely with them, and taken away their labors. When they see it, they shall vexed with horrible fear, and shall wonder at the hastiness of the sudden health: groaning for the very distress of the mind, and shall say within themselves, having inward sorrow, and mourning for very anguish of mind:

These are they, whom we sometime had in derision, and jested upon. We

fools thought their life was very madness, and their end to be without honour. But lo, how they are counted among the children of God, and their portion is among the saints. Therefore have we erred from the way of truth, the light of righteousness hath not shined unto us, and the sun of understanding rose not up upon us. We have wearied ourselves in the way of wickedness and destruction. Tedious ways have we gone: but as for the way of the Lord, we have not known it.

What good hath our pride done unto us? Or, what profit hath the pomp of riches brought us? All those things are passed away like a shadow, and as a messenger running before: As a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the path of it in the floods. Or as a bird that flyeth through the air, and no man can see any token where she is flown, but only heareth the noise of her wings, beating the light wind, parting the air through the vehemence of her going, and flyeth on shaking her wings, where as afterward no token of her way can be found. Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a no man can know where it went through. Even so we in like manner, as soon as we were born, began immediately to draw to our end, and have showed no token of virtue, but are consumed in our own wickedness.

Such words shall they that have sinned speak in hell: For the hope of the ungodly is like a dry thistle flower (or dust) that is blown away with the wind: like as thin scum that is scattered abroad with the storm: like as the smoke which is dispersed here and there with the wind, and as the remembrance of a stranger that tarryeth for a day, and then departeth. But the righteous shall live for evermore: their reward also is with the Lord: and their remembrance with the Highest. Therefore shall they receive a glorious Kingdom and a beautiful crown of the Lords hand: for with his right hand shall he cover them, and with his own arm shall he cover them, and with his own arm shall he defend them. His jealousy also shall take away the harness, and he shall weapon the creature to be avenged of the enemies. He shall put unrighteousness as a breastplate, and take sure judgment instead of an helmet. The invincible shield of equity shall he take, his cruel wrath shall he sharpen for a spear, and the whole compass of the world shall fight with him against the unwise.

Then shall the thunder bolts go out of the lightnings, and come out of the rainbow of the clouds to the place appointed: out of the hard and stony indignation there shall fall thick hails, and the water of the sea shall be wroth against them, and the floods shall run roughly together. Yee a mighty wind shall

stand up against them, and a storm shall scatter them abroad. Thus the unrighteous dealing of them shall bring all the land to a wilderness, and wickedness shall overthrow the dwellings of the mighty.

[Chpt 6] Wisdom is better then strength, and a man of understanding is more worth than one that is strong. Hear therefore (O' ye Kings) and understand: O' learn ye that be judges of the ends of the earth. Give ear, ye that rule the multitudes, and delight much people. For power is given you of the Lord, and the strength from the Highest: which shall try your works and search out your imaginations: How that ye being officers of his Kingdom, have not kept the law of righteousness, nor walked after his will. Horribly and that right soon shall he appear unto you: for an hard judgment shall they have that bear rule. Mercy is granted unto the simple, but they that be in authority shall be sore punished. For God which is Lord over all, shall except no mans person, neither shall he stand in awe of any mans greatness: for he hath made the small and great, and careth for all alike. But the mighty shall have the sorer punishment.

Unto you therefore (O' Kings) do I speak, that ye may learn wisdom and not go amiss: For they that keep righteousness shall be righteously judged: and they that are learned in righteous things, shall find to make answer. Wherefore set your lust upon my words, and love them, so shall ye come by nurture. Wisdom is a noble thing, and never fadeth away: yee she is easily seen of them that love her, and found of such as seek her. She preventeth them that desire her, that she may first show herself unto them. Whoso awaketh unto her by times, shall have no great travail, for he shall find her sitting ready at his doors. To think upon her, is perfect understanding: and whoso watcheth for her, shall be safe, and that soon. For she goeth about, seeking such as are *mete for her, showeth herself cheerfully unto them in their goings, and meeteth them with all diligence. For the unfeigned desire for reformation is her beginning: to care for nurture is love, and love is the keeping of her laws. Now the keeping of the laws is perfection and an uncorrupt life, an uncorrupt life maketh a man familiar with God. And so the desire of wisdom leadeth to the Kingdom everlasting. If your delight be then in royal seats and scepters (O' ye kings of the people) set your lust upon wisdom, that ye may reign for evermore. O' love the light of wisdom, all ye that be rulers of the people. As for wisdom what she is, and how she came up I will tell you, and will not hide the mysteries of God from you: but will seek her out from the beginning of the nativity, and bring the knowledge of her into light, and will not keep back the truth: Neither will I do with consuming envy, for such a man shall not be partaker of wisdom. But the multitude of the wise is the welfare of the world, and a wise king is the upholding of the people. O' receive

nurture then through my words, and it shall do you good.

**mete (worthy)*

[Chpt 7] I myself also am a mortal man, like as all other, and am come of the earthly generation of him that was first made, and in my mothers womb was I fashioned to be flesh: In the time of ten months was I brought together in blood through the seed of man, and the commodious appetite of sleep. When I was born, I received like air as other men, and fell upon the earth, (which is my nature) crying and weeping at first, as all other do. I was wrapped in swaddling clothes, and brought up with great cares. For there is no king that hath had any other beginning of birth. All men have one entrance unto life, and one going out in like manner.

Wherefore I desired, and understanding was given me: I called, and the spirit of wisdom came in to me. I set more by her then by kingdoms and royal seats, and counted riches nothing in comparison of her. As for precious stone I compared it not unto her: for all gold is but gravel unto her, and silver shall be counted but clay before her sight. I loved her above welfare and beauty, and purposed to take her for my light, for her shine can not be quenched. All good things come to me with her, and innumerable riches through her hands. And I was glad in them all, for this wisdom went before me, and I knew not that she was the mother of all good things. Now as I myself learned unfainedly, so do I make other men partakers of her, and hide her riches from know man: For she is an infinite treasure unto men, which who so use, be come partakers of the love and friendship of God, and are accepted unto him for the gifts of wisdom.

God hath granted me to talk wisely, and convenient to handle the things that he hath graciously lent me. For it is he, that leadeth unto wisdom, and teacheth to use wisdom and right. In his hand are we and our words: yee all our wisdom, our understanding and knowledge of all our works. For he hath given me the true science of these things: so that I know how the world was made, and the powers of the elements: The beginning, ending and midst of the times: how the times alter, how one goeth after another, and how they are fulfilled: the course of the year: the ordinances of the stars: the natures and kinds of beasts: the furriusness of beasts: the power of the winds: the imaginations of men: the diversities of young plants: the virtues of roots, And all such things as are secret and not looked for, have I learned. For the workmaster of all things hath taught me wisdom. In her is the spirit of understanding, which is holy, manifold, one only, subtle, courteous, discreet, quick, undefiled, plain, sweet, loving the thing that is good, sharp, which forbiddeth not to do well, gentle, kind, steadfast,

sure, free having all virtues, circumspect in all things: receiving all spirits of understanding, being clear and sharp. For wisdom is nimbler then all nimble things: she goeth through and attaineth to all things, because of her cleanness. For she is the breath of the power of God, and a pure clean expressing of the cleanness of Almighty God. Therefore can no undefiled thing come unto her: for she is the brightness of the everlasting light, the undefiled mirror of the majesty of God, and the image of his goodness. And for so much as she is one, she may do all things: and being steadfast herself she reneweth all, and among the people conveyeth she herself in to the holy souls. She maketh Gods friends and prophets: for God loveth no man, but him in whom wisdom dwelleth. For she is more beautiful then the Sun and giveth more light then the stars, and the day is not to be compared unto her: for upon the day cometh night. But wickedness can not overcome wisdom, and foolishness may not be with her.

[Chpt 8] Wisdom reacheth from one end to another mightily, and lovingly doth she order all things. I have loved her and labored for her even from my youth up, I did my diligence to marry myself with her, such love had I unto her beauty. Who so hath the company of God, commendeth her nobility, yee the Lord of all things him self loveth her. For she is the schoolmaster of the nurture of God, and the chooser out of his works. If a man desired riches in this life, what is richer than wisdom, that worketh all things? Thou wilt say: understanding worketh. What is it among all things, that worketh more than wisdom? If a man love virtue and righteousness, let him labor for wisdom, for she hath great virtues. And why? She teacheth soberness and prudence, righteousness and strength, which are such things as men can have nothing more profitable in their life. If a man desire much knowledge, she can tell the things that are past, and discern the things for to come: she knoweth the subtleties of words, and can expound dark sentences. She can tell of tokens and wondrous things, or ever they come to pass, and the ends of all times and ages. So I purposed after this manner: I will take her unto my company, and commune lovingly with her: no doubt she will give me good counsel, and speak comfortably unto me in my carefulness and grief. For her sake shall I be well and honestly taken among the common men and Lords of the counsel. Though I be young, yet shall I have sharp understanding, so that I shall be marvelous in the sight of great men, and the faces of Princes shall wonder at me. When I hold my tongue, they shall bide my leisure: when I speak, they shall look upon me, and if I talk much, they shall lay their hands upon their mouth. Moreover, by the means of her I shall obtain immortality, and among them that come after me. I shall set the people in order, and the nations shall be subdued unto me. Horrible

tyrants shall be afraid, when they do but hear of me: among the multitude, I shall be counted good, and mighty in battle. When I am come home, I shall find rest with her: for her company hath no bitterness, and her fellowship hath no tediousness, but mirth and joy.

Now when I considered these things by myself, and pondered them in my heart, how that to be joined unto wisdom is immortality, and great pleasure to have her friendship: how that in the works of her hands are infinite riches: how that, whoso keepeth company with her shall be wise: and that he which talketh with her, shall come to honor: I went about seeking, to get her unto me. For I was a lad of ripe wit, and had a good understanding.

But when I grew to more understanding, I came to an undefiled body. Nevertheless, when I perceived that I could not keep my self chaste, except God gave it to me (and that was appointed of wisdom also) I slept unto the Lord, and besought him, and with my whole heart I said after this manner:

[Chpt 9] O' God of my fathers, and Lord of mercies (thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creature which thou hast made: that he should order the world according to equity and righteousness, and execute judgment with a true heart) Give me wisdom, which is ever about thy seat: and put me not out from among thy children: For I thy servant and son of thine handmaid, am a feeble person, of a short time, and too young to the understanding of judgment and the laws. And though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded. But thou hast chosen me to be a King unto thy people, and the judge of thy sons and daughters.

Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest: a likeness of thy holy tabernacle which thou hast prepared from the beginning, and thy wisdom with thee, which knoweth thy works: which also was with thee, when thou madest the world, and knew what was acceptable in thy sight, and right in thy commandments. O' send her out of thy holy heavens and from the throne of thy majesty, that she may be with me, and labor with me: that I may know what is acceptable in thy sight. For she knoweth and understandeth all things: and she shall lead me soberly in my works, and preserve me in her power. So shall my works be acceptable, and then shall I govern thy people righteously, and be worthy to sit in my fathers seat. For what man is he, that may know the counsel of God? Or, who can think what the will of God is? For the thoughts of mortal men are miserable, and our forecasts are but uncertain. And why? A mortal and corruptible body is heavy unto the soul and the earthy mansion keepeth down the understanding that

*museth upon many things. Very hardly can we discern the things that are upon earth, and great labor have we, or we can find the things that are before our eyes: Who will then seek out the ground of the things that are done in heaven? O' Lord, who can have knowledge of thy understanding and meaning, except thou give wisdom, and send thy holy ghost from above? That the ways of them which are upon the earth may be reformed: that men may learn the things that are pleasant unto thee, and be preserved through wisdom.

**museth (ponders, amuse)*

[Chpt 10] Wisdom preserved the first man, whom God made a father of the world, when he was created alone, brought him out of his offense, took him out of the mould of the earth, and gave him power to rule all things. When the unrighteous went away in his wrath from this wisdom, the brotherhead perished through the wrath of murder. Again, when the water destroyed the whole world, wisdom preserved the righteous through a poor tree, whereof she was governor herself. Moreover when wickedness had gotten the upper hand, so that the nations were puffed up with pride, she knew the righteous, preserved him faultless unto God, and layed up sure mercy for his children. She preserved the righteous, when he fled from the ungodly that perished, what time as the fire fell down upon the five cities: Like as yet this day the unfruitful, waste, and smoking land giveth testimony of their wickedness: yee the unripe and untimely fruits that grow upon the trees.

And for a token of a remembrance of the unfaithful soul, there standeth a pillar of salt. For all such as regarded not wisdom, gat not only this hurt, that they knew not the things which were good, but also left behind them unto men, a memorial of their foolishness: so that in the things wherein they sinned, they could not be hid. But as for such as take heed unto wisdom, she shall deliver them from sorrow.

When the righteous fled because of his brothers wrath, wisdom lead him the right way, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his labors, and brought to pass the things that he went about. In the deceitfulness of such as defrauded him, she stood by him, and made him rich. She saved him from the enemies, and defended him from the deceivers. She made him strong in battle and gave him victory, that he might know, how that wisdom is stronger than all things. When the righteous was sold, she forsook him not, but delivered him from sinners. She went down with him into the dungeon and failed him not in the bands: till she had brought him the scepter of the realm, and power against those that oppressed him. As for them

that had accused him, she declared them to be liars, and brought him to perpetual worship.

She delivered the righteous people and faultless seed, from the nations that oppressed them. She entered into the soul of the servant of God, and stood by him in wonders and tokens against the horrible king. She gave the righteous the reward of their labors, and lead them forth a marvelous way: on the day time she was a shadow unto them, and a light of stars in the night season. She brought them through the reed sea, and carried them through the great water. She drowned their enemies in the sea, and brought them out of the deep. So the righteous took the spoils of the ungodly, and praised thy holy name, O' Lord, and magnified thy victorious hand with one accord. For wisdom openeth the mouth of the dumb, and maketh the tongues of babes to speak.

[Chpt 11] She ordered their works in the hand of the holy prophet: They went through the wilderness that was not inhabited, and pitched their tents in the waste desert. They stood against their enemies, and were avenged of their adversaries. When they were thirsty, they called upon thee, and water was given them out of the rock, and their thirst slackened out of the hard stone. For by the things, where through their enemies were punished, were they helped in their need. For unto the enemies thou gavest mans blood instead of living water. And where as they had scarceness in the rebuke when the infants were slain, thou gavest unto thine own a plenteous water unlooked for: Declaring by the thirst that was at that time, how thou wouldest bring thine own unto honor, and slay their adversaries.

For when they were tried and nurtured with fatherly mercy, they knowledged how the ungodly were judged, and punished through the wrath of God. These hast thou exhorted as a father, and proved them: but unto the other thou hast been a *boisterous king, layed hard to their charge, and condemned them. Whether they were absent or present, their punishment was alike. For their grief was double: namely, mourning, and the remembrance of things past. But when they perceived that their punishments did them good, they thought upon the Lord, and wondered at the end. For at the last they held much of him, of whom in the out casting they thought scorn, as of an object. Nevertheless the righteous did not so when they were thirsty: but even like as the thoughts of the foolish were, so was also their wickedness, Where as certain men now (through error) did worship dome serpents and vain beasts, thou sendest a multitude of dumb beasts upon them for vengeance: That they might know, that look wherewithal a man sinneth, by the same also shall he be punished. For unto thy almighty hand, that made the world of naught, it was not impossible, to send among them a

multitude of Bears, or wood lions, or cruel beasts of strange kind, such as were unknown, or spout fire or cast out a smoking breath, or shooting horrible sparkles out of their eyes: which might only destroy them with hurting, but also kill them with their horrible sight. Yee without these beasts might they have been slain with one wind, being persecuted of their own works, and scattered abroad through the breath of your power.

Nevertheless thou hast ordered all things in measure, number and weight. For thou hast ever had great strength and might, and who may withstand the power of thine arm? And why? like as the small thing that the balance weigheth so is the world before thee: yee as a drop of the morning dew, that falleth down upon the earth. Thou hast mercy upon all, for thou hast power of all things: and makest thee as though thou sawest not the sins of men, because they should amend. For thou lovest all the things that are, and hatest none of them whom thou hast made: neither didest thou ordain or make anything, of evil will. How might any things endure, if it were not thy will? Or how could anything be preserved, except it were called of thee? But thou sparest all, for all are thine, O' Lord, thou lover of souls.

**boisterous (boasting, uproarious)*

[Chpt 12] O' Lord, how gracious and sweet is thy spirit in all things? Therefore chasteneth thou them measurably that go wrong, and warnest them concerning the things wherein they offend: thou speakest unto them (O' Lord) and exhortest them to leave their wickedness, and to put their trust in thee. As for those old inhabitants of the holy land, thou mightest not away with them, for they committed abominable works against thee: as witchcrafts, sorcery and Idolatry: they slew their own children without mercy: they ate up mens bowels, and devoured the blood : yee because of such abominations, misbelieves and offerings, thou showest the fathers of the desolate souls by the hands of our fathers that the land which thou lovest above all other, might be a dwelling for the children of God.

Nevertheless thou sparedest them also (as men) and sendest the forerunners of thy host even hornets to destroy them out by little and little. Not that thou wast unable to subdue the ungodly unto righteousness in battle or with cruel beasts, or with one rough word to destroy them together: But thy mind was to drive them out by little and little giving them time and place to amend: knowing well, that it was an unrighteous nation and wicked of nature and that their thought might never be altered. For it was a cursed seed from the beginning, and feared no man: Yet hast thou pardoned their sins. For who will say unto thee:

why hast thou done that? Or who will stand against thy judgement? Or who will come before thy face an avenger of unrighteous men? Or who will blame thee, if the people perish, whom thou hast made? For their is none other God but thou, that carest for all things: that thou mayest declare how that thy judgement is not unright. There dare neither king, ner tyrant in thy sight require accounts of them whom thou hast destroyed.

For so much then as thou art righteous thyself, thou orderest all things righteously and punishest even him that hath not deserved to be punished, and takest him for a stranger and an alien in the land of thy power. For thy power is the beginning of righteousness: and because thou art Lord of all things therefore art thou gracious unto all. When men think thee not to be of a full strength, thou declarest thy power: and boldly deliverest thou them over that know thee not. But thou Lord of power judgest quietly, and orderest us with great worship, for thou mayest do as thou wilt.

By such works now hast thou taught thy people, that a man should be just and loving: and hast made thy children to be of a good hope: for even when thou judgest, thou givest room to amend from sins. For in so much as thou hast punished, and with such diligence delivered the enemies of thy servants, which were worthy to die (where though thou gavest them time and place of amendment that they might turn from their wickedness) with how great diligence then punishest thou thine own children, unto whose fathers thou hast sworn and made covenants of good promises? So where as thou dost but chasten us, thou punishest our enemies diverse ways to the intent that when we punish we should remember thy goodness: and when we ourselves are punished, to put our trust in thy mercy.

Wherefore where as men have lived ignorantly and unrighteously thou hast punished them sore even throw the same things that they worshiped. For they went astray very long in the way of error, held the beasts (which even their enemies despised) for gods living as children of no understanding. Therefore hast thou sent a scornful punishment among them, as among the children of ignorance. As for such as would not be reformed by those scorns and rebukes, they felt the worthy judgement of God. For the things that they suffered, they bare them unpatiently, being not content in them but unwilling. And when they perished by the same things that they took for gods, they knowledged then, that there is but one true God, whom afore they would not know: therefore came the end of their damnation upon them.

[Chpt 13] Vain are all men, which have not the knowledge of God: as were they that out of the good things which are seen, knew not him, that of himself is

everlasting. Neither took they so much regard of the works that are made, as to know, who was the craftsman of them: but some took the fire, some the wind or air, some the course of the stars, some the water, some took Sun and Moon, or the lights of heaven which rule the earth, for gods. But though they had such pleasure in their beauty, that they thought them to have been gods: yet should they have known, how much more fairer he is that made them. For the maker of beauty hath ordained all these things. Or if they marveled at the power and works of them, they should have perceived thereby, that he which made these things are mightier than they.

For by the greatness and beauty of the creature, the maker thereof may plainly be known. Notwithstanding they are the less to be blamed, that sought God, and would have found him, and yet missed. And why? for so much as they went about his works and sought after them, it is a token, that they regarded and held much of his works that are seen. howbeit they are not wholly to be excused. For if their knowledge and understanding was so great, that they could discern the world and its creatures, why did they not rather find out the Lord thereof?

But unhappy are they, and among the dead is their hope, that call them Gods, which are but the works of mens hands: gold, silver, and the thing that is found out by conning, the similitude of beasts, or any vain stone that hath been made by hand of old. Or as when a carpenter cutteth down a tree out of the wood, and pareth the bark of it conningly: and so with the one part maketh a vessel to be used, and *dighteth meat with the residue. As for the other part that is left, which is profitable for nothing (for it is a crooked piece of wood and full of knobs, he carveth it diligently through his vanity, and according to the knowledge of his conning) he giveth it some proportion, fashioneth it after the similitude of a man, or maketh it like some beast, streak it over with red, and painteth it, and look what foul spot is in it he casteth some color upon it.

Then maketh he a convenient tabernacle for it, setteth it in the wall, and maketh it fast with iron, providing so for it, least it happen to fall: for it is well known, that it can not help itself: And why? it is but an image, and must of necessity be helped.

Then goeth he and offereth of his goods unto it, for his children and his wife: he seeketh help at it, he asketh counsel at it: he is not ashamed to speak unto it that hath no soul: for health, he maketh his petition unto him that is sick: for life, he prayeth unto him that is dead: he calleth upon him for help, that is not able to help himself: and to send him a good journey, he prayeth him that may not go. And in all the things that he taketh in hand (whether it be to obtain anything or to work) he prayeth unto him that can do no manner of good.

**dighteth (boil)*

[Chpt 14] Again, another man purposing to sail, and beginning to take his journey through the raging sea, calleth for help unto a stock that is far weaker, than the tree that beareth him. For as for it, covetousness of money hath found it out, and the craftsman made it with his conning. But thy providence, O' Father, governeth all things from the beginning: for thou hast made a way in the sea, and a sure path in the midst of the waves: declaring thereby, that thou hast power to help in all things, ye though a man went to sea without a ship. Nevertheless, the works of thy wisdom should not be vain, thou hast caused an ark to be made: and therefore do men commit their lives to a small piece of wood, passing over the sea in a ship, and are saved.

For in the old time also, when the proud giants perished, he (in whom the hope was left to increase the world) went into the ship, which was governed through thy hand, and so left seed behind him unto the world. For happy is the tree where through righteousness cometh: but cursed is the image of wood, that is made with hands, yee both it and he that made it. He, because he made it: and it because it was called God, where as it is but a frail thing. For the ungodly and his ungodliness are both like abominable unto God. Even so the work and he that made it also shall be punished together. Therefore shall there a plague come upon the images of the Heathen: for out of the creature of God they are become an abomination, a temptation unto the souls of men, and a snare for the feet of the unwise. And why the seeking out of images is the beginning of whoredom, and the bringing up of them is the destruction of life. For they were not from the beginning, neither shall they continue forever. The wealthy idleness of men hath found them out upon the earth, therefore shall they come shortly to an end.

For a father mourned for his son that was taken away from him, he made an image (in all the hast) of his dead son: and so began to worship him as God, which was but a dead man, and *ordained his servants to offer unto him. Thus by process of time and through long custom, this error was kept as a law, and tyrants compelled men by violence to honor images. As for those that were so far off, that men might not worship them presently, their picture was brought from far, like the image of a King whom they would honor, to the intent that with great diligence they might worship him which was far off, as though he had been present. Again, the singular conning of the craftsman gave the ignorant also a great occasion to worship images. For the workman willing to do him a pleasure that set him a work, labored with all his conning to make the image of the best fashion. And so (through the beauty of the work) the common people

was deceived, in so much that they took him now for a God, which a little afore was honored as a man. And this was the error of mans life, when men (either for to serve their own affection, or to do some pleasure unto Kings) ascribed unto stones and stocks the name of God, which ought to be given unto no man.

Moreover, this was not enough for them that they erred in the knowledge of God: but where as they lived in the great wars of ignorance, those many and great plagues called they peace. For either they slew their own children, and offered them, or did sacrifice in the night season, or else held unreasonable watches: so that they kept neither life ner marriage clean: but either one slew another to death maliciously or else grieved his neighbor with *advoury. And thus were all things mixed together: blood manslaughter, theft, dissimulation, corruption, unfaithfulness, sedition, perjury, disquietness of good men, unthankfulness, defiling of souls, changing of birth, unsteadfastness of marriage, disorder of *advoury and uncleanness. And why? the honoring of abominable images is the cause, the beginning and end of all evil. For they worship Idols, either they are mad when they be merry, or prophesy lies, or live ungodly, or else lightly foreswear themselves. For in so much as their trust is in the Idols (which have neither souls ner understanding) though they swear falsely, yet they think it shall not hurt them.

Therefore cometh a great plague upon them, and that worthily: for they have an evil opinion of God, giving heed unto Idols, swearing unjustly to deceive, and despising righteousness. For their swearing is no virtue, but a plague of them that sin, and goeth ever with the offense of the ungodly.

**ordened: ordained (ordered).*

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Cht 15] But thou (O' our God) art sweet, long suffering and true, and in mercy orderest thou all things. Though we sin, yet we are thine, for we know thy strength. If we sin not, then are we sure, that thou regard us. For to know thee, is perfect righteousness: Yee to know thy righteousness and power, is the root of immortality. As for the thing that men have found out through their evil science, it hath not deceived us: as the painting of a picture (an unprofitable labor) an carved image, with diverse colors, whose sight enticeth the ignorant: so that he honoreth and loveth the picture of the dead image that hath no soul.

Nevertheless, they that love such evil things, are worthy of death: they that trust in them, they that make them, they that love them, and they that honor them. The potter also taketh and tempereth soft earth, laboreth it, and giveth it

the fashion of a vessel, whatsoever serveth for our use: and so of one piece of clay he maketh some clean vessel for service, and some contrary. But where to every vessel serveth, that knoweth not the potter himself. So with his vain labor he maketh a God of the same clay: this doth even he, which a little afore was made of earth himself, and within a little while after (when he dieth) turneth to earth again.

Notwithstanding, he careth not the more because he shall labor, ner because his life is short: but striveth to excel goldsmiths, the silversmiths and coppersmiths, and taketh it for an honor to make vain things. For his heart is ashes, his hope is but vain earth, and his life is more vile than clay: for so much as he knoweth not his own maker, that gave him his soul to work, and breath in him the breath of life. They count our life but a pastime and our conversation to be but a market, and that men should ever be getting, and that by evil means. Now he that of earth maketh frail vessels and images, knoweth himself to offend above all other.

All the enemies of thy people and that hold them in subjection, are unwise, unhappy, and exceedingly proud unto their own souls: for they judge all the Idols of the Heathen to be gods, which neither have eye sight to see, ner noses to smell, ner ears to hear, nor fingers of hands for to grope: and as for their feet, they are too slow to go. For man made them, and he that hath but a borrowed spirit, fashioned them. But no man can make a God like unto him: for seeing he is but mortal himself, it is but mortal that he maketh with ungodly hands. He himself is better then they whom he worshipeth, for he lived though he was mortal, but so did never they. Yee they worship beasts also, which are most miserable: for compare things that cannot feel unto them, and they are worse then those. Yet is there not one of these beasts, that with his sight can behold any good thing, neither have they given praise ner thanks unto God.

[Chpt 16] For these and such other things have they suffered worthy punishment, and through the multitude of beasts are they rooted out. Instead of the which punishments thou hast graciously ordered on thy own people, and given them their desire that they longed for: a new and strange taste, preparing them quails to be their meat: to the intent that (by the things which were showed and sent unto them) they that were so greedy of meat, might be withdrawn even from the desire that was necessary. But these within a short time were brought unto poverty, and tasted a new meat. For it was *requisite that (without any excuse) destruction should come upon those which used tyranny, and to show only unto the other, how their enemies were destroyed. For the cruel woodiness of the beasts came upon them, they perished through the

stings of the cruel serpents.

Not with standing thy wrath endured not perpetually, but they were put in fear for a little season, that they might be reformed, having a token of salvation, to remember the commandment of thy law. For he that converted, was not healed by the thing that he saw, but by thee, O' Savior of all. So in this thou showest thine enemies, that it is thou, which deliverest from all evil. As for then when they were bitten with grasshoppers and flies, they died, for they were worthy to perish by such: But neither the teeth of the dragons ner the venomous worms over came thy children, for thy mercy was ever by them and helped them. Therefore were they punished to remember thy words, but hastily were they healed again: lest they should fall into so deep forgetfulness, that they might not use thy help.

It was neither herb ner plaster that restored them to health, but thy word (O' Lord) which healeth all things. It is thou (O' Lord) that hast the power of life and death: thou ledest unto deaths door, and bringest up again. But man through wickedness slayeth his own soul, and when his spirit goeth forth, it turneth not again, neither may he call again the soul that is taken away: It is not possible to escape thy hand. For the ungodly that wouldnt know thee, were punished by the strength of thine arm: with strange waters, hails and rains were they persecute, and through fire were they consumed. For it was a wondrous thing that fire might do more then water which quencheth all things: but the world is the avenger of the righteous. Some time was the fire so tame, that the beasts which were sent to punish the ungodly, burnt not: and that because they should see and know, that they were persecuted with the punishment of God. And some time burnt the fire in the water on every side, that it might destroy the unrighteous nation of the earth. Again, thou hast fed thy own people with Angels food, and sent them bread ready from heaven (without their labor) being very pleasant and well *gusted. And to show thy riches and sweetness unto thy children, thou gavest every one their desire, so that every man might take what liked him best. But the snow and ice abode the violence of thy fire, and melted not: that they might know, that the fire burning in the hail and rain, destroyed the fruit of the enemies: the fire also forgot his strength again, that the righteous might be nourished. For the creature that serveth thee (which art the maker) is fierce in punishing the unrighteous, but is easy and gentle to do good, unto such as put their trust in thee. Therefore did all things alter at the same time, and were all obedient unto thy grace, which is the nurse of all things, according to the desire of them that had need thereof: that thy children, O' Lord, whom thou lovest, might know, that it is not nature and the growing of fruits

that feedeth men, but that it is thy word, which preserveth them that put their trust in thee. For look what might not be destroyed with the fire, as soon as it was warmed with a little Sun beam, it melted: that all men might know, that thanks ought to be given unto thee before the *Sun rise, and that thou oughtest to be worshiped before the day spring. For the hope of the unthankful shall melt away as the winter ice, and perish as water, that is not necessary.

**requisite; (required, essential) *gusted (strong wind, out burst of emotion)*

**Sun (cap S)*

[Chpt 17] Great are thy judgments (O' Lord) and thy counsels cannot be expressed therefore do men error, that will not be reformed with thy wisdom. For when the unrighteous thought to have thy holy people in subjection, they were bound with bands of darkness and long night, shut under the roof, thinking to escape the everlasting wisdom. And while they thought to be hid in the darkness of their sins, they were scattered abroad in the very midst of the dark covering of forgetfulness, put to horrible fear and wondrously vexed for the corner where they might not keep them from fear: because the sound came down and vexed them: yee many terrible and strange visions made them afraid.

No power of the fire might give them light, neither might the clear flames of the stars lighten the horrible night. For there appeared unto them a sudden fire, very dreadful: At the which (when they saw nothing) they were so afraid, that they thought the thing which they saw, to be more fearful. As for sorcery and enchantment that they used, it came to *derision, and the proud wisdom was brought to shame. For they that promised to drive away the fearfulness and dread from the weak souls, were sick for fear themselves, and that with scorn. And though none of the wonders feared them, yet were they afraid at the beasts which came upon them, and at the Hissing of the serpents. In so much that with trembling they swooned, and said they saw not the air, which no man yet may escape.

For it is a heavy thing, when a mans own conscience beareth record of his wickedness and condemneth him. And why? a vexed and wounded conscience, taketh ever cruel things in hand, fearfulness is nothing else, but declaring that a man seeketh help and defense, to answer for himself. And look how much less hope is within, the more the uncertainty of the matter for the which he is punished. But they that came in the mighty night: slept the sleep that fell upon them from under and from above: sometime were they afraid through the fear of the wonders, and sometime they were so weak that they swooned withal: for an hasty and sudden fearfulness came upon them. Afterward, if any of them had

fallen, he was kept and shut in prison but with out chains. But if any dwelt in a village, if he had been an *herd or husbandman he suffered intolerable necessity: for they were all bound with one chain of darkness.

Whether it were a blasting wind, or a sweet song of the birds among the thick branches of the trees, or the vehemence of hasty running water, or the great noise of the falling down of stones, or the playing and running of beasts whom they saw not, or the mighty noise of roaring beasts, or the sound that answereth again in the high mountains: it made them swoon for very fear. For all the earth shined with clear light, and no man was hindered in his labor. Only upon them fell a heavy night, an image of darkness that was to come upon them. Yee they were unto themselves the most heavy and horrible darkness.

**derision (contemptuous ridicule). *herd (hired)*

[Chpt 18] Nevertheless thy saints had a very great light (and their enemies heard their voice, but they saw not the figure of them) And because they suffered not the same things, they magnified thee: and they that were vexed afore (because they were not hurt now) thanked thee, and besought thee (O' God) that there might be a difference. Therefore had they a burning pillar of fire to lead them in the unknown ways and thou gavest them the Sun for a free gift without any hurt. Reason was, that they should want light and be put in prison of darkness, which kept thy children in captivity, by whom the uncorrupt light of the law of the world was for to be given. When they thought to slay the babes of the righteous (one being layed out, and preserved to be led unto the other) thou broughtest out the whole multitude of the children, and destroyest these in the mighty water. Of that night were our fathers certified afore, that they knowing unto what oaths they had given credence, might be of good cheer. Thus thy people received the health of the righteous, but the ungodly were destroyed. For like as thou hast hurt our enemies, so hast thou promised us whom thou callest afore. For the righteous children of the good men offered secretly and ordered the law of righteousness unto unite: that the just should receive good and evil in like manner, singing praises unto the father of all men. Again there was heard an inconvenient voice of the enemies, and a piteous cry for children that were bewailed. The master and the servant were punished in like manner. For they all together had innumerable that died one death. Neither were the living sufficient to bury the dead, for in the twinkling of an eye, the noblest nation of them was destroyed. As often as God helped them before, yet would it not make them believe: but in the destruction of the first born they knowledged, that it was the people of God. For while all things were still, and when the night was in the

midst of her course, thy Almighty word (O' Lord) leaped down from heaven out of thy royal throne, as a rough man of war, in the midst of the land that was destroyed: and the sharp sword performed their straight commandment, standing and filling all things with death: yee it stood upon the earth and reached unto heaven. Then the sight of the evil dreams vexed them suddenly, and fearfulness came upon them unawares.

Then lay there one here, another there, half dead and half quick, and showed the cause of his death. For the visions that vexed them, showed them these things afore: so they were not ignorant, wherefore they perished.

The *tentacion of death touched the righteous also, and among the multitude in the wilderness there was insurrection, but thy wrath endured not long. For the faultless man went in all the haste, and took the battle upon him, brought forth the weapon of his ministration: even prayer and censors of reconciling: set himself against the wrath, and so brought the misery to an end: declaring thereby, that he was thy servant. For he overcame not the multitude with bodily power, ner with weapons of might: but with the word he subdued him that vexed him, putting thee in remembrance of the oath and covenant made unto the fathers. For when the dead were fallen down by heaps one upon another, he stood in the midst, pacified the wrath, and parted the way unto the living. And why? in his long garment was all the beauty, and in the four rows of the stones was the glory of the fathers graven, and thy majesty was written in the crown of his head. Unto these the destroyer gave place, and was afraid of them: for it was only a *tentacion worthy of wrath.

**tentacion (temptation / attention)*

[Chpt 19] As for the ungodly, the wrath came upon them without mercy unto the end. For he knew before what should happen unto them: how that (when they had consented to let them go, and had sent them out with great diligence) they would not repent, and follow upon them. For when they were yet mourning and making lamentation by the graves of the dead, they devised another foolishness: so that they persecuted them in their fleeing, whom they had cast out afore with prayer. Worthy necessity also brought them unto this end, for they had clean forgotten the things that happened unto them afore. But the thing that was wanting of their punishment, was requisite so to be fulfilled upon them with torments: that thy people might have a marvelous passage through, and that these might find a strange death.

Then was every creature fashioned again of new according to the will of their maker, obeying thy commandments that thy children might be kept without hurt,

for the cloud overshadowed their tents, and the day earth appeared, where afore was water: so that in the reed sea there was a way without impediment, and the great deep became a green field: where through all the people went that were defended with thy hand, seeing thy wondrous and marvelous works. For as the horses, so were they fed, and leapt like lambs, praising thee (O' Lord) which haddest delivered them. And why? they were yet mindful of the things, that happened while they dwelt in the land: how the ground brought forth flies instead of cattle, and how the river crawled with a multitude of frogs instead of fishes.

But at the last they saw a new generation of birds, what time as they were deceived with lust, and desire for delicate meats. For when they were speaking of their appetite, the quails came up unto them from the sea, and punishments came upon the sinners not without tokens which came to pass afore by the vehemence of the streams: for they suffered worthily according to their wickedness, they dealt so abominably and *churlishly with strangers. Some received no unknown guests, some brought the strangers into bondage that did them good. Beside all these things there were some, that not only received no strangers with their wills, but persecuted those also, and did them much evil, that received them gladly. Therefore were they punished with blindness, like as they that were covered with sudden darkness at the doors of the righteous so that every one sought the entrance of his door. Thus the elements turned into themselves, like as when one time is changed upon an instrument of music, and yet all the residue kept their melody: which may easily be perceived, by the sight of the things that are come to pass. The dry land was turned into watery, and the thing that afore swam in the water, went now upon the dry ground. The fire hath power in the water (contrary to his own virtue) and the water forgot his own kind to quench. Again, the flames of the noisome beasts hurt not the flesh of them that went with them, neither melted they the ice, which else melted lightly. In all things hast thou promoted the people (O' Lord) and brought them to honor: thou hast not despised them, but alway and in all places hast thou stand by them.

The end of the book of Wisdom

**churlishly (rude, boorish, miserly)*

The Prayer of Manasses
king of Juda, when he was holden captive in Babylon

[Chpt 1] The Prayer of Manasses
king of Juda, when he was holden captive in Babylon

O' Lord Almighty, God of our fathers Abraham, Isaac, and Jacob, and of that righteous seed of them: which hast made heaven and earth, with all the ornament thereof, which hast ordained the sea by the word of thy commandment: which hast shut up the deep, and hast sealed it for thy fearful and *laudable name, which all men fear, and tremble before the face of thy virtue, and for the anger of thy threatening the which is *importable to sinners.

But the mercy of thy promise is great and unsearchable: for thou art the Lord God most high, above all the earth, longsuffering, and exceedingly merciful, and repentant for the malice of men.

Thou Lord after thy goodness hast promised repentance of the remission of sins: and thou that art the God of the righteous hast not put repentance to the righteous, Abraham, Isaac, and Jacob, unto them that have not sinned against thee: But because I have sinned above the number of the sands of the sea, and that mine iniquities are multiplied, I am humbled with many bands of iron, and there is in me no breathing.

I have provoked thine Anger, and done evil before thee, in committing abominations and multiplying offenses. And now I bow the knees of my heart, *requiting goodness of thee O' Lord. I have sinned Lord, I have sinned, and know my iniquity. I desire thee by prayer, O' Lord forgive me: forgive me and destroy me not with mine iniquities, neither do thou always remember mine evils to punish them, but save me (which am unworthy) after thy great mercy: and I will praise thee everlastingly, all the days of my life for all the virtue of heaven praiseth thee, and unto thee belongeth the glory, world without end.
Amen.

This ends The Prayer of Manasses

This ends The Prayer of Manasses

**laudable (praiseworthy, honorable) *importable (imported, significant upon)*

**requiting (to return for)*

[Chpt 1] After that Alexander the son of Philippe, king of Macedonia went forth of the land of Cethim, and slew Darius king of the Persians and Medes: It happened, that he took great wars in hand, won very many strong cities, and slew many kings of the earth: going through to the ends of the world and getting many spoils of the people: In so much, that the world stood in great awe of him, and therefore was *he proud in his heart. Now when he had gathered a mighty strong host, and subdued the lands and people with their princes, so that they became tributaries unto him: he fell sick. And when he perceived that he must needs die, he called for his noble estates (which had been brought up with him of children) and parted his kingdom among them, while he was yet alive. So Alexander reigned twelve years, and then died.

After his death fell the kingdom unto his princes, and they obtained it everyone in his room, and caused themselves to be crowned as kings: and so did their children after them many years, and much wickedness increased in the world. Out of these came the ungracious root, noble *Antiochus the son of Antiochus the king (which had been a *pledge) at Rome) and he reigned in the hundred and thirty and seventh year of the reign of the Greeks.

In those days went there out of Israel wicked men, which moved much people with their council, saying: Let us go and make a covenant with the Heathen, that are round about us: for since we departed from them, we have had much sorrow. So this device pleased them well, and certain of the people took upon them for to go unto the king, which gave them license to do after the ordinances of the Heathen. Then set they up an open school (at Jerusalem) of the laws of the Heathen, and were no more circumcised: but forsook the holy Testament, and joined themselves to the Heathen, and were clean sold to do mischief.

So when Antiochus began to be mighty in his kingdom, he went about to obtain the land of Egypt also, that he might have the dominion of two realms. Upon this he entered into Egypt with a strong host with chariots, elephants, horsemen and a great number of ships, and began to war against Ptolomy the king of Egypt. But Ptolomy was afraid of him, and fled: and many of his people were wounded to death. Thus Antiochus won many strong cities, and took away great good out of the land of Egypt.

And after that Antiochus had smitten Egypt, he returned again in the hundred forty third year, and went toward Israel, and came up to Jerusalem with a mighty people: and entered proudly into the Sanctuary, and took away the golden altar, the *candlestick and all the ornaments thereof, the table of the showbread, the pouring vessel and the chargers, the golden spoons, the veil, the crowns and golden apparel of the temple, and break down all. He took also the

silver and gold, the precious Jewels and the secret treasures that he found. And when he had taken away altogether, caused a great murder of men, and so fulfilled his malicious pride, he departed into his own land.

Thus there arose a great heaviness and misery in all the land of Israel. The princes and elders of the people mourned, the young men and maidens were defiled, and the fair beauty of women was changed: the bridegroom and the bride took them to mourning the land and those that dwelt therein, was moved: for all the house of Jacob was brought to confusion.

After two years the king sent his chief treasurer unto the cities of Juda, which came to Jerusalem with a great multitude of people, speaking peaceable words unto them, but all was deceit: for when they had given him credence, he fell suddenly upon the city, and smote it sore, and destroyed much people of Israel. And when he had spoiled the city, he set fire on it, casting down houses and walls on every side. The women and their children took they captive, and lead away their cattle. Then builded they the castle of David with a great thick wall, and with mighty towers, and made it a stronghold for them. Beside all this they set wicked people and ungodly men to keep it, stored it with weapons and vitals: gathered the goods of Jerusalem, and laid them up there: thus became it a *thievish castle.

And this was done to lay wait for the people that went into the Sanctuary, and for the cruel destruction of Israel. Thus they shed innocent blood on every side of the Sanctuary, and defiled it: Insomuch that the citizens were faine to depart, and the city became an habitation of strangers, being desolate of her own seed, for her own natives were faine to leave her. Her Sanctuary was clean wasted, her holy days were turned to mourning, her Sabbaths were had in derision, and her honor was brought to nought. Look how great her glory was afore, so great was her confusion, and her joy turned into sorrow.

Antiochus also the king sent out a commission unto all his kingdom, that all the people should be one. Then they left every man his law, and all the Heathen agreed to the commandment of king Antiochus: Yee, many of the Israelites consented there unto, offering unto Idols, and defiling the Sabbath. So the king Antiochus sent his messengers with his commission unto Jerusalem, and to all the cities of Juda: that they should follow the laws of the Heathen, and forbade either burntofferings, meat offerings or peace offerings to be made in the temple of God, and that there should no Sabbath ner high feast day to be kept: but commanded, that the Sanctuary and the holy people of Israel should be defiled.

He commanded also that there should be set up other altars, temples and Idols: to offer up swines flesh and other unclean beasts: that men should leave

their children uncircumcised, to defile their souls with all manner of uncleanness and abominations: that they might so forget the law, and change all the *holy ordinances of God: and whosoever would not do according to the commandment of king Antiochus, should suffer death. In like manner commanded he throughout all his realm, and set rulers over the people, for to compel them to do these things, commanding the cities of Juda to do sacrifice unto Idols.

Then went the people unto the Heathen by heaps, forsook the law of the Lord, and committed much evil in the land: yee and chased out the secret Israelites, which had hid themselves in corners and privy places. The fifteenth day of the month Casleu, in the hundred forty fifth year, set king Antiochus an abominable Idol of desolation upon the altar of God, and they builded altars throughout all the cities of Juda on every side, before the doors of the houses, and in the streets: where they burnt incense, and did sacrifice. And as for the books of the law of God, they burnt them in the fire, and rent them in pieces. Whatsoever he was that had a book of the Testament of the Lord found by him, yee whosoever endeavored himself to keep the law of the Lord, the kings commandment was, that they should put him to death. And through his authority they executed these things every month, upon the people of Israel that were found in the cities.

The five and twentieth day of the month, what time as they did sacrifice upon the altar (which stood instead of the altar of the Lord) according to the commandment of king Antiochus, they put certain women to death, which had caused their children to be circumcised: Not only that, but they hanged up the children by the necks throughout all their houses, and slew the circumcisers of them.

Yet were there many of the people of Israel, which determined in themselves, that they would not eat unclean things: but chose rather to suffer death, then to be defiled with unclean meats. So because they would not break the blessed law of God, they were cruelly slain. And this great tyranny increased very sore upon the people of Israel.

**he proud in his heart. (kfv and other bibles of man = he was exalted and his heart was lifted up) *candlestick (kfv and other bibles of man = candlestick of light)*

**Antiochus (kfv and other bibles of man = surnamed Epiphanes) *pledge (kfv and other bibles of man = hostage)*

**thievish (thieves) *holy ordinances of God: (kfv and other bibles of man =leaves out "of God")*

[Chpt 2] In those days there did stand up one Mathathiah*, the son of Simeon the priest (out of the kindred of *Joaris), from Jerusalem, and dwelt

upon the mount of Modin, and had five sons: Jhon called Goddis: Simon, called Thasi: Judas, other wise called Maccabeus: Eleazer, other wise called Abaron: and Jonathas, whose surname was Apphus. These saw the evil, that was done among the people of Juda and Jerusalem. And Mathathiah said woe is me, alas that ever I was born, to see this misery of my people, and the piteous destruction of the holy city: And thus to sit so still, it being delivered into the hands of the enemies. Her Sanctuary is come in to the power of strangers her temple is, as it were a man that hath lost his good name. Her precious ornaments are carried away captive, her *old men are slain in the streets, her young men are fallen through the sword of the enemies.

What people is it, that hath not some possession in her kingdom ? Or who hath not gotten some of her spoils ? All her glory is taken away. She was a Queen, and now she is become a handmade. Behold our Sanctuary, our beauty and honor is wasted away, and defiled by the Gentiles. What helpeth it us then to live ? And Mathathiah rent his clothes, and his sons, and put on sackcloth upon them, and mourned very sore.

Then came the men thither which were sent of king Antiochus, to compel such as were fled in to the city of Modin, for to do sacrifice and to burn incense unto Idols, and to forsake the law of God. So, many of the people of Israel consented and inclined unto them, but Mathathiah and his sons remained steadfast. Then spake the commissioners of king Antiochus, and said unto Mathathiah: Thou art a noble man, of high reputation and great in this city, having fair children and brethren. Come now therefore first, and fulfil the kings commandment, like as all the Heathen have done, yea, and the men of Juda, and such as remain at Jerusalem: so shalt thou and thy children be in the kings favor, and enriched with gold, silver and great rewards.

Mathathiah answered, and spake with a loud voice: Though all nations obey the king Antiochus, and fall away every man from keeping the **law of their fathers: though they consent to his commandments, yet will I and my sons and my brethren, not fall from the law of our fathers. God forbid we should forsake the law and the ordinances of God, and agree unto the commandment of king Antiochus. Therefore we will do no such sacrifice, neither break the statutes of our law, to go another way. And when he had spoken these words, there came one of the Jews, which openly in the sight of all, did sacrifice unto the Idols upon the altar in the city of Modin, according to the kings commandment.

When Mathathiah saw this, it grieved him at the heart, so that his reins shook withal, and his wrath kindled for very zeal of the law. With that he gave a skip forth, and killed the Jew beside the altar: Yee and slew the kings commissioner,

that compelled him to do sacrifice, and destroyed the altar at the same time: such a zeal had he unto the law of God, like as Phynehes did unto Zambri the son of Salomi. And Mathathiah cried with a loud voice throughout the city, saying: Whoso is fervent in the law, and will keep the covenant, let him follow me. So he and his sons fled in to the mountains, and left all that ever they had in the city. Many other godly men also departed into the wilderness with their children, their wives, and their cattle, and remained there: for the tyranny increased so sore upon them.

Now when the kings servants, and the host, which was at Jerusalem in the city of David heard, that certain men had broken the kings commandment and were gone their way to the wilderness into secret places, and that there were many departed after them: they followed upon them to fight against them in the Sabbath day and said: Well ye yet rebel? Get you hence and do the commandment of king Antiochus and ye shall live. They answered: we will not go forth, neither will we do the kings commandment, to defile the Sabbath day. Then began they to fight against them nevertheless they gave them none other answer, nether cast they one stone at them ner made fast their privy places, but said. We will die all in our own innocency, heaven and earth shall testify with us, that ye put us to death wrongfully. Thus they fought against them upon the Sabbath, and slew both men and cattle, their wives and their children, to the number of a thousand people.

When Mathathiah and his friends heard this, they mourned for them right sore, and said one to another: If so be that we all do as our brethren have done, and fight not for our lives and for our laws against the Heathen: then shall they the sooner root us out of the earth. So they concluded among themselves at the same time, saying: Whatsoever he be that cometh to make battle with us upon the Sabbath day, we will fight against him, and not die all, as our brethren that were murdered so heinously. Upon this came the Synagog of the Jews unto them *strong men of Israel, all such as were fervent in the law. And all they that were fled for persecution, came to help them, and to stand by them: Insomuch that they gathered an host of men, and slew the wicked doers in their jealousy, and the ungodly men in their wrath. Some of the wicked fled unto the Heathen, and escaped.

Thus Mathathiah and his friends went about, and destroyed the altars, and circumcised the children, that had not yet received circumcision: as many as they found in the coasts of Israel: and followed mightily upon the children of pride, and this act prospered in their hands: Insomuch, that they kept the law against the power of the Gentiles and the kings, and gave not over their

dominion unto wicked doers.

After this when the time drew on fast, that Mathathiah should die, he said unto his sons: Now is pride and persecution increased, now is the time of destruction and wrathful displeasure: wherefore (O' my sons) be ye fervent in the law, and jeopardize your lives for the Testament of the fathers: call to remembrance what acts our fathers did in their time, so shall ye receive great honor and an everlasting name.

Remember Abraham, was he not found faithful in *tentacion and it was reckoned unto him for righteousness ? Joseph in the time of his trouble kept the commandment, and was made lord of Egypt. Phinches our father was so fervent for the honor of God, that he obtained the covenant of an everlasting priesthood. Josue for fulfilling the word of God, was made captain of Israel. Caleb bear record before the congregation, and received an heritage. David also in his merciful kindness, obtained the throne of an everlasting kingdom. Elishah being jealous and fervent in the law, was taken up into heaven. Hananias, Asarias and Misael remained steadfast in faith, and were delivered out of the fire. In like manner Daniel being unguilty, was saved from the mouth of the Lions.

And thus ye may consider throughout all ages since the world began, that whosoever put their trust in *God, were not overcome. Fear not ye then the words of the ungodly man, for his glory is but dung and worthless. Today is he set up, and tomorrow he is gone: for he is turned into earth, and his memorial is come to naught. Wherefore (O' my sons) take good hearts unto you, and quiet yourselves like men in the law: for if ye do the things that are commanded you in the law of the Lord your God, ye shall obtain great honor therein.

And behold, I know that your brother Simon is a man of wisdom: see that you give ear unto him alway, he shall be a father unto you. As for Judas Maccabeus, he hath ever been mighty and strong from his youth up: let him be your captain, and order the battle of the people: thus ye shall bring unto you all that favor the law, and see that ye avenge the wrong of your people, and recompense the Heathen again, and apply yourselves whole to the commandment of the law. So he gave them his blessing, and was layed by his fathers: and died in the hundred forty sixth year at Modin, where his sons buried him in his fathers sepulchre, and all Israel made great lamentation for him.

Mathathiah (kjb adds = the son of John), *Joaris) (kjb= Joarib)*

**old men (kjb and other bibles of man = infants)*

***law (kjb and other bibles of man = religion)*

*kjb and other bibles of man =Assideans who were *strong men of Israel*

**tentacion (temptation/attention)*

*put their trust in *God, (kjb and other bibles of man =him)*

[Chpt 3] Then stood up Judas Macabeus in his fathers stead, and all his brethren helped him: and so did all they that held with his father, and fought with cheerfulness for Israel. So Judas gat his people great honor: He put on a breastplate as a giant, and arrayed himself with his harness, and defended the host with his sword. In his acts he was like a Lion, and as a lions whelp roaring at his prey. He was an enemy to the wicked, and hunted them out: and burnt up those that vexed his people. So that his enemies fled for fear of him, and all the workers of ungodliness were put to trouble: such luck and prosperity were in his hand. This grieved diverse kings, but Jacob was greatly rejoiced through his acts, and he gat himself a great name forever.

He went through the cities of Juda, destroying the ungodly out of them, turning away the wrath from Israel, and receiving such as were oppressed: and the fame of him went unto the utmost part of the earth. Then Appollonius (a prince of Syria) gathered a mighty great host of the Heathen, and out of Samaria, to fight against Israel. Which when Judas perceived, he went forth to meet him, fought with him: slew him, and a great multitude with him, and the remnant fled, and he took their substance. Judas also took Appollonius own sword and fought with it all his life long.

Now when Seron, (another prince of Syria) heard say, that Judas had gathered unto him the congregation and ***church of the faithful he said: I will get me a name and a praise throughout the realm: for I will go fight with Judas and them that are with him, as many as despise the kings commandment. So he made him ready, and there went with him a great mighty host of the ungodly, to stand by him, and to be avenged of the children of Israel. And when they came nye unto Bethoron, Judas went forth against them a small company. And when his people saw such a great host before them, they said unto Judas: How are we able (being so few) to fight against so great a multitude and so strong ? seeing we be so weary, and have fasted all this day?

But Judas said: It is a small matter for many to be overcome with a few: yee there is no difference to the God of heaven, to deliver by a great multitude or by a small company: for the victory of battle standeth not in the multitude of the host, but strength cometh from heaven. Behold, they come against us with a presumptuous and proud multitude, to destroy us, our wives and our children, and rob us. But we fight for our lives, and for our laws, and the Lord himself shall destroy them before our face: therefore be ye not afraid of them.

As soon as he had spoken these words, he leapt suddenly upon them. Thus was Seron smitten, and his host put to flight, and Judas followed upon them

beyond Bethoron unto the plain field: where were slain eight hundred men of them, and the residue fled into the land of the Philistines. Then all the Heathen on every side were afraid for Judas and his brethren: so that the rumor of him came unto the kings ears for all the Gentiles could tell of the wars of Judas.

So when king Antiochus heard these things, he was angry in his mind: wherefore he sent forth and gathered an host of his whole realm very strong armies: and opened his treasury, and gave his host a years wages in hand, commanding them to be ready at all times.

Nevertheless when he saw, that there was not money enough in his treasuries, and that through the discord and persecution, which he made in the land (to put down the laws that had been of old times) his customs and tributes of the land were minished: he feared that he was not able for to bear the costs and charges any longer, nor to have such gifts, to give so liberally as he did afore, more than the kings that were before him.

Wherefore he was heavy in his mind, and thought to go into Persdes, for to take tributes of the land, and so to gather much money. So he left Lysias (a noble man of the kings blood) to oversee the kings business, from the water Euphrates unto the borders of Egypt: And to keep well his son Antiochus, until he came again.

Moreover, he gave him half of his host and Elephants, committed unto him everything of his mind, concerning those which dwelt in Juda and Jerusalem: that he should send out an army against them, to destroy and root out the power of Israel and the remnant of Jerusalem: to put out their memorial from that place, to set strangers for to inhabit all their quarters, and part their land among them. Thus the king took the other part of the host, and departed from Antioch (a city of his realm) over the water of Euphrates, in the hundred and forty seventh year, and went through the high countries.

And Lysias chose unto him Ptolomy the son of Doriminus, Nicanor and Gorgias mighty men, and the kings friends. These he sent with forty thousand footmen and seven thousand horsemen, for to go into the land of Juda, and to destroy it, as the king commanded. So they went forth with all their power, and came to Emmaus into the plain field. When the merchants heard the rumor of them, they and their servants took very much silver and gold, for to buy the children of Israel to be their bond men. There came unto them also yet more men of war on every side, out of Syria and from the Palestines.

Now when Judas and his brethren saw that trouble increased, and that the host drew nye unto their borders: considering the kings words which he commanded unto the people: namely that they should utterly waste and destroy them: They

said one to another: Let us *redress the decay of our people, and let us fight for our folk and for our Sanctuary. Then the congregation were soon ready gathered to fight, to pray and to make supplication unto God for mercy and grace.

As for Jerusalem, it lay void, and was as it had been a wilderness. There went no man in or out at it, and the Sanctuary was trodden down. The aliens kept the castle, there was the habitation of the Heathen. The mirth of Jacob was taken away, the pipe and the harp was gone from among them.

The Israelites gathered them together, and came to Maspha, before Jerusalem: for in Maspha was the place where they prayed afore time. So they fasted that day, and put sackclothes upon them, cast ashes upon their heads, rent their clothes, and laid forth the books of the law (whereout the Heathen sought the likeness of their images) and brought the Priests ornaments, the firstlings and the tithes. They set there also the abstainers (which had fulfilled their days) before God, and cried with a loud voice toward heaven, saying: What shall we do with these? and whither shall we carry them away? For the Sanctuary is trodden down and defiled, thy priests are come to heaviness and dishonor: and behold, the Heathen are come together for to destroy us. Thou knowest what things they imagine against us. How may we stand before thee, except thou (O' God) be our help?

They blew out the trumpet also with a loud voice. Then Judas ordained captains over the people: over thousands, over hundreds, over fifty and over tens. But as for such as builded them houses, married wives, planted them vineyards, and those that were fearful: he commanded them every man to go home, according to the law. So the host removed, and pitched upon the south side of Emmaus.

And Judas said, arm yourselves, be strong (O' my children) make you ready against tomorrow in the morning, that ye may fight with these people, which are agreed together to destroy us and our sanctuary. Better is it for us to die in battle, than to see our people and our sanctuary in such a miserable case. Nevertheless, as the will is in heaven, so be it.

*the congregation and ***church of the faithful *** truth is : this word "church" has been added here and in Chapter 4 . 1) it to the reader might be a warning: 2) for the warnings against the word "church" is found in the OT (Oseas 8th chapter "they have forgotten him that made them, they build churches," and Amos chapter 7 "but the high hill chapels of Isaac must be laid waste and the churches of Israel made desolate: " 3) OF the NT the word "church" is only found in one place in the entire original word of God, Acts Chapter 14, ... "Then Jupiters priest, which dwelt before their city, brought oxen and garlands unto the church porch, and would have done sacrifice with the people." 4) incredibly, the word "church" is not found in the kjv in same verse where it is found in the original Word. 5) this word was inserted into the text of the jkv 79 times; all in the NT. 6) In most cases (NT) the*

word "congregation" was replaced by the word "church" in newer versions. 7) The Hebrew word "congregation" never, in any case, refers to a building.

**redress (set to right)*

[Chpt 4] Then took Gorgias five thousand men of foot, and a thousand of the best horsemen: and removed by night, to come nye where the Jews host lay, and so to slay them suddenly. Now the men that kept the castle, were the conveyers of them. Then arose Judas to smite the chief and principal of the kings Host at Emmaus, for army was not yet come together. In the mean season came Gorgias by night into Judas tents: and when he found no man there, he sought them in the mountains, and thought they had been fled away because of him. But when it was day, Judas showed himself in the field with three thousand men only, which hath neither harness ner swords to their minds.

But on the other side, they saw that the Heathen were mighty and well harnessed, and their horsemen about them, and all these well expert in sets of war. Then said Judas to the men that were with him: Fear not ye the multitude of them, be not afraid of their violent running: remember how our fathers were delivered in the reed sea, when Pharaoh threatened them with a great Host.

*Even so let us also cry now toward heaven: and the Lord shall have mercy upon us, and remember the covenant of our fathers, yee and destroy this Host before our face this day: And all the heathen shall know, that it is God himself, which delivereth and saveth Israel.

Then the Heathen lift up their eyes, and saw that they were coming against them, they went out of their tents in to the battle: and they that were with Judas, blew up their trumpets. So they buckled together, and the Heathen were discomfited and fled over the plain field: but the hindmost of them were slain. For they followed upon them unto *Assaremoth, and unto the fields of Idumea toward Zrot and Jamnia: so that there were slain of them upon a three thousand men. So Judas turned again with his Host, a said unto the people: Be not greedy of the spoils we have yet a battle to fight: for Gorgias and his host are here by us in the mountains, but stand ye fast against our enemies, and overcome them: then may ye safely take the spoils.

As Judas was speaking these words, there appeared one part of them upon the mount. But when Gorgias saw that they of his party were fled, and the tents burnt up (for by the smoke they might understand what was done) they perceiving this were very sore afraid: and when they saw also that Judas and his host were in the field ready to strike battle, they fled *everychone into the land of the Heathen.

So Judas turned again to spoil the tents, where they got much gold and silver, precious stones, purple and great riches. Thus they went home and sung a song of thanksgiving and praised God in heaven: for he is gracious, and his mercy endureth forever: And so Israel had a great victory in that day.

Now all the Heathen that escaped, came and told Lysias everything as it happened. Wherefore Lysias was sore afraid and grieved in his mind, because Israel had not gotten such misfortune as he would they should, neither as the king commanded. The next year following, gathered Lysias *threescore thousand chosen men of foot, and five thousand horsemen, to fight against them.

So they came into Jewry, and pitched their tents at Bethoron, where Judas came against them with ten thousand men. And when he saw so great mighty host, he made his prayer and said: Blessed be thou (O' saviour of Israel) which didst destroy the violent power of the giant, in the hand of thy servant David, and gatherest the host of the Heathen into the hand of Jonathan (the son of Saul) and of his weapon bearer.

Put this host now into the hand of thy people of Israel, and let them be confounded in their multitude and horsemen. Make them afraid, and discomforteth the boldness of their strength, that they may be moved through their destruction. Cast them down through the sword of thy lovers, then shall all they that know thy name, praise thee with thanksgiving.

So they struck the battle, and there were slain of Lysias host, five thousand men. Then Lysias seeing the *discomfiting of his men, and the manliness of the Jews, how they were ready, either to live or die like men: He went unto Antioche, and chose out men of war: that when they were gathered together, they might come again into Jewry. Then said Judas and his brethren behold: our enemies are discomfited: Let us now go up, to cleanse and to repair the Sanctuary.

Upon this, all the host gathered them together, and went up unto mount Sion.

Now when they saw the Sanctuary layed waste, the altar defiled, the doors burned up, the shrubs growing in the courts, like as in a wood upon mountains, yee and the priests Cells were broken down: They rent their clothes, made great lamentation, cast ashes upon their heads, fell down flat to the ground, made a great noise with the trumpets, and cried toward heaven.

Then Judas appointed certain men to fight against those which were in the castle till they had cleansed the Sanctuary. So he chose priests that were undefiled, such as had pleasure in the law *of God: and they cleansed the Sanctuary, and bare out the defiled stones into an unclean place. And for so

much as the altar of burntofferings was unhallowed, he took advisement, what he might do with all: so he thought it was best to destroy it (least it should happen to do them any shame) for the Heathen had defiled it, and therefore they break it down. As for the stones they layed them upon the mountain by the *house in a convenient place: till there came a prophet to show, what should be done with them.

So they took whole stones according to the law, and builded a new altar such one as was before, and made up the Sanctuary within and without, and hallowed the courts. They made new ornaments, and brought the candlestick the altar of incense, and the table in to the temple. They incense layed they upon the altar, and lighted the lamps that were upon the candlestick, that they might burn in the temple. They set the show bread upon the table, and hanged up the veil, and set up the temple, as it was afore. And on twentieth fifth day of the ninth month, which is called the month Casleu, in the hundred and forty eighth year: they rose up by times in the morning for to do sacrifice (according to the law) upon the new burnt offering altar that they had made: after the time and season that the Heathen had defiled it. The same day was it set up again, with songs pipes, harps, and cymbals.

And all the people fell upon their faces, *worshipping and *thanking the God of heaven which had given them *victory. So they kept the dedication of the altar eight days offering burnt sacrifices and thankofferings with gladness. They decked the temple also with crowns and shields of gold, and hallowed the ports and cells, and hanged doors upon them. Thus there was very great gladness among the people, because the *blasphemy of the Heathen was put away. So Judas and his brethren with the whole congregation of Israel, ordained, that the time of the dedication of the altar should be kept in *his season from year to year, by the space of eight days, from the twentieth fifth day of the month Casleu: and that with mirth and gladness.

And at the same time builded they up the mount Sion with high walls and strong towers round about: lest the Gentiles should come and tread it down, as they did afore. Therefore Judas set men of war in it, to keep it: and made it strong, for to defend *Bethsura: that the people might have a refuge against the *Edomites.

**Even so let us also cry now toward heaven: and the Lord shall have mercy upon us, (jvk and other bibles of man = IF : if peradventure the Lord will have mercy upon us)*

**Assaremoth, (kjb= Gazera) *everychone (every each one) *threescore thousand (60,000; score =20) *discomfiting (frustrate, defeat)*

*the law *of God: (kjb and other bibles of man: leaves out "of God") *house (kjb and other*

*bibles of man= temple) *worshipping and thanking (kjb and other bibles of man =praising)*

**victory (kjb =good success). *blasphemy (kjb= reproach)*

**his (kjb = their) season. (*Edomites ...kjb = Idumea.) Bethsura = Heb "house of the rock"*

Edomites = Heb "red" descendants of Esau, or those that have sold their birthright.

[Chpt 5] It happened also that when the Heathen round about heard, how that the altar and the Sanctuary were set up in their old estate: it displeased them very sore, wherefore they thought to destroy the generation of Jacob that was among them: In so much that they began to slay and persecute certain of the people. Then Judas fought against the children of Esau in Idumea, and against those which were at Arabathane, (for they dwelt round about the Israelites) where he slew and spoiled a great multitude of them. He thought also upon the malice and unfaithfulness of the children of Ben, how they were a snare and stop unto the people, and how they layed wait for them in the high way: wherefore he shut them up in to towers, and came unto them, condemned them, and burnt up their towers, with all that were in them.

Afterward went he against the children of Ammon, whereof he found a mighty power and a great multitude of people, with Timothy their captain. So he struck many battles with them, which were destroyed before him. And when he had slayen them, he won Gazer the city, with the towns belonging thereto, and so turned again into Jewry. The Heathen also in Galaad gathered them together, against the Israelites that were in their quarters, to slay them: but they fled to the castle of Datheman, and sent letters unto Judas and his brethren saying: The Heathen are gathered against us on every side, to destroy us, and now they make them for to come and lay siege to the castle, whereunto we are fled, and Timothy is the captain of their Host: come therefore, and deliver us out of their hands: for there is a great multitude of us slain already. Yee, and our brethren that were at Tubin, are slain and destroyed (well nye a thousand men) and their wives, their children and their goods have the enemies led away captive.

While these letters were yet a reading, behold, there came other messengers from Galilee, with rent clothes: which told even the same tidings, and said, that they of Ptolomaus, of Tyrus, and of Sidon were gathered against them, and that all Galilee was filled with enemies to destroy Israel. When Judas and the people heard this, they came together (a great congregation) to devise, what they might do for their brethren, that were in trouble, and besieged of their enemies. And Judas said unto Simon his brother: Choose thee out certain men, and go and deliver thy brethren in Galilee: As for me and my brother Jonathas, we will go into Galaadithim. So he left Josephus the son of Zachary, and Asarias to be Captains of the people, and to keep the remnant of the Host in Jewry, and

commanded them, saying: Take the oversight of this people, and see that ye make no war against the Heathen, until the time that we come again. And unto Simon he gave three thousand men for to go into Galilee, but Judas himself had eight thousand in Galaadithim.

Then went Simon into Galilee, and struck diverse battles with the Heathen: who he discomfited, and followed upon them unto the port of *Ptolemais. And there were slain of the Heathen almost three thousand men. So he took the spoils of them, and carried away the Israelites, that were in Galilee, and in Arbatis, with their wives, their children, and all that they had, and brought them in to Jewry with great gladness. Judas Maccabeus also and his brother Jonathas, went over Jordan, and travelled three days journey in the wilderness: Where the Nebuthees met them, and received them lovingly, and told them every thing that had happened to their brethren in the land of Galaadithim, and how that many of them were besieged in Barasa, Bosor, Alimis, Casphor, Mageth, and Carnaim, (all these cities are strong walled and mighty great cities) And that they were kept in other cities of Galaad also: and tomorrow they are appointed to bring their Host unto these cities, to take them and to win them in one day.

So Judas and his host turned in all the haste in the wilderness toward Bosor and won the city, slew all the males with the sword, took all their goods, and set fire upon the city. And in the night they took their journey from thence, and came to the castle. And by times in the morning when they looked up, behold, there was an innumerable people bearing ladders and other instruments of war, to take the castle and over come them.

When Judas saw that the battle began, and that the noise thereof went up to heaven, and that there was so great a cry in the city: He said unto his host: Fight this day for your brethren. And so came behind their enemies in three companies, and blew up their trumpets, and cried in their prayer to God.

But as soon as Timothis host perceived that Maccabeus was there, they fled from him, and the other slew them down right sore: so that there were killed of them that same day, almost eight thousand men. Then departed Judas unto Maspha, layed siege to it and won it, slew all the males in it, spoiled it, and set fire upon it. From thence went he and took Casbon, Mageth, Bosor, and the other cities in Galaad.

After this gathered Timothy another Host, which pitched their tents before Raphon beyond the water. Judas sent to spy the host, and they brought him word again, saying: All the Heathen that be round about us, are gathered unto him, and the host is very great: Yee they have hired the Arabians to help them, and have pitched their tents beyond the water, and are ready to come and fight

against thee. So Judas went on to meet them.

And Timothy said unto the captains of his host: When Judas and his host come nye the river: if he go over first, we shall not be able to withstand him: for why? he will be too strong for us. But if he dare not come over so that he pitch his tent beyond the water: then we go over, for we shall be strong enough against him. Now as soon as Judas came near to the river, he appointed certain scribes of the people, and commanded them, saying: see that ye leave none behind upon this side of the river, but let every man come to the battle. So he went first over unto them and his people after him.

And all the Heathen were discomfited before him, and let their weapons fall, and ran into the temple that was at Carnaim. Which city Judas won, and burnt the temple with all that were in it: So was Carnaim subdued, and might not withstand Judas. Then Judas gathered all the Israelites that were in Galaadithim, from the least unto the most, with their wives, and their children, (very great host) for to come into the land of Israel.

So they came unto Ephron, which was a mighty, great and strong city, and lay in their way. For they could not go by it, neither of the right hand ner of the left, but must go through it. Nevertheless they that were in the city, would not let them go through, but walled up the ports with stones. And Judas sent unto them with peaceable words, saying: Let us pass through your land, that we may go into our own country: there shall no body do you harm, we will but only go through. But they would not let them in.

Wherefore Judas commanded a proclamation to be made throughout the Host, that every man should keep his order: and so they did their best like valiant men.

And Judas besieged the city all that day and all that night, and so won it: where they slew as many as were males, and destroyed the city, and spoiled it, and went through all the city over them that were slain. Then went they over Jordan into the plain field before Bethsan. And Judas helped those forward that came behind, and gave the people good exhortation all the way through, till they were come in to the land of Juda. Thus they went up unto the mount Sion, where they offered with mirth and thanksgiving: because there were none of them slain, but came home again peaceably.

Now what time as Judas and Jonathas were in the land of Galaad, and Simon their brother in Galilee before Ptolomais: Then Josephus the son of Zachary and Asarias the captains, hearing of the acts that were done and the battles that were struck, said: Let us get us a name also, and go fight against the Heathen that are round about us.

So they gave their host a commandment, and went toward Jamniah. Then

came Gorgiah and his men out of the city, to fight against them: Josephus also and Asariah were chased unto the borders of Jewry and there were slain that day of the people of Israel two thousand men: so there was a great misery among the people, and all because they were not obedient unto Judas and his brethren, but thought they should quite themselves manfully. Nevertheless they came not of the seed of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all Heathen, where so ever their name was heard upon, and the people came unto them biding them welcome.

After this went Judas forth with his brethren, and fought against the children of Esau, in the land that layeth toward the south where he won the city of Hebron and the towns that lay beside it: and as for the walls and towers round about it, he burnt them up. Then removed he to go in to the land of the Philistines, and went through Samaria. At the same time were there many priests slain in the battle, which willfully and without advisement went out for to fight to get them honor. And when Judas came to Azot in the Philistines land, he break down their altars, burned the images of their Idols, spoiled the cities, and came again into the land of Juda.

**Ptolemais. (grk = warlike)*

[Chpt 6] Now when king Antiochus traveled through the high countries, he heard that Elymas in Persia was a noble and plenteous city in silver and gold, and that there was in it a very rich temple: where as were clothes, coat armorers and shields of gold, which Alexander the son of Philip king of Macedonia had left behind him. Wherefore he went about to take the city and to spoil it, but he was not able: for the citizens were warned of it, and fought with him. And so he fled and departed with great heaviness, and came again into Babylon. Moreover there came one which brought him tidings in Perside, that his hosts which were in the land of Juda, were driven away, and how that Lisias went forth first with a great power, and was driven away of the Jews: how that they had won the victory, and gotten great goods out of the hosts that perished: how they had broken down the abomination, which he had set up upon the altar in Jerusalem, and fenced the Sanctuary with high walls, like as it was afore: yee and Bethsura his city also.

So it chanced, that when the King had heard these words, he was afraid and grieved very sore, Wherefore he laid him down upon his bed, and fell sick for very sorrow: and all because it had not happened as he had devised. And there continued he long, for his grief was ever more and more, so that he saw that he

must needs die. Therefore he sent for his friends, and said unto them: The sleep is gone from mine eyes, for the very sorrow and vexation of heart that I have. For when I consider in my mind the great adversity that I am come unto, and the floods of heaviness which I am come in, whereas afore time I was so merry, and so greatly set by (by reason of my power) Again, considering the evil that I have done at Jerusalem, from whence I took all the riches of gold and silver that were in it, and sent to fetch away the inhabitants of Jewry without any reason why: I know, that these troubles are come upon me for the same cause. And behold, I must die with great sorrow in a strange land. Then called he for one Phillipe a friend of his, whom he made ruler of all his realm, and gave him the crown, his robe and his ring: that he should take his son Antiochus unto him, and bring him up, till he might reign himself. So the King Antiochus died there, in the hundred forty ninth year. When Lysias knew that the king was dead, he ordered Antiochus his son (whom he had brought up) to reign in his fathers stead, and called him Eupator. Now they that were in the castle (at Jerusalem) kept in the Jews round about the Sanctuary, and sought ever still to do them harm, for the strengthening of the Heathen.

Wherefore Judas thought to destroy them, and called all the people together, that they might lay siege to them. So they came together in the hundred and fiftieth year, and besieged them, laying forth their ordinance and instruments of war. Then certain of them that were besieged went forth (unto whom some ungodly men of Israel joined themselves also) and went unto the king saying: How long will it be, or thou punish and avenge our brethren? We have ever been minded to do thy father service, to walk in his statutes, and to obey his commandments: Therefore our people fell from us, and wheresoever they found any of us, they slew them: and they have not only meddled with us, but with all our countries: and behold, this day they are besieging the castle at Jerusalem, and have made up the stronghold in Bethsura: And if thou doest not prevent them right soon, they will do more than these, and thou shalt not be able to overcome them.

When the king heard this, he was very angry, and called all his friends, the captains of his footmen and all his horsemen together. He hired men of war also out of other realms and out of the Isles of the sea, which came unto him. And the number of his Host was an hundred thousand footmen, and twenty thousand horsemen, and thirty two Elephants well exercised to battle. These came through Idumea unto Bethsura, and besieged it a long season, and made diverse instruments of war against it. But the Jews came out and burnt them, and fought like men. Then departed Judas from the castle of Jerusalem, and removed the

host toward Bethzaccaran over against the kings army.

So the king arose before the day, and brought the power of his Host in to the way to Bethzaccaran, where the Hosts made them to battle, blowing the trumpets. And to provoke the Elephants to fight, they showed them the sap of reed grapes and mulberries. And divided the Elephants among the Host: so that by every Elephant there stood a thousand men well harnessed, and helmets of steel upon their heads: Yee unto every one of the Elephants also, were ordered five hundred horsemen of the best, which waited of the Elephant, going wheresoever he went, and departed not from him. Every Elephant was covered with a strong tower of wood, where upon were thirty two valiant men with weapons to fight, and with it was a man of *Inde to rule the beast.

As for the remnant of the horsemen, he set them upon both the sides in two parties with trumpets, to provoke the Host, and to stir up such as were slow in the army. And when the sun shone upon their shields of gold and steel, the mountains glistered again at them, and were as bright as the *cressettes of fire. The kings host was also divided, one part upon the high mountains, the other low beneath: so they went on, taking good heed, and keeping their order. And all they that dwelt in the land, were afraid at the noise of their host, when the multitude went forth, and when the weapons were smote together, for the host was both great and mighty. Judas also and his host entered into the battle, and slew six hundred men of the Kings army. Now when Eleasar the son of Savara did see one of the Elephants decked with the kings badge, and was a more goodly beast then the other: he thought the king should be upon him, and jeopardied himself to deliver his people, and to get him a perpetual name.

Wherefore he ran with courage unto the Elephant in the midst of the host, smiting them down of both the sides, and slew many about him. So went he to the Elephants feet, and gat him under him, and slew him: then fell the Elephant down upon him, and there he died. Judas also and his men seeing the power of the king and the mighty violence of his host, departed from them. And the kings army went up against them toward Jerusalem, and pitched their tents in Jewry beside mount Sion. Moreover, the king took truce with them that were in Bethsura.

But when they came out of the city, (because they had no victuals within, and the lay untilled) the king took Bethsura, and set men to keep it, and turned his host to the place of the Sanctuary, and layed siege to it a great while. Where he made all manner of ordinance: handbows, fiery darts, rackets to cast stones, scorpions to shoot arrows, and slings. The Jews also made ordinance against theirs, and fought a long season.

But in the city there were no victuals, for it was the seventh year of the wars, and those Heathen that remained in Jewry had eaten up all their store. And in the Sanctuary were very few men left, for the hunger came so upon them, that they were scattered abroad every man to his own place.

So when Lysias heard that Philippe (whom Antiochus the king while he was yet living, had ordered to bring up Antiochus his son, that he might be king) was come again out of Persia and Medea with the kings host, and thought to obtain the kingdom: He gat him to the king in all haste, and to the captains of the host, and said: we decrease daily, and our vitals are but small: Again, the place that we lay siege unto, is very strong, and it were our part to see for the realm. Let us agree with these men and take truce with them, and with all their people, and grant them to live after their law, as they did afore. For they be grieved a do all these things against us, because we have despised their law. So the king and the princes were content, and sent unto them to make peace, and they received it. Now when the king and the princes had made an oath unto them, they came out of the castle, and the king went up to mount Sion. But when he saw that the place was well fenced, he break the oath that he had made, and commanded to destroy the wall round about. Then departed he in all haste, and returned unto Antioche, where he found Philippe having dominion over the city. So he fought against him, and took the city again in to his hands.

**cressettes (torches) *Inde (India)*

[Chpt 7] In the hundred fifty first year came Demetrius the son of Seleucus from the city of Rome with a small company of men, unto a city of the sea coast, and there he bare rule. And it chanced, that when he came to Antioch the city the city of his Progenitors, his host took Antiochus and Lysias, to bring them unto him. But when it was told him, he said: Let me not see their faces. So the host put them to death: Now when Demetrius was set upon the throne of his kingdom, there came unto him wicked and ungodly men of Israel: whose captain was Alcimus, that would have been made high priest: these men accused the people of Israel unto the king, saying: Judas and his brethren have slain thy friends, and driven us out of our own land. Wherefore send some man (to whom thou givest credence) that he may go and see all the destruction, which he hath done unto us and to the kings land, and let him be punished with all his friends and favorers.

Then the king chose Bacchides a friend of his, which was a man of great power in the realm (beyond the great river) and faithful to the king: and sent him to see the destruction that Judas had done. And as for that wicked Alcimus,

he made him high priest, and commanded him to be avenged of the children of Israel. So they stood up, and came with a great host into the land of Juda, sending messengers to Judas and his brethren, and speaking unto them with peaceable words: but under deceit. Therefore Judas and his people believed not their saying, for they saw that they were come with a great Host.

After this came the scribes together unto Alcimus and Bacchides, trusting the best unto them. And first the Assideans required peace of them, saying: Alcimus the priest is come of the seed of Aaron, how can he deceive us ? So they gave them loving words, and swore unto them, and said: we will do you no harm, neither your friends: and they believed them. But the very same day took they sixty men of them and slew them according to the words that are written: They have cast the flesh of thy saints, and shed their blood round about Jerusalem, and there was no man that would bury them. So there came a great fear and dread among the people, saying: There is neither truth nor righteousness in them, for they have broken the appointment and oath that they made. And Bachides removed his host from Jerusalem, and pitched his tent at Bethzecha: where he sent forth, and took many of them that had forsaken him: He slew many of the people also, and cast them into a great pit. Then committed he the land to Alcimus, and left men of war with him to help him, and Bachides himself went unto the king. And thus Alcimus defended his high priesthood, and all such as vexed Israel, resorted unto him: In so much that they obtained the land of Juda, and did much evil unto the Israelites.

Now when Judas saw all the mischief that Alcimus and his company had done (yee more than the Heathen themselves) unto the Israelites: He went forth round about all the borders of Jewry, and punished those unfaithful renegades, so that they came out no more into the country. So when Alcimus saw, that Judas and his people had gotten the upper hand, and that he was not able to abide them: he went again to the king, and said all the worst of them that he could. Then the king sent Nicanor, one of his chief princes, (which bare evil will unto Israel) and commanded him, that he should utterly destroy the people.

So Nicanor came to Jerusalem with a great host, and sent unto Judas and his brethren with friendly words, (but under deceit) saying: there shall be no war between me and you: I will come with a few men, to see how ye do, with friendship. Upon this he came unto Judas, and they saluted one another peaceably: but the enemies were appointed to take Judas by violence. Nevertheless it was told Judas, that he came unto him but under deceit: wherefore he *got him away from him, and would see his face no more. When Nicanor he saw that his counsel was betrayed, went out to fight against Judas,

beside Capharsalama: Where there were slain of Nicanors host, five thousand men: the residue fled into the castle of David.

After this came Nicanor up unto mount Sion: and the priests with the elders of the people went forth to salute him peaceably and to show him the burnt sacrifices that were offered for the king. But he laughed them to scorn, mocked them, defiled their offerings, and spake **disdainedly*, Yee and swore in his wrath, saying: If Judas and his host be not delivered now into my hands, as soon as ever I come again, (and fair well) I will burn up this house, With that, he went out in a great anger. Then the priests came in, and stood before the altar of the temple, weeping, and saying: For as much as thou (O' Lord) hast chosen this house, **that thy name might be called upon therein*, and that it should be an house of prayer and petition **unto thy people*: Be avenged of this man and his host, and let them be slain with the sword: remember the blasphemies of them, and suffer them not to continue any longer.

When Nicanor was gone out of Jerusalem, he pitched his tents in Bethhoron, and there an host met him out of Syria. And Judas came to Adarsa with three thousand men, and made his prayer unto God, saying: O Lord, because the messengers of king **Senacherib* blasphemed thee, the angel went forth, and slew an hundred eighty five thousand of them: Even so destroy thou this host before us today, that other people may know, how that he hath blasphemed thy Sanctuary: and punish him, according to his maliciousness.

And so the hosts struck the field, the thirteenth day of the month Adar: and Nicanors host was discomfited, and he himself was first slain in the battle. When Nicanors men of war saw that he was killed, they cast away their weapons and fled: but the Jews followed upon them an whole days journey, from Adazer unto Gazara, blowing with the trumpets, and making tokens after them. So the Jews came forth of all the towns there about, and blew out their horns upon them, and turned against them: thus were they all slain, and not one of them was left.

Then they took their substance for prey, and smote off Nicanors head and his right hand (which he held up so proudly) and brought it with them, and hanged it up **afere* Jerusalem. Wherefore the people were exceedingly rejoiced, and passed over that day in great gladness. And Judas ordained, that the same day (namely the thirteenth day of the month of Adar) should be kept in mirth every year. Thus the land of Juda was in rest a little while.

**disdainedly (haughty contempt, aloofness)*

**got him away from him, (kiv =was sore afraid of him)*

**that thy name might be called upon therein, (kiv = called by thy name)*

**and petition *unto (kiv = for) thy people*

**Senacherib (kiv= of the Assyrians) *Senacherib = Heb "sin multiplied brothers"*

**afere (afere =before) Jerusalem.*

[Chpt 8] Judas heard also the fame of the Romans, that they were mighty and valiant men, and agreeable to all things that are required of them, and make peace with all men, which come unto them, and how they are **doughty men of strength*. Besides that it was told him of their battles and noble acts which they did in Galatia, how they had conquered them, and brought them under tribute: And what great things they had done in Spaine, how that with their wisdom and sober behavior they had won the **Mines of the silver and gold the are there*, and obtained all the land, with other places far from them: how they had discomfited and slain down the kings that came upon them, from the uttermost part of the earth, and how other people gave them tribute every year: How they had slain and over come Philippe and Perses king of the Cethim, and other more (in battle) which had brought their ordinance against them: How they had discomfited great Antiochus king of Asia (that would needs fight with them) having an hundred and twenty Elephants, with horsemen, chariots, and a very great host: how they took himself alive, and ordered him (with such as should reign after him) to pay them a great tribute, yee and to find them good sureties and pledge: besides all this, how they had taken from him India, Media and Lydia (his best lands) and given them to king Eumenus. Again, how they perceiving that the Greeks were coming to vex them: sent against them a captain of an host, which gave them battle, slew many of them, led away their wives and children captive, spoiled them, and took possession of their land, destroyed their strong holds, and subdued them to be their bond men, unto this day: Moreover, how that as for the other kingdoms of the Isles, which sometime withstood them, they destroyed them, and brought them under their dominion: But helped ever their own friends and those that were confederate with them, and conquered kingdoms both far and nye: and that whosoever heard of their renown, was afraid of them: for whom they would help to their kingdoms, those reigned: and whom it liked not them to reign, they put him down: And how they were put to great prominence: having no king among them, neither any man clothed in purple, to be magnified there through but ordered themselves a **parliament*, where in there sat three hundred and twenty Senators daily upon the council, to dispatch ever the business of the people, and to keep good order: And how that every year they chose a Mayor, to have governance of all their land: to whom every man was obedient, and there was neither evil will ner

dissention among them.

Then Judas chose Eupolemus the son of Jhon, the son of *Jacob, and Jason the son of Eleazar, and sent them unto Rome *for to make friendship and a bond of love with them: that they might take from them the bondage of the Greeks, for the Jews saw that the Greeks would subdue the kingdom of Israel. So they went unto Rome (a very great journey) and came to the *Parliament and said: Judas Maccabeus with his brethren and the people of the Jews hath sent us unto you, to make a bond of friendship and peace with you, and ye to note us as you lovers and friends. And the matter pleased the Romans right well, wherefore it was written up: of the which the Romans made a writing in tables of Latin and sent it to Jerusalem: that they might have by them a memorial of the same peace and bond of friendship, after this manner: God save the Romans and the people of the Jews both by sea and by land, and keep the sword and enemy from them for evermore. If there come first any war upon the Romans or any of their friends throughout all their dominion, the people of the Jews shall help them (as the time requireth) and that with all their hearts. Also they shall neither give nor send unto their enemies victuals, weapons, money ner ships: but fulfill this charge at the Romans pleasure, and take nothing therefore. Again if the people of the Jews happen first to have war, the Romans shall stand by them with a good will, according as the time will *suffer. Neither shall they give unto the Jews enemies, victuals, weapons, money nor ships. Thus are the Romans content to do, and shall fulfill their charge without any deceit.

According to these articles, the Romans made the bond with the Jews. And now after these (said they) if any of the parties will put to them, or take anything away from them: they shall do it with the consent of both: and whatsoever they add unto them or take away from them, it shall stand fast. And as touching the evil that Demetrius hath done unto the Jews, we have written unto him, saying: Wherefore layest thou thy heavy yoke upon the Jews our friends and lovers ? If they make any complaint of thee again unto us, we shall defend them, and fight with thee by sea and by land.

**doughty (brave) *parliament, (kjb= senate house) *Jacob (kjb = Accos),*

**for to make friendship and a bond of love with them: (kjb = a league of amity and confederacy) *Parliament (senate). writing in tables of *Latin (kjb = tables of brass)*

**suffer (allow)*

[Chpt 9] In the mean season when Demetrius heard that Nicanor and his host was slain in the field, he proceeded further to send Bachides and Alcimus again into Jewry, and those that were in the right wing of his host, with them. So they went forth by the way that leadeth to Galgala, and pitched their tents before

Masaloth, which is in Arbellis, and won the city, and slew much people. In the first month of the hundred fifty second year, they brought their host to Jerusalem, and rose up and Berea, with twenty thousand footmen and two thousand horsemen.

Now Judas had pitched his tents at Laisa, with three thousand chosen men. And when they saw the multitude of the other army that was so great, they were sore afraid, and many conveyed themselves out of the host, Insomuch that there abode no more of them but eight hundred men. When Judas saw that his host failed him, and that he must needs fight: it break his heart, that he had no time to gather them together: wherefore the man was in extreme trouble. Nevertheless he said unto them, that remained with him: Up, let us go against our enemies, *peradventure we shall be able to fight with them. But they would have stopped him, saying: We shall not be able, therefore let us now save ourselves, and turn again to our brethren and then we will fight against them, for we are here but few. And Judas said: God forbid, that we should flee from them. Wherefore if your time be come, let us die manfully for our brethren, and let us not stain our honor. Then the host removed out of the tents, and stood against them. The horsemen were divided into two parts: the sling casters and the archers went before the host, and all the mighty men were foremost in the field. Bacchides himself was in the right wing of the battle, and the host drew nye in two parts, and blew the trumpets. They of Judas side blew the trumpets also, and the earth shook at the noise of the hosts, and they struck a field from the morrow till night. And when Judas saw that Bacchides host was strongest of the right side, he took with him all the hardy men, and break the right wing of their order, and followed upon them unto the mount Azot.

Now when they which were of the left wing, saw that the right side was discomfited, they persecuted Judas and them that were with him. Then was there a sore battle, for many were slain and wounded of both parties, Judas also himself was killed, and the remnant fled. So Jonathan and Simon took Judas their brother, and buried him in his fathers sepulchre in the city of Modin. And all the people of Israel made great lamentation for him, and mourned long, saying: Alas, that this worth should be slain, which delivered the people of Israel. As for other things pertaining to the battles of Judas, the noble acts that he did and of his worthiness: they are not written, for they were very many.

And after the death of Judas, wicked men came up in all the coasts of Israel, and there arose all such as work ungodliness. In those days was there a great *dearth in the land, and all the country gave over themselves and theirs unto Bachides. So Bachides chose wicked men, and made them lords in the land.

These sought out and made search for Judas friends, and brought them unto Bacchides: which avenged himself upon them with great despite. And there came so great trouble in Israel, as was not since the time that no prophet was seen there.

Then came all Judas friends together, and said unto Jonathas: For so much as thy brother Judas is dead, there is none like him to go forth against our enemies, against Bacchides, and such as are adversaries unto our people. Wherefore this day we have chosen thee for him, to be our prince and captain to order our battle. And Jonathas took the governance upon him at the same time, and ruled instead of his brother Judas. When Bacchides gat knowledge thereof, he sought for to slay him: But Jonathan and Simon his brother, perceiving that, fled into the wilderness of Thecua with all their company, and pitched their tents by the water of the pool Asphar.

Which when Bacchides understood, he came over Jordan with all his host upon the Sabbath day. Now had Jonathan sent his brother Jhon (a captain of the people) to pray his friends the Nabuthites, that they would lend them their ordinance, for they had much. So the children of Jambri came out of Madaba, and took John and all that he had, and went their way withal. Then came word unto Jonathas and Simon his brother, that the children of Jambri made a great marriage, and brought the bride from Nadaba with great pomp: for she was daughter to one of the noblest princes of Chanaan. Wherefore they remembered the blood of Jhon their brother, and went up, and hid themselves under the shadow of the mountain.

So they lifted up their eyes, and looked: and behold, there was much ado, and great *reprise: for the bride groom came forth, and his friends and his brethren met them with *tympanys, instruments of music, and many weapons. Then Jonathas and they that were with him, rose up of their lurking places against them, and slew many of them. As for the remnant, they fled into the mountains, and they took all their substance. Thus the marriage was turned to mourning, and the noise of their melody into lamentation. And so they had avenged the blood of their brother, they turned again unto Jordan.

Bacchides hearing this, came unto the very border of Jordan with a great power on the Sabbath day. And Jonathas said to his company: Let us get up, and fight against our enemies: for it standeth not with us today, as in times past: Behold, our enemies are in our way, the water of Jordan upon the one side of us, with banks, fences and woods of the other side, so there is no place for us to depart unto. Wherefore cry now unto heaven, that ye may be delivered from the power of your enemies. So they struck battle. And Jonathas stretched out his

hand to smite Bacchides, but he fled backward. Then Jonathas and they that were with him leapt into Jordan, and swam over Jordan unto him, and there were slain of Bachides side that day a thousand men.

Therefore Bacchides with his host turned again to Jerusalem, and builded up the castles and strongholds that were in Jewry, Jericho, Emaus, Bethoron, Bethell, Thamnata, Phara and Topo, with high walls, with ports and with locks: and set men to keep them, that they might use their malice upon Israel. He walled up Bethsurah, Gazarah, and the castle at Jerusalem also, and provided them with men and victuals: He took also the chiefest mens sons in the country for pledges, and put them in the castle at Jerusalem to be kept.

Afterward in the hundred and fifty third year, in the second month, Alcimus commanded, that the walls of the inmost Sanctuary should be destroyed, and the buildings of the prophets also. And when he began to destroy them the things that he went about, for he was smitten with a palsy, and his mouth shut, so that he could no more speak nor command any of his house concerning his business. Thus died Alcimus in great misery at the same time. When Bacchides saw that Alcimus was dead, he turned again to the king, and so the land was in rest two years. Then all the ungodly men held a council, saying: Behold, Jonathas and his company are at ease, and dwell without care. Wherefore let us bring Bacchides hither, and he shall take them all in one night.

So they went and gave Bachides this counsel, which arose and came with a great host, and sent letters privily to his adherents in Jewry, to take Jonathas and those that were with him: but they might not, for the other had gotten knowledge of their devise. And Jonathas took fifty men of the country, (which were the ringleaders of them) and slew them. Then Jonathas and Simon departed unto the city Bethbessen which layeth in the wilderness, and repaired the decay thereof, and made it strong. When Bachides knew this, he gathered all his host, and sent word to them that were in Jewry. Then came he and laid siege to Bethbessen and fought against it a long season, and made instruments of war. Now Jonathas left his brother Simon in the city, and went forth himself into the country, and came with a certain number, and slew Odares and his brethren and the children of Phaseron in their tents: so that he began to be strong and increase in power.

As for Simon and his company, they went out of the city, and burned up the instruments of war, and fought against Bachides, and discomfited him. And Bachides was sore vexed, because his counsel and travail was in vain. Wherefore he was wroth at the wicked men (that gave him counsel to come into their land) and slew many of them. Then purposed he with his company to go

away into his own country: Whereof when Jonathas had knowledge, he sent ambassadors unto him, for to make peace with him, and that he should deliver him his prisoners again. To the which Bachides consented gladly, and did according to his desire: yee and made an oath, that he should never do him harm all the days of his life. So he restored unto him all the prisoners that he had taken out of the land of Juda, and then turned and went his way into his own land, neither proceeded he any further to come unto the borders of Juda. Thus Israel had* more war. And Jonathas dwelt at Machmas, and began there to govern the people; and he destroyed the ungodly men out of Israel.

**peradventure (perhaps, perchance) *dearth (famine) *reprise (chanting, repetitive song) *tympany (kettle drums) Line may read "Thus Israel had no more war".*

[Chpt 10] In the hundred and sixtieth year came Alexander, the son of Antioch* and took Ptolemais, whose citizens received him and there he reigned. When Demetrius heard thereof, he gathered an exceeding great host, and went forth against him to fight. Wherefore Demetrius sent letters unto Jonathas with loving words, and praised him greatly. For he said: We will first make peace with him, before he bind himself with Alexander against us: Else he shall remember all the evil that we have done against him, his brother and his people. And so he Jonathas leave to gather an host, to make weapons, and to be confederate with him, and commanded the pledges that were in the castle, to be delivered unto him.

Then came Jonathas to Jerusalem, and read the letters in the audience of all the people, and of them that were in the castle. And therefore were they sore afraid, because they heard, that the king had given him license to gather an host, Thus were the pledges delivered unto Jonathas, which restored them to their elders. Jonathas also dwelt at Jerusalem, and began to build up and repair the city: Commanding the workmen, to wall it, and the mount Sion round about with free stone, to be a stronghold, and so they did. As for the Heathen that were in the castles which Bachides had made up, they fled: so that every man left the place, and went into his own country. Only at Bethsura certain of the Jews, which had forsaken the law and the commandments of God, for Bethsura was their refuge.

Now when king Alexander had heard of the promises that Demetrius had made unto Jonathas, and when it was told him of the battles and noble acts, which he and his brethren had done, and of the great travails that they had taken: he said: Where shall we find such a man? well, we will make him our friend, and be confederate with him. Upon this he wrote a letter unto him, with

these words: King Alexander saluteth his brother Jonathas. We have heard of thee, that thou art a valiant man, and *mete to be our friend: *Wherefore this day we ordain thee to be the high Priest of thy people, and to be called the kings friend. (Upon this, he sent him a purple clothing, and crown of gold) that thou may consider what is for our profit, and keep friendship toward us.

So in the seventh month of the hundred and sixtieth year, upon the solemn feast day of the tabernacles, Jonathas put the holy raiment upon him. Then gathered he a host, and made many weapons. Which when Demetrius heard, he was marvelous sorry, and said: Alas, what have we done, that Alexander hath prevented us in getting the friendship of the Jews, for his own defense? Yet will I write lovingly unto them also, yee and promise them dignities and rewards, that they may be of my side. Whereupon he wrote unto them these words: King Demetrius sendeth greeting unto the Jews. Whereas ye have kept your covenants toward us, and continued in our friendship, not inclining to our enemies, we were glad, when we heard thereof. Wherefore remain still, and be faithful unto us: and we well recompense you for the things, that ye have done on our party: we shall release you of many charges, and give you rewards. And now I discharge you and all the Jews from tributes, I forgive you the customs of salt, and release you from the crown taxes, and the third part of seed, and half of the fruit of the trees, which is mine own duty. these I leave for you, from this day forth: so that they shall not be taken of the land of Juda nor of the three *cities which are added thereunto out of Samaria and Galilee, from this day forth for evermore. Jerusalem also with all things belonging thereto, shall be holy and free, yee the tithes and tributes shall pertain unto it. As for the power of the castle which is at Jerusalem, I remit and give it unto the high priest, that he may set in it such men, as he shall choose to keep it. I freely deliver all the Jews that are prisoners throughout all my realm: so that every one of them shall be free from paying any tribute, yee even of their cattle.

All the solemn feasts, Sabbaths, new moons, the days appointed, the three days before and after the feast shall be free for all the Jews in my realm: *so that in them no man shall have power to do any thing, or to move any business against any of them in any manner of cause. There shall thirty thousand also of the Jews, be written up in the kings host, and have their wages paid, as all other men of war of the kings should have: and of them shall be ordered certain, to keep the kings strongholds: yee and some of them shall be set over the kings business, that they may faithfully deal with the same. The Jews also shall have princes of their own, and walk in their own laws, as the king hath commanded in the land of Juda.

And the three cities that are fallen unto Jewry from the country of Samaria and Galilee: shall be taken as Jewry, and be under one: neither be subject to any strange lord, but to the high priest. As for Ptolemais, and the land pertaining thereto, I give it unto the Sanctuary at Jerusalem, for the necessary expenses of the holy things. Moreover, I will give every year fifteen thousand *Siceles of silver out of the kings checker (which pertaineth unto me) to the work of the temple: yee and look what remaineth (which they that had our matters in hand in times past, have not paid) that same shall they shall give unto them also. Besides all this, the five thousand *siceles which they took yearly of the rents of the Sanctuary, shall belong unto the priests that do service.

Item, whosoever they be that flee unto the temple at Jerusalem, or within the liberties thereof, where as they are fallen into the kings danger for any manner of business, they shall be pardoned, and all the goods that they have in my realm, shall be free. For the building also and repairing of the work of the Sanctuary, expenses shall be given out of the kings Checker: Yee and for the making of the walls round about Jerusalem, for the breaking down of the old, and the setting up of the strongholds in Jewry, shall the costs and charges be given out of the kings Checker.

But when Jonathas and the people heard these words, they gave no credence unto them, neither received them: for they remembered the great wickedness that he had done unto Israel, and how sore he had vexed them. Wherefore they agreed unto Alexander, for he was a prince that had dealt friendly with them, and so they stood by him always. Then gathered king Alexander a great host, and brought his army against Demetrius. So the two kings struck battle together, but Demetrius host fled, and Alexander followed after, and fell upon them. A mighty sore field was it, continuing until the *Son went down, and Demetrius was slain the same day.

And Alexander sent ambassadors unto Ptolemy the king of Egypt with these words, saying: Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, overcome Demetrius, conquered the land, and stricken the field with him, so that we have discomfited both him and his host, and sit in the throne of his kingdom: Let us now make a friendship together, give me thy daughter to wife: so shall I be thy son in law, and both give thee rewards, and her great dignity. Ptolomy the king gave answer, saying: Happy be the day wherein thou art come again to the land of thy *progenitors and set in the throne of their kingdom. As now will I fulfill thy writing: but meet me at Ptolemais, that we may see one another, and that I may marry my daughter unto thee according to thy desire.

So Ptolomy went out of Egypt with his daughter *Cleopatra, and came unto Ptolemais in the hundred and sixty second year: where king Alexander met him, and he gave Alexander his daughter Cleopatra, and married them at Ptolemais with great worship, like as the manner of kings is to be. Then wrote king Alexander unto Jonathas, that he should come and meet him. So he went honorably to Ptolemais, and there he met the two kings, and gave them great presents of gold and silver, and found favor in their sight: And there came together against Jonathas certain wicked men and ungracious persons of Israel, making complaint of him, but the king regarded them not. As for Jonathas, the king commanded to take off his garments, and clothe him in purple: and so they did. Then the king appointed him sit by him, and said into his princes: Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

So it happened that when his accusers saw the worship which was proclaimed of him, and that he was clothed in purple: they fled every each one. And the king made much of him, wrote him among his chief friends, and made him a duke, and partaker of his dominion. Thus Jonathas went again to Jerusalem with peace and gladness. In the one hundred and sixty fifth year came Demetrius the son of Demetrius from *Crete into his fathers land: Whereof when Alexander heard tell, he was right sorry, and returned into Antioch. And Demetrius chose Apollonius (which had the governance of Celosyria) to be his captain.

So he gathered a great host and camped in Jamnia, and sent unto Jonathas the high priest, saying: Darest thou withstand us thyself alone? As for me, I am but laughed to scorn and ashamed, because thou provest thy strength against us in the mountains. Now therefore if thou trustest in thine own strength, come down to us into the plain field, and there let us prove our strength together: thou shalt find, that I have valiant men of war with me: and shalt know whom I am, and the other that stand by me.

Which say, that your foot is not able to stand before our face, for thy fathers were twice chased in to their own land. And now, how wilt thou be able to abide so great an host of horsemen and footmen in the field, whereas is neither rock, stone ner place to flee unto?

When Jonathas heard the words of Apollonius, he was moved in his mind: wherefore he chose ten thousand men and went out of Jerusalem, and Simon his brother met him for to help him: And they pitched their tents at Joppa: but the city kept him forth, for Joppa was an hold of Apollonius. Then Jonathas laid siege to it, and they that were in the city, for very fear let him in: and so Jonathas won Joppa. Apollonius hearing of this, took three thousand horsemen,

with a great host of foot, and went as though he would go to Azotus, and came immediately in to the plain field: because he had so many horsemen, and put his trust in them. So Jonathas followed upon him to Azotus, and there they struck battle. Now had Apollonius left a thousand horsemen behind them privily in the tents. And when Jonathas knew that such wait was layed behind them, they went round about the enemies host, and shot darts at the people from morning to the evening. As for Jonathas people, they kept their order as he had commanded them, and the enemies horses were ever laboring.

Then brought Simon forth his host, and set them against the footmen. For the horsemen were weary already. So he discomfited them and they fled. And they that were scattered in the field, gat them to Azotus, and came into the temple of Dagon their Idol, that they might there save their lives. But Jonathas set fire upon Azotus, and all the cities round about it, and took their gods, and burnt up the temple of Dagon with all them that were fled into it.

Thus there were slain and burnt well nigh eight thousand men. So Jonathas removed the host from thence, and brought them to Ascalon: where the men of the city came forth, and met him with great worship. After this went Jonathas and his host again unto Jerusalem, with great substance of good. And when king Alexander heard these things, he thought to do Jonathas more worship, and sent him a collar of gold, as the use is to be given unto such as are of the kings next blood. He gave him also the city of Accaron (with the lands belonging thereto) in possession.

Antioch (kjb adds surnamed Epiphanes)*

*the commandments of God (kjb leaves out "of God") *mete (worthy)*

** In all that I have read of the WORD of God, this is the first time that a Pagan king appoints an high Priest over Gods people. Note also the reason why. RN*

**cities (kjb = governments) (*so that in them no man shall have power ; kjb=authority to meddle with or to molest any of them in any matter.) *siceles (shekels)*

**progenitors (forefathers) *this is Son, the original writers made a difference between son and sun, spelling them sonne for son and sunne for sun. RN *Cleopatra, (this is not the Cleopatra of the movies, this one here is the 1st Cleopatra, whereas the Cleopatra of the movies is the 5th one.) *Crete (an island of Greece)*

[Chpt 11] And the king of Egypt gathered an host (like the sand that lieth upon the sea shore) and many ships: and went about through deceit to obtain the kingdom of Alexander, and to join it unto his own realm. Upon this he took his journey into *Syra, and was letten into the cities, and men came forth to meet him: for king Alexander had commanded them so to do, because he was his father in law. Now when Ptolomy entered into any city, he left men of war to

keep it, and this he did throughout all the cities. And when he came to Azotus, they showed him the temple of Dagon and Azotus that was burnt up, with the other things that were destroyed, the dead bodies that were cast abroad, and the graves that they had made up by the wayside, for such as were slain in the field: And told the king that Jonathas had done all these things, to the intent that they might get him evil will. But the king said not a word thereto. And Jonathas met the king with great honor at Joppa, where they saluted one another, and took their rest. So when Jonathas had gone with the king unto the water called Eleutherus, he turned again to Jerusalem. Now Ptolomy had gotten the dominion of the cities unto Seleucia upon the sea coast, imagining wicked counsels against Alexander, and sent ambassadors unto Demetrius, saying: Come, let us make a bond betwixt us, so shall I give thee my daughter that Alexander hath, and thou shalt reign in thy fathers kingdom. I repent that I gave Alexander my daughter, for he goeth about to slay me. And thus he *sclandered Alexander, because he would have his realm.

Thus he took his daughter from him, gave her to Demetrius, and forsook Alexander, so that his malice was openly known. And Ptolomy came to Antioch, where he set two crowns upon his own head: the crown of Egypt and of Asia. In the mean season was king Alexander in Cilicia, for they that dwelt in those places, had rebelled against him. But when Alexander heard of this, he came to war against him. So king Ptolomy brought forth his host and met him with a mighty power, and chased him away. Then fled Alexander unto Araby, there to be defended, and king Ptolomys honor increased. And Zabdiel the Arabian smote off Alexanders head, and sent it unto Ptolomy. But the third day after, died king Ptolomy himself: and they whom he had set in the strong holds, were slain of those that were in the cities. And Demetrius reigned in the hundred sixty seventh year.

At the same time gathered Jonathas them that were in Jewry to lay siege unto the castle which was at Jerusalem, and so they made many instruments of war against it. Then went there certain ungodly persons (which hated their own people) unto king Demetrius, and told him, that Jonathas besieged the castle. So when he heard it, he was angry, and Immediately came unto Ptolemais, and wrote unto Jonathas, that he should not lay siege to the castle, but come and speak with him in all haste. Nevertheless when Jonathas heard this he commanded to besiege it. He chose also certain of the elders and priests of Israel, and put himself in the peril, and took with him gold, silver, clothing and divers presents: and went to Ptolemais unto the king, and found him gracious.

And though certain ungodly men of his own people made complaints against

him, yet the king entreated him, like as his predecessors had done before: and promoted him in the sight of all his friends, and confirmed him in the high priesthood with all the worship that he had afore, and made him his chief friend. Jonathas also desired the king that he would make Jewry free, with the three head cities of Samaria and the lands pertaining thereto: upon this did Jonathas promise him three hundred talents. Where unto the king consented, and gave Jonathas writings of the same, containing these words. King Demetrius sendeth greeting unto his brother Jonathas, and to the people of the Jews. We send you here a copy of the letter which we did write unto our elder Lasthenus, concerning you, that ye should know it.

King Demetrius sendeth greeting unto Lasthenus his elder. For the faithfulness that our friends the people keep unto us, and for the loving kindness which they beare toward us: We are determined to do them good. Wherefore we order all the coasts of Jewry with three cities, Lyda and Ramath (which are added unto Jewry from Samaria) and all the lands pertaining there unto, to be freely separated for such as do sacrifice in Jerusalem, both concerning the payments which the king took yearly afore time, and the fruits also of the earth and trees. And as for other tithes and tributes that belonged to us, we discharge them thereof from this time forth. In like manner we grant unto them all the customs of salt and crown taxes which were brought unto us. And this freedom shall they have firm and steadfast, from this time forth for evermore. Therefore see that thou make a copy of these our letters, and deliver it unto Jonathas: that it may be kept upon the holy mount in a convenient place.

After this, when Demetrius the king saw that his land was in rest, and that no resistance was made him: he sent away all his host every man to his own place, except an army of strangers, whom he brought from the Isles of the Heathen, wherefore all his fathers host had evil will at him. Now there was one Triphon (that had been of Alexanders part afore) which when he saw that all the host murmured against Demetrius: went to Emalcuel the Arabian (that brought up Antiochus the son of Alexander) And lay sore upon him, to deliver him this young Antiochus: that he might reign in his fathers stead. He told him also what great evil Demetrius had done, and how his men of war loved him not: and so remained there a long season.

And Jonathas sent unto king Demetrius, to drive them out which were in the castle at Jerusalem and the other refugees for they did Israel great harm. So Demetrius sent word unto Jonathas, saying: I will not only do these things for thee and thy people, but at time convenient I will do both thee and thy people great worship. But now thou shalt do me a pleasure, if thou wilt send me men to

help me: for all my army is gone from me. So Jonathas sent him three thousand strong men unto Antioch, and they came unto the king, wherefore the king was very glad at their coming. But they that were of the city (even an hundred and twenty thousand men) gathered them together, and would have slain the king, which fled into his court: and the citizens kept the streets of the city, and began to fight.

Then the king called for the Jews help, which came unto him altogether, and went abroad through the city, and slew the same day an hundred thousand men: set fire upon the city, gat many spoils in that day, and delivered the king. So when the citizens saw that the Jews had gotten their will of the city, and they themselves disappointed of their purpose, they made their supplication to the king, saying: Grant us peace, and let the Jews cease from troubling us and the city, and upon this they cast away their weapons. Thus they made peace, and the Jews got great worship in the sight of the king, and in the sight of all that were in his realm, and were spoken of throughout the kingdom: and so they came again to Jerusalem with great goods.

So the king Demetrius sat in the throne of his kingdom, and had peace in his land. Nevertheless he dissembled in all that ever he spake, and withdrew himself from Jonathas, neither rewarded him according to the benefits which he had done for him, but troubled him very sore. After this came Tryphon again with young Antiochus, which reigned and was crowned king. Then there gathered unto him all the men of war, whom Demetrius had put away: these fought against Demetrius, which fled and turned his back. So Tryphon took the Elephants, and won Antioch. And young Antiochus wrote unto Jonathas, saying: I confirm thee in thy priesthood, and make thee ruler of four countries, that thou mayest be a friend of the kings.

Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, to be clothed in purple, and to wear a collar of gold, He made his brother Simon also captain, from the *coasts of Tyrus unto the borders of Egypt. Then Jonathas took his journey, and went through the cities beyond the water (of Jordan) and all the men of war of Syria gathered them unto him for to help him. So he came unto Ascalon, and they of the city received him honorably: and from thence he went unto Gaza, but they would not let him in: wherefore he laid siege unto it burning up and spoiling the places that were about the city.

And the citizens of Gaza submitted themselves unto Jonathas, which made peace with them, but took of their sons to pledge, sent them to Jerusalem, and went through the country unto Damascus. Now when Jonathas heard that

Demetrius princes were come into Cades, (which is in Galilee) with a great host, purposing to put Demetrius out from meddling in the realm: he came against him, and left Simon his brother in the land: which came to Bethsura, and laid siege to it a long season, and discomfited them. So they desired to have peace with him, which he granted them, and afterward put them out from thence, took the city, and set men to keep it. And Jonathas with his host, came to the water of Genesar, and bytimes in the morning they gat them to the plain field of *Azor.

And behold, the hosts of Heathen met them in the field, and laid watch for them in the mountains: so that when Jonathas came against them, the other (which were laid to watch) rose out of their places, and fought, and they that were of Jonathas side, fled every man: and there was not one of them left, except Mathathias the son of Absalomus, and Judas the son of Calphi the captain of the host. Then Jonathas rent his clothes, and layed earth upon his head, made his prayer, and turned again to them in the field: where they fought together, and he put them to flight. Now when his own men that were fled, saw this: they turned again unto him, and helped him to follow upon all their enemies unto their tents at Cades. So there were slain of the Heathen the same day three thousand men, and Jonathas turned again unto Jerusalem.

**Syra, (kjb=Spain) *sclandered (scandal and slander) *coasts of Tyrus (kjb = place called The ladder of Tyrus) *Azor. (kjb =Nasor)*

[Chpt 12] Jonathas seeing that the time was *mete for him, chose certain men and sent them to Rome for to stablish and renew the friendship with them. He sent letters also unto *Sparta and to other places in like manner. So they went unto Rome, and entered into the *council, and said: Jonathas the high priest and the people of the Jews sent us unto you, for to renew the old friendship and bond of love. Upon this the Romans gave them free passports, that men should lead them home into the land of Jewry peaceably. And this is a copy of the letters that Jonathas wrote unto *Sparcians:

Jonathas the high priest with the elders, priests, and the other people of the Jews, send greeting unto the Sparcians their brethren. There were letters sent long ago unto Onias the high priest, from *Arius which then reigned among you: that ye are our brethren, as the writing made thereupon, specifieth. And Onias entreated the ambassador that was sent, honorably, and received the letters: wherein there was mention of the bond of love and friendship. But as for us, we need no such writings: for why? we have the holy books of scripture in our hands to our comfort. Nevertheless we had rather send unto you, for the

renewing of the brotherhood and friendship: lest we should be strange unto you, for it is long, since the time that ye sent words unto us. Wherefore in the sacrifices which we offer and other ceremonies upon the high solemn days and other, we always remember you without ceasing (like as reason is, and as it becometh us to think upon our brethren) yee and are right glad of your prosperous honor.

And though we have had great troubles and wars, so that the kings about us have foughten against us: Yet we would not be grievous unto you ner to others of our lovers and friends in these wars. For we have had help from heaven, so that we are delivered, and our enemies subdued. Wherefore we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, for to renew the old bond of friendship and love with them. We commanded them also to come unto you, to salute you, and to deliver you our letters, concerning the renovation of our brotherhood. And now ye shall do right well, to give us an answer there unto.

And this is the copy of the writing which *Arius the king of *Sparta sent unto Onias: Arius the king of the Sparcians sendeth greeting unto Onias the high priest. It is found in writing, that the Sparcians and Jews are brethren, and come out of the generation of Abraham. And now for so much as this is come to our knowledge, ye shall do well, to write unto us of your prosperity. As for us, we have written our mind unto you: Our cattle and goods are yours, and yours ours. These things have we commanded to be showed unto you.

When Jonathas heard, that Demetrius princes were come to fight against him, with a greater host than afore, he went from Jerusalem, and met them in the land of *Hemath, for he gave them no space to come into his own country. And he sent spies unto their tents, which came again and told him that they were appointed to come upon them in the night season. Wherefore so soon as the sun was down, Jonathas commanded his men to watch all the night, and be ready with weapons for to fight: and set watchmen round about the host. But when the adversaries heard that Jonathas was ready with his men to the battle, they feared, and were afraid in their hearts, and kindled fires in their tents, break up, and got them away. Nevertheless Jonathas and his company knew it not till the morning, for they saw the *fires burning.

Then Jonathas followed upon them, but he might not overtake them, for they were gone over the water Eleutherus. So Jonathas departed unto the Arabians, (who were called Zabadei) slew them, and took their goods. He proceeded further also, and came unto Damascus, and went through all that country. But Simon his brother took his journey and came to Ascalon, and to the next strong

holds: departing unto Joppa, and won it. For he had heard that they would stand of Demetrius part: wherefore he set men of war into the city, to keep it. After this came Jonathas home again, and called the elders of the people together, and devised with them for to build up the strong holds in Jewry, and the walls of Jerusalem, to set up an high wall between the castle and the city, for to separate it from the city, that so it might be alone, and that men should neither buy nor sell in it.

Upon this they came together for to build up the city: and for much as the wall upon the brook on the *west side (called Caphentetah) was fallen down, they repaired it. And Simon set up Adiadah in Sephelah, and made it strong setting ports and locks upon it. Now Tryphon went purposed to reign in Asia, to be crowned, and to slay the king Antiochus: he was afraid that Jonathas would not *suffer him, but would fight against him. Wherefore he went about to take Jonathas, and to kill him. So he departed, and came unto Bethsan. Then went Jonathas forth against him to the battle with forty thousand chosen men, and came unto Bethsan also. But when Tryphon saw that Jonathas came with so great an Host to destroy him, he was afraid: and therefore received him honorably, commended him unto all his friends, and gave him rewards, and commanded his men of war to be as obedient unto him, as to himself.

And said unto Jonathas: Why hast thou caused this people to take such travail, seeing there is no war betwixt us? Therefore send them home again, and choose certain men to wait upon thee, and come thou with me to Ptolemais: for I will give it thee, with the other strong holds, men of war and their officers: As for me, I must depart this is only the cause of my coming. Jonathas believed him, and did as he said, putting away his host, which went into the land of Juda. He kept but three thousand by him, whereof he sent two thousand into Galilee, and one thousand went with himself.

Now as soon as Jonathas entered into Ptolemais, the citizens sparrd the gates of the city, and took him, and slew all them with the sword, that came in with him. Then sent Tryphon an Host of footmen and horsemen into Galilee and into the great plain field, to destroy all Jonathass company. But when they knew that Jonathas was taken, and they slain that waited upon him: they took counsel together, and came forth ready to the battle. So when they which followed upon them, saw that it was a matter of life, they turned back again. As for the other, they went into the land of Juda peaceably, and bewailed Jonathas, and them that were with him right sore: And Israel made great lamentation. Then all the Heathen that were round about them, sought to destroy them For they said: now they have no captain, nor any man to help them, Therefore let us overcome

them, and root out their name from among men.

**mete(worthy) *Sparta (kiv = the Lacedemonians) *council, (kiv = senate)*

**Sparcians: (kiv =the Lacedemonians) *Arius (kiv =Darius) *Arius (kiv=Oniares)*

**Sparta (kiv= the Lacedemonians) *Hemath, (kiv=Amathis) *fires (kiv = lights)*

**west (kiv =east) *suffer (allow)*

[Chpt 13] Now when Simon heard that Tryphon gathered a great Host, to come into the land of Juda, and to destroy it, And saw that the people was in great fearfulness and care: He came up to Jerusalem, and gathered the people together, and gave them exhortation, saying: Ye know what great battles I and my brethren, and my fathers house, have stricken for the law and the Sanctuary, and what manner of troubles we have seen: Through occasion whereof, all my brethren are slain for Israels sake, and I am left alone. And now let me not spare mine own life in any manner of trouble, for I am no better than my brethren: but will avenge my people and the Sanctuary, our children and our wives: for all the Heathen are gathered together to destroy us of very malice.

In these words the hearts of the people were kindled together, so that they cried with a loud voice, saying: Thou shalt be our captain instead of Judas and Jonathas thy brother, order thou our battle, and whatsoever thou commandest us, we shall do it. So he gathered all the men of war, making haste to finish the walls of Jerusalem, which he made strong round about. Then sent he Jonathas the son of Absolomus with a fresh host unto Joppa, which drove them out that were in the castle, and remained there himself. Tryphon also removed from Ptolemais with a great army, to come into the land of Juda, and Jonathas with him in ward. And Simon pitched his tents at Addus before the plain field.

But when Tryphon knew that Simon stood up instead of his brother Jonathas, and that he would war against him: he sent messengers unto him, saying: Whereas we have kept Jonathas thy brother, it is for money that he is owing in the kings **accompte*, concerning the business that he had in hand. Wherefore send now an hundred talents of silver, and his two sons for surety, that when he is let forth he shall not forsake us: and we shall send him again. Nevertheless Simon knew, that he disassembled in his words: yet commanded he the money and the children to be delivered unto him: least he should be the greater enemy against the people of Israel, and said: because he sent him not the money and the children, therefore is Jonathas dead.

So Simon sent him the children and an hundred talents, but he dissembled and would not let Jonathas go. Afterward came Tryphon into the land, to destroy it, and went round about by the way, that leadeth unto Adora: But wheresoever they went, thither went Simon and his host also. Now they that were in the

castle, sent messengers unto Tryphon, that he should make haste to come by the wilderness, and to send them victuals: And Tryphon made ready all his horsemen to come that same night. Nevertheless it was a very great snow, so that he came not in Galaadithim. And when he drew nye Baschama, he slew Jonathas and his sons there, and then turned for to go into his own land.

Then sent Simon for to set his brothers dead corpse, and buried it in Modin his fathers city. So all Israel bewailed him with great lamentation, and mourned for him very long. And Simon made upon the sepulchre of his father and his brethren a building high to look unto of free stone behind and before: and set up *seven pillars, one against another,(for his father, and his mother, and four brethren) and set great pillars round about, with arms upon them for a perpetual memory, and carved ships beside the arms: that they might be seen of men sailing in the sea.

Now Tryphon went forth to walk with the young king Antiochus, he slew him treacherously, and he reigned in his stead, crowned himself king of Asia, and did much evil in the land. Simon also built up the castles in Jewry, making them strong with high towers, great walls, ports, and locks, and laid up victuals in the strongholds. And Simon chose certain men, and sent them to king Demetrius: to desire him, that he would discharge the land from all bondage, for Tryphon had spoiled it very sore. Where upon Demetrius the king answered him, and wrote unto him after this manner.

Demetrius the king sendeth greeting unto Simon the high priest his friend, with the elders and people of the Jews. The golden crown and precious stone that ye sent unto us, have we received: and are ready to make a steadfast peace with you, yea and to write unto our officers, for to release you, concerning the things wherein we made you free: and the and the appointment that we make with you shall be firm and stable. The strong holds which ye have builded, shall be your own. As for any over sight or fault committed unto this day, we forgive it, and the crown tax that ye ought us also. And where as was any other tribute in Jerusalem, it shall now be no tribute: And look who are *mete among you to be in our court, let them be written up, that there may be peace betwixt us.

Thus the yoke of the Heathen was taken from Israel, in the hundred and seventieth year. And the people of the Jews began to write in their letters and acts on this manner. In the first year of Simon the high priest, and prince of the Jews.

In those days went Simon unto Gaza, and besieged it round about, where he set up ordinance of war. And won a tower which he took. So they gat into the tower leapt in the city, which was in a great fear: Insomuch that the people of

the city rent their clothes, and climbed up upon the walls with their wives and children, beseeching Simon to be at one with them: saying:

O' reward us not after our wickedness, but be gracious unto us, and we shall do thee service. Then Simon for very pity, would fight no more against them, but put them out of the city, and caused the houses (wherein the Images were) to be cleansed: and so entered the city with Psalms of praise, giving thanks unto the Lord. (kjb leaves out thanks unto the Lord) So when he had cast all abominations out of the city, he set much men in it as to keep the law of **God and made the city strong and builded a dwelling place for himself.

Now when they in the castle at Jerusalem were kept so straightly, that they could not come forth, ner into the country, and might neither buy nor sell: they were very hungry, and many of them famished to death: In so much that they besought Simon to be at one with them, which he granted them. So he had put them out from thence, and cleansed the castle from filthiness. And upon the twenty third day of the second month in the hundred seventy first year they entered into it with thanksgiving and branches of palm trees, with harps, *crowdes, cymbals, and*lutes, singing psalmes, and songs of praise unto God, for that the great enemy of Israel was over come.

And Simon ordained that same day should be kept every year in gladness, and made strong the hill of the temple that was beside the castle, where he dwelt himself with his company. Simon also perceiving that Jhon his son was a mighty man of arms, made him captain of all the hosts, and caused him to dwell at Gaza.

**accompte(may be accomplishments/ account), *seven pillars, (kjb = seven pyramids)*

**mete (worthy) **to keep the law of *God (kjb leaves out "of God")*

**crowdes, (may be chords "stringed instruments") *lutes, (half pear shaped stringed instruments)*

[Chpt 14] In the hundred and seventy second year gathered king Demetrius his host, and departed unto Media, to get him help for to fight against Tryphon. Now when Arsaces the king of Persia and Media heard, that Demetrius was entered within his borders: he sent one of his princes to take him alive, and to bring him unto him. So he went and slew Demetrius host, took himself, brought him to Arsaces, which kept him inward. And all the land of Juda was in rest, so long as Simon lived for he sought the wealth of his people, therefore were they glad to have him for their ruler, and to do him worship alway.

Simon won the city of Joppa for an haven town, and made it an entrance into the Isles of the sea. He enlarged the borders of his people, and conquered them more lands: He gathered up many of their people that were prisoners: he had the

dominion of Gaza, Bethsura, and the castle, which he cleansed from filthiness, and there was no man that resisted him: So that every man tilled his own ground in peace, the land of Juda and the trees gave their fruit and increase. *The elders sat all in judgement, and took their devise for the wealth of the land: the young men put on *worship and harness upon them. He provided victuals for the cities, and made goodly strong holds of them: so that the fame of his worship was spoken unto the end of the world. For he made peace throughout the land, and Israel was full of mirth and joy.

Every man sat under his vine and his fig trees, and there was no man to *fray them away. There was none in the land to fight against them, for then the kings were overcome. He helped those that were in adversity among his people, he was diligent to see the law kept: as for such as were ungodly and wicked he took them away. He set up the Sanctuary, and increased the holy vessels of the temple.

When the Romans and Spartians had gotten word, that Jonathas was dead, they were right sorry. But when they heard that Simon his brother was made high priest in his stead, and how he had won the land again with the cities in it: They wrote unto him in tables of *latin to renew the friendship, bond of love, which they had made afore with Judas and Jonathas his brethren. Which writings were read before the congregation at Jerusalem.

And this is the copy of the letters, that the *Spartians sent: The Senators and citizens of Sparta send greeting unto Simon the great priest with the elders, priests, and the other people of the Jews their brethren: When your ambassadors that were sent unto our people, certified us of your worship, honor and prosperous wealth: we were glad of their coming, and have written the errand which they spake before the council of the people: namely, that Numenius the son of Antiochus, And Antipater son of Jason the Jews ambassadors are come unto us, for to renew the old friendship with us. Upon this the people consented, that the men should be honorably entreated, and that the copy of their errand should be written in the special books of the people, for a perpetual memory unto to the Spartians: yee and that we should send a copy of the same unto Simon the great Priest.

After this did Simon send Numenius unto Rome, with a golden shield of a thousand pound weight to confirm the friendship with them: which when the Romans understood, they said: What thanks shall we recompense again unto Simon and his children? For he hath stablished his brethren and overcome the enemies of Israel. Wherefore they grant him to be free. And all this wrote the Jews in tablets of latin, and nailed it unto the pillars upon the mount Sion. The

copy of the writing is this:

The eighteenth day of the month Elul, in the hundred and seventy second year in the third year of Simon the high priest, in the great congregation of the priests, rulers of the people, and elders of the country at *Asarame, were these words openly declared:

For so much as there was much war in our land, therefore Simon the son of Matathiah (come of the children of Jareb) and his brethren, put themselves in peril, and resisted the enemies of their people: * that their Sanctuary and law might be maintained, and did their people great worship. Jonathas in like manner, after that he had governed his people and been their high priest: died, and layeth buried beside his elders.

After that would their enemies have trodden their holy things under foot, destroyed their land, and utterly wasted their Sanctuary. Then Simon withstood them, and fought for his people, spent much of his own money, weaponed the valiant men of his people, gave them wages, made strong the cities of Juda, with Bethsura, that lieth upon the borders of Jewry (where the ordinance of their enemies lay sometime) and set Jews there for to keep it.

He made fast Joppa also, which lieth upon the sea, and Gaza that bordereth upon Azotus (where the enemies dwelt afore) and there he set Jews to keep it: and whatsoever was *mete for the subduing of the adversaries, that laid he therein. Now when the people saw the noble acts of Simon, and what worship he purposed to do for them, his godly behavior, and faithfulness which he kept unto them, and how he sought by all ways the wealth of his people, because he did all this, therefore they chose him to be their prince and high priest. And in his time they prospered well by him, so that the Heathen were taken out of their land: and they also which were in the city of David at Jerusalem in the castle (where they went out and defiled all the things that were about the Sanctuary, and did great harm unto cleanliness), and set up the walls of Jerusalem.

And King Demetrius confirmed him in his high priesthood, made him his friend, and did him great worship. For he heard that the Romans called the Jews their friends, lovers and brethren: how honorably they received Simons ambassadors: how the Jews and priests consented that he should be their prince and high priest perpetually (till God raised up the true prophet) and that he should be their captain, to care for the Sanctuary, and set officers upon the works thereof, over the land, over the weapons, over the houses of defense, to make provision for the holy things, and to be obeyed of every man, and all the writings in the land to be made in his name: that he should be clothed in purple and gold, that it should be lawful for none of the people nor priests to break any

of these things, to withstand his words, ner call any congregation in the land without him: that he should be clothed in purple and wear a collar of gold: And if there be any which disobeyed or break this ordinance, that he should be punished.

So all the people consented to allow Simon to do according to these words. Simon also himself took it upon him, and was content to be high priest, the captain and prince of the Jews and priests, and to govern them all. And they commanded to maker this writing in tables of *latin and fasten it to the compass of the Sanctuary in an open place: and to lay up a copy of the same in the treasury, that Simon and his posterity might have it.

**The elders sat all in judgement, (kfv =in the streets, communing together of good things) *worship and harness upon them. (kfv =glorious and warlike apparel) *fray (wear down, dispute, frighten) They wrote unto him in tables of *latin (kfv= brass) *Spartians (kfv =Lacedemonians) *Asarame, (kfv=Saramel) * that their Sanctuary and law might be maintained, (* this line not in the kfv). *mete (worthy) this writing in tables of *latin (kfv =brass)*

[Chpt 15] Moreover, king Antiochus the son of Demetrius sent letters from the Isles of the sea, unto Simon the high priest and prince of the Jews, and to all the people, containing these words: Antiochus the king sendeth greeting unto Simon the high priest and to the people of the Jews For so much as certain *wicked men have gotten the kingdom of our progenitors, I am purposed to challenge the realm again, and to restore it to the old estate.

Wherefore I have gathered *a great host and made ships of war: that I may go through the country, and be avenged of them which have destroyed our land, and wasted many cities in my realm. And now therefore I make thee free also from all the tributes, whereof all kings my progenitors have charged thee, and from other customs (where from they have released thee) whatsoever they be: Yee I give thee leave to smite money of thy own within thy land. As for Jerusalem, I will that it be holy and free: and all the weapons and houses of defense which thou hast builded and keepest in thine hands, shall be thine. Where as anything is or shall be owing unto the king. I forgive it thee, from this time forth for evermore. And when we have obtained our kingdom, we shall do thee, thy people and the temple great worship: so that your honor shall be known throughout the whole world.

In the hundred and seventy fourth year went Antiochus into his fathers land, and all the men of war came together unto him, so that few were left with Tryphon.

So the king Antiochus followed upon him, but he fled unto Dora, which lieth

by the sea side: for he saw that there was mischief coming to him, and that his host had forsaken him. Then came Antiochus unto Dora with an hundred and twenty thousand men of arms upon foot, and eight thousand horsemen. So he compassed the city round about, and the ships came by the sea. Thus they vexed the city by land by water, in so much that they *suffered no man to go in nor out.

In the mean season came Numenius (and they that had been with him) from the city of Rome, having letters written unto the kings and provinces, wherein were contained these words: Lucius the mayor of Rome sendeth greeting unto Ptolomy the king. The ambassadors of the Jews our friends being sent from Simon the high priest and from the people of the Jews, came unto us, for to renew the old friendship, and bond of love, and brought a shield of gold weighing a thousand pound, which we were content to receive of them. Wherefore we thought it good to write unto the kings and provinces, to do them no harm, nor to take part against them, their cities ner countries neither to maintain their enemies against them. If there be any wicked persons therefore fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

The same words wrote the Romans also unto Demetrius the king, to Attalus, *Araba, and Arsaces and to all regions: as Samsanes, to them of *Sparta, Delo, *Mido *Sidon Caria, Samos Pamphylia, Lycia, *Alicarnassum and to the Rhodes, to *Falelis, Coe, Sida, Arado, Gortina, Gnidum, to Cypres, and to Cyren. And of every letter they sent a copy to Simon the high priest and to the people of the Jews. So Antiochus the king brought his host unto Dora the second time, to take it: where he made diverse ordinances of war, and kept Tryphon in, that he should not come forth. Then sent Simon Antiochus two thousand chosen men to help him with gold, silver and other plenteous gear: Nevertheless he would not receive them, but brake all the covenant which he made with Simon afore, and withdrew himself from him.

He sent Athenobius also a friend of his unto Simon, for to reason with him saying: Ye withhold from me Joppa and Gaza (with the castle that is at Jerusalem) which are cities of my realm, whose borders ye have destroyed, and done great evil in the land, having the domination in many other places of my kingdom. Wherefore deliver now the cities which ye have taken with the tributes of the places that ye have rule upon without the borders of Jewry: Or else give me five hundred talents of silver, yee and for the harm that ye have done in the cities and for the tributes of the same, other five hundred talents. If no, we shall come and fight against you.

So Athenobius the kings friend came to Jerusalem, and when he saw the great worship and honor of Simon in gold, silver and so great plenty of *ornaments: he marveled, and told Simon as the king commanded him. Then answered Simon and said unto him: As for us, we have neither taken other mens land, ner withholden them, but only our fathers heretage, which our enemies had unrighteously in possession a certain time. This heretage of our fathers have we challenged in the process of time. And whereas thou complainest concerning Joppa and Gaza, they did great harm to our people and in our land, yet will we give an hundred talents for them.

Nevertheless Athenobius answered him not one word, but turned again wrathfully unto the king, and told him all these words, and the great dignity of Simon with all that he had seen, and the king was very angry. In the mean time fled Tryphon by ship unto Orthosida. Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen, commanding him to remove the host toward Jewry, and to build up the city of Cedron, to make up the ports, and to war against the people of the Jews. As for the king himself, he followed upon Tryphon. So Cendebeus came to Jamnia, and began to vex the people, to tread down Jewry, to take the people prisoners, to slay them and to built up Cedron: where he set horsemen and other men of war, that they might come forth and go through the streets of Jewry, like as the king had commanded him.

**wicked (kiv =pestilent) *a great host (kiv =multitude of foreign soldiers) *suffered (allowed) *Araba, (kiv=Ariarathes) *Sparta (kiv= Lacedemonians) *Mido (kiv = Myndus) *Sidon (kiv Sicyon) *Alicarnassum (kiv Halicarnassus) *Falelis (kiv Aradus) *ornaments: (kiv =the cupboard of gold and silver plate)*

[Chpt 16] Then came Jhon from Gaza, and told Simon his father, what Cendebeus had done among their people. Upon this called Simon two of his eldest sons, Judas and Jhon, and said unto them: I and my brethren and my fathers house, have ever from our youth up unto this day, foughten against the enemies of Israel, and *God gave us good fortune to deliver Israel often times. And now for so much as I am old, be ye instead of me and my brother, to go forth and fight for our people, and the help of God be with you. So he chose twenty thousand fighting men of the country, with horsemen also, which went out against Cendebeus and rested at Modin.

In the morning they rose, and went into the plain field: and behold, a mighty great host came against them, both of footmen and horsemen. Now was there was a water brook betwixt them, and Jhon removed the host toward them. And when he saw that the people were afraid to go over the waterbrook, he went

over first himself: and the men seeing this, followed him.

Then Jhon set his horsemen and footmen in order, the one by the other, for their enemies horsemen were very many. But when they blew up the priests trumpets, Cendebeus fled with his Host, whereof many were slain, and the remnant gat them to their strong hold. Judas also Jhons brother was wounded at the same time. And Jhon followed still upon the enemies, till he came to Cedron which he builded. The enemies fled also unto the towers that were in the fields of Azotus, and those did Jhon burn up. Thus there were slain of two thousand men of them, and Jhon turned again peaceably in to Jewry.

And in the field of Jericho was Ptolemy the son of Abobus made captain: which because he had abundance of silver and gold(for he had married the daughter of Simon the high priest) waxed *proud in his mind, and thought to conquer the land, imagining falsehood against Simon and his sons, to destroy them. Now as Simon was going about through the cities, that were in the country of Jewry, and *caring for them: he came down to Jericho, with Matathiah and Judas his sons, in the hundred and seventy seventh year, in the eleventh month, called Sabat. Then Ptolomy the son of Abobus received them (but with deceit) into a strong house of his called Doch, which he had builded, where he made them a banquet.

So when Simon and his sons were merry and had drunken well, Ptolomy stood up with his men (whom he had hid there) and took their weapons, entered into the banquet house, and slew Simon with his two sons, and certain of his servants. Such great unfaithfulness did Ptolomy in Israel and recompensed evil for good. Then wrote this Ptolomy the same unto king Antiochus, requiring him that he should send him an host to help him: and so should he deliver him the land, with the cities and tributes of the same. He sent other men also unto Gaza, for to take Jhon: and wrote unto the captains to come to him, and he should give them silver, gold, and rewards.

And to Jerusalem he sent other, to take it and the Sanctuary.

Then ran one before, and told Jhon in Gaza that is father and his brethren were slain, and how that Ptolomy had sent to slay him also. When Jhon heard this he was sore abashed, and layed hands of them that were come to destroy him, and slew them: for he knew, that they went about to kill him.

As for other things concerning Jhon, of his wars, of his noble acts,(wherein he behaved himself manfully) of the building of walls which he made, and other of his deeds: they are written in the chronicles of his priesthood, from the time forth that he was made high priest after his father.

The end of the First Book of the Machabees

**God gave us good fortune to deliver Israel often times. (kjv =things have prospered so well in our hands, that we have delivered Israel oftentimes.) *proud in his mind, (kjv= his heart being lifted up) *caring for them: (kjv = taking care for the good ordering of them)*

[Chpt 1] The brethren of the Jews which be at Jerusalem and in the land of Jewry, wish unto those brethren of the Jews that are throughout Egypt: good fortune, health and peace. God *the Lord be gracious unto you, and think upon his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants: and give you all such an heart, that you *may love and serve him, yee and to perform his will with an *whole heart and a willing mind: He open your hearts and in his law and in his commandments, send you peace: hear your prayers, and be at one with you, and never forsake you in time of trouble. This is here our prayer for you.

What time as Demetrius reigned, in the hundred and sixty ninth year, we Jews wrote unto you in the trouble and violence that came upon us. In those years after that Jason departed out of the holy land and kingdom, they burnt up the ports, and shed innocent blood. Then made we our prayer unto the Lord, and were heard: we offered, and lighted candles, setting forth cakes and bread. And now come ye unto the feast of tabernacles in the month Casleu.

In the hundred and eighty eighth year, the people that was at Jerusalem and in Jewry, the council and Judas himself, sent this wholesome salvation unto Aristobolus king Ptolomys master, which came of the generation of the anointed priests: and to the Jews that were in Egypt: Insomuch as God hath delivered us from great perils, we thank him highly. In that we resisted so mighty a king. And why ? he brought men out of Persis by heaps, to fight against us and the holy city. For as he was in Persis (namely, the Captain with the great host) he perished in the temple of Naneas, being deceived through the device of Naneass priests. For as he was purposed to have dwelt there, Antiochus and his friends came thither, to receive much money for a dowry. So when Naneas priests had layed forth the money, he entered with a small company into the compass of the temple, and so they shut the temple.

Now when Antiochus entered by opening the private entrance of the temple, the priests stoned the captain to death, hewed them in pieces that were with them, smote off their heads, and through them out in all things. God be praised, who hath delivered the wicked in to our hands.

Whereas we now are purposed to keep the purification of the temple upon the twenty fifth day of the month Casleu, we thought it necessary to certify you thereof: that ye also might keep tabernacles feast day, and the day of the fire, which was given us when Nehemiah offered, after that he had set up the temple and the altar. For what time as our fathers were led away into *Persis, the priests (*which then sought the honor of God) and took the fire *privily from the altar, and hid it in a valley, where as was a deep dry pit: and there they kept it,

because the place was unknown to every man. Now after many years when it pleased God, that Nehemiah should be sent from the king of Persia: he sent the childrens children of those priests (which had hid the fire) to seek it. And as they told us, they found no fire, but thick water. Then commanded he them to draw it up, and to bring it him, and the offerings withal. Now when the sacrifices were laid on and ordered, the priest Nehemiah commanded to sprinkle them and the wood with the water. When this was done, and the time come that the *Sun shone, which was afore hid in the cloud: there was a great fire kindled. In so much that every man marvelled. Now all the priests prayed, while the sacrifice was a making. Jonathas prayed first, and the other gave answer.

And Nehemias prayer was after this manner: O' Lord God, maker of all things, thou fearful and strong, thou righteous and merciful, thou that art only and gracious king, only liberal, only just, Almighty and everlasting, thou that deliverest Israel from all trouble, thou that hast chosen the fathers and hallowed them: receiving the offering for the whole people of Israel, preserve thine own portion, and hallow it. Gather those together, that are scattered abroad from us: deliver them that are under the Heathens bondage, look upon them that are despised and abhorred, that the Heathen may know and see, how that thou art our God: Punish them that oppress, and proudly put us to dishonor. Set thy people again in thy holy place, like as Moses hath spoken.

And the priests song Psalmes of thanksgiving, so long as the sacrifice endured. Now when the sacrifice was burnt, Nehemia commanded the great stones to be sprinkled with the residue of the water Which when it was done, there was kindled a flame of them also: but it was consumed by the light, that shined from the altar. So when this matter was known, it was told the king of Persia, that in the place where the priests, which were led away, had hid the fire, there appeared water instead of fire, and that Nehemias had purified the sacrifices withal. Then the king considering and pondering the matter diligently, made him a temple to prove the thing that was done. And when he found it so in deed, he gave the priests many gifts and diverse rewards: yee he took them with his own hand, and gave them. And Nehemias called the same place Nephthar, which is as much to say as a cleansing: but many men call it Nephi.

*God *the Lord (kfv leaves out "the Lord") *may love (kfv leaves out may love)
 *whole heart (kfv = good courage) *Persis, (Persia) (*which then sought the honor of God
) (kfv = leaves this line out) *privily (secretly)
 Sun shone, (cap S)

[Chpt 2] It is found also in the writings of Jeremy the prophet, that he commanded them which were carried away to take fire, as it is said afore. He

commanded them also, that they should not to forget the commandments of the Lord, and that they should not error in their minds, when they see Images of silver and gold, with their ornaments. These and such other things commanded he them, and exhorted them, that they should not let the law of God go out of their hearts.

It is written also, how the prophet (at the commandment of God) charged them, to take the tabernacle and the ark with them: and he went forth unto the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came there, he found an open cave, wherein he laid the tabernacle, the ark, and the altar of incense, and so stopped the hole. There came certain men together also following him, to mark the place, but they could not find it. Which when Jeremy perceived, he reproved them saying: As for that place, it shall be unknown, until the time that God gather his people together again, and receive them unto mercy. Then shall God show them these things, and the majesty of the Lord shall appear, and the cloud also, like as it was showed unto Moses: and like as when Solomon desired that the place might be sanctified, and it was showed him.

For he being a wise man, handled honorably and wisely offering unto God in the hallowing of the temple when it was finished. And like as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the burnt offering: Even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offering. And Moses said: because the sin offering *was not eaten, therefore it is consumed. In like manner Solomon kept the dedication (or hallowing) eight days.

In the annotations and writings *of Jeremy, were these things put also: and how he made a library, and how he gathered out of all countries *the books of the prophets, of David, the epistles of the kings, and of the presents. Even so Judas also, look what he learned by experience of war, and such things as hath happened unto us, he gathered them all together, and so we have them by us. If ye now desire to have the same, send somebody to fetch them unto you. Where as we are about to celebrate the purification, we have written unto you.

Therefore ye shall do well, if ye keep the same days. We hope also, that the God, (which delivered his people, and gave them all the heritage, kingdom, priesthood, and Sanctuary that he promised them in the law) shall shortly have mercy upon us, and gather us together from under the heaven into *his holy place: for he hath saved us from great perils, and hath cleansed the place.

As concerning Judas Machabeus and his brethren, the purification of the great temple, the dedication of the altar, yee and of wars that concern noble

*Antiochus and, and Eupator his son, of the shinnings that came down from heaven upon those that defended the Jews. For though they were but few, yet defended they the whole land, drove away the enemies host, recovered again the temple, that was spoken of throughout all the world, delivered the city, doing their best that the law of the Lord which was put down, might with all tranquility be restored again unto the Lord, that was so merciful unto them. As touching Jason also of Cyren, we have undertaken *compendiously to bring into one book, the things that were comprehended of him in five. For we considering the multitude of books and how hard it should be for them that would meddle with stories and acts (and that because of so diverse matters) have undertaken so to comprehend the stories: that such as are disposed to read, might have pleasure and pastime therein: And that they which are diligent in such things, might the better think upon them: yee and that whosoever read them, might profit thereby.

Nevertheless we ourselves that have meddled with this matter for the foreshortening of it, have taken no small labor, but great diligence, watchings and travail. Like as they that make a feast, would *faine do other men pleasure: Even so we also (for many mens sakes) are very well content to take the labor, where as we may shortly comprehend, the things that other men have truly written.

For he that buildeth an house anew, must provide for many things, to the whole building: but he that painteth it afterward, seeketh but only what is comely, *mete and convenient to garnish withal. Even so do we also in like manner. And why? He that begineth to write a story for the first, must with his understanding gather the matter together, set his words in order, and diligently seek out of every part: But he that afterward will shorten it, useth few words, and toucheth not the matter at the largest. Let this be sufficient for a Prologue, now will we begin to show the matter: for it is but a foolish thing to make a long Prologue, and to be short in the story it self.

**was not eaten, (kjb=was not to be eaten) *of Jeremy, (kjb says of Neemias)*

**the books of the prophets, (kjb = together the acts of the kings),*

**his holy place (kjb =the holy place) *Antiochus and (kjb adds Epiphanes)*

**compendiously (complete summary) *faine (be willing /obliged) *mete (worthy)*

[Chpt 3] What time as the holy city was inhabited in all peace and wealth, and when the laws were yet very well kept, (for so was it ordained by Onias the high priest and other godly men, that were enemies of wickedness) It came therefore, that even the kings and princes themselves did the place great worship, and garnished the temple with great gifts: Insomuch that Seleucus king

of Asia of his own rents bare all the costs belonging to the service of the offerings. Then Simon of the tribe of Benjamin, a ruler of the temple, labored to work some mischief in the city: but the high priest resisted him.

Nevertheless when he might not overcome Onias, he gat him to Apollonius the son of Thersa (which then was chief lord in Celosyria and Phenice) and told him that the treasury in Jerusalem was full of innumerable money, and how that the commons goods (which belonged not unto the offerings) were exceedingly great also: yee and how it were possible, that all these might come under the kings power.

Now when Apollonius had showed the king of the money, as it was told him: the king called for Heliodorus his steward, and sent him with a commandment, to bring him the same money. Immediately Heliodorus took his journey, but under a color, as though he would go through Celosyria and Phenices to visit the cities, but his purpose was to fulfil the kings pleasure. So when he came to Jerusalem, and was lovingly received of the high priest into the city: he told what was determined concerning the money, and showed the cause of his coming: he asked also, if it were so indeed. Then the high priest told him, that there was such money laid up for the up holding of widows and fatherless children, and how that certain of it belonged unto Hircanus Tobias a noble man: and that of all the money (which that wicked Simon had *bewrayed) there were four hundred talents of silver, and two hundred of gold: yee and that it were impossible for those mens meaning to be deceived, that had layed up their money in the place and temple, (which is had in worship through the whole world) for the maintenance and honor of the same. Whereunto Heliodorus answered, that the king had commanded him in any wise, to bring him in the money.

So at the day appointed, Heliodorus entered in to temple to order this matter. But there was no small fear throughout the whole city. The priests fell down before the altar in their vestments, and called unto heaven upon him, which had made a law concerning stuff given to keep, that they should be safely preserved, for such as commit them unto keeping. Then whoso had looked the high priest in the face, it would have grieved his heart: For his countenance and the changing of his color, declared the inward sorrow of his mind. The man was all in heaviness, and his body in fear: whereby they that looked upon him, might perceive the grief of his heart. The other people also came out of their houses by heaps unto the common prayer, because the place was like to come in to confusion. The women came together through the streets, with hairy clothes about their breasts.

The virgins also that were kept in, ran to Onias, some to the walls, other some looked out of the windows: yee they all held their hands toward heaven, and prayed. A miserable thing was it, to look upon the common people, and the high priest being in such trouble. But they besought almighty God, that the goods that were committed unto them, might be kept whole, for those that had committed them unto their keeping. Nevertheless the thing that Heliodorus was determined to do, that performed he in the same place, he himself personally being about the treasury with his men of war. But the spirit of almighty God showed himself openly, so that all they which presumed to obey Heliodorus, fell through the power of God into great fearfulness and dread. For there appeared unto them an horse, with a terrible man sitting upon him, decked in goodly array, and the horse smote at Heliodorus with his forefeet. Now he that sat upon the horse, had harness of gold upon him.

Moreover there appeared two fair and beautiful young men in goodly array, which stood by him, scourged him of both sides, and gave him many stripes without ceasing. With that fell Heliodorus suddenly unto the ground. So that they took him up (being compassed about with great darkness) and bare him out upon a *bare. Thus he that came with so many runners and men of war into the said treasury was born out, where as no man might help him: and so the power of God was manifest and known. He lay still dumb by also by the power of God, destitute of all hope and life. And they praised the Lord, that he had showed his power upon his place and temple, which a little afore was full of fear and trouble: and that through the revelation of the almighty Lord it was filled with joy and gladness.

Then certain of Heliodorus friends prayed Onias, that in all hast he would call upon God, to grant him his life, which was giving up the ghost. So the high priest considered the matter, and lest the king should suspect that the Jews had done Heliodorus some evil: he offered an healthoffering for him. Now when the high priest had obtained his petition, the same young men in the same clothing appeared, and stood beside Heliodorus, saying: Thank Onias the high priest, for his sake hath the Lord granted thee thy life: Therefore seeing that God hath scourged thee, give him praise and thanks, and show every man his might and power. And when they had spoken these words, they appeared no more.

So Heliodorus offered unto God, made vows unto him, which had granted him his life, thanked Onias, took his host, and went again to the king. Then testified he unto every man of the great works of God, that he had seen with his eyes. And when the king asked Heliodorus who were *mete to be sent once again to Jerusalem, he said: If thou hast any enemy or adversary unto thy realm, send

him thither, and thou shalt have him punished, if he escape with his life: for in that place, (no doubt) there is a special power and working of God. For he that dwelleth in heaven, visiteth and defendeth that place: and all that come to do it harm, he punisheth and plagueth them. This is now the matter concerning Heliodorus, and the keeping of the treasury at Jerusalem.

**bewrayed (betrayed /disclosed)*

But the spirit of almighty God (kjk = the Lord of spirits, and the Prince of all power caused a great apparition), ** Mark This "Prince of the power of the air" in Ephes 2:2 in the KJV refers to Satan. *bare (litter). *mete (worthy)*

[Chpt 4] This Simon now (of whom we spake afore) being a betrayer of the money and of his own natural country, reported the worst of Onias: as though he had moved Heliodorus unto this, and as though he had been a bringer up of evil. Thus he was not ashamed call him an enemy of the realm, that was so faithful an overseer and defender of the city and of his people: yee and so fervent in the law of God. But when the malice of Simon increased so far, that through his friends there were certain manslaughters committed: Onias considered the peril that might come through this strife, and how that Apollonius (namely the chief lord in Celosyria and Phenices) was all set up tyranny, and Simons malice increased the same: He gat him to the king, not as an accuser of the citizens, but as one that by himself intended the common wealth of the whole multitude. For he saw it was not possible to live in peace, neither Simon to leave off from his foolishness, except the king did look thereto. But after the death of Seleucus, when *Antiochus (which is called the noble) took the kingdom: Jason the brother of Onias labored to be high priest: for he came unto the king, and promised him three hundred and sixty talents of silver, and of the other rents eighty talents. Beside this he promised him yet an hundred and fifty if he might have *the school of the children, and that he might call them of Jerusalem Antiochians. Which when the king had granted, and he had gotten the superiority, he began immediately to draw his kinsmen to the custom of the Heathen, put down the things that the Jews had set up of love, by John the father of Eupolemius, which was sent ambassador unto Rome, for to make the bond of friendship and love. He put down all the Jews and Liberties of the Jews, and set up the wicked statutes. He durst make a frightening school under the castle, and set fair young men to learn the manners of whores and brodels.

This was now the beginning of the Heathenish and strange conversation, brought in through the ungracious and unheard wickedness of Jason, which should not be called a Priest, but an ungodly person. In so much that the priests

were now no more occupied about the service of the altar, but despised the temple, regarded not the offerings: yee gave their diligence to learn to fight, to wrestle, to leap, to dance, and to put at the stone: not setting by the honor of the fathers, but liked the glory of the Greeks best of all: for the which they strove perilously, and were greedy to follow their statutes, yee their lust was in all things to be like them, which afore were their enemies and destroyers. How be it to do wickedly against the law of God, shall not escape unpunished: but of this we shall speak here after.

What time as the Olympiades sports were played at Tyrus (the king himself being present) this ungracious Jason sent *wicked men bearing from them of Jerusalem (which were now called Antiochians) three hundred drachmas of silver for an offering to Hercules. These had they that carried them, desired under such a fashion, as though they should not have been offered, but bestowed to other uses. Nevertheless he that sent them, sent them to the intent that they should be offered unto Hercules. But because of those that were present, they were given as to the making of ships. And Apollonius the son of Nesteus was sent into Egypt, because of the noble men of king Ptolomy Philometor. Now when Antiochus perceived that he was put out from meddling in the realm, he sought his own profit, departed from thence, came to Joppa, and then to Jerusalem: where he was honorably received of Jason and the city, and was brought in with torch light and with great praise: and so he turned his host unto Phenices.

After three years Jason sent Menelaus, the aforesaid Simons brother, to bear the money unto the king, and to bring him answer of other necessary matters. But he (when he was praised of the king for magnifying of his power) turned the priesthood unto himself, laying up three hundred talents of silver for Jason. So when he had gotten the commandments from the king, he came having nothing that becometh a priest, but bearing the stomach of a cruel tyrant, and the wrath of a wild brute beast. Then Jason (which had deceived his own brother) seeing that he himself was beguiled also, was *faine to flee into the land of the Ammonites, and Menelaus got the dominion. But as for the money that he had promised unto the king, he did nothing therein, when Sostratus the ruler of the castle required it of him. For Sostratus was the man that gathered the customs: wherefore they were both called before the king. Thus was Menelaus put out of the priesthood, and Lysimachus his brother came in his stead. Sostratus also was made lord of the Cyprians.

It happened in the mean season, that the Tharsians and Mallocians made insurrection, because they were given for a present unto king Antiochus

concubine. Then came the king in all haste, to still them again, and to pacify the matter, leaving Andronicus there to be his deputy, as one *mete therefore. Now Menelaus supposing that he had gotten a right convenient time, stole certain vessels of gold out of the temple, and gave them to Andronicus for a present: and some he sold at Tyrus and in the cities thereby.

Which when Onias knew of a surety, he reproved him: but he kept him in a Sanctuary beside Daphnis, that lieth by Antioche. Wherefore Menelaus gat him to Andronicus, and prayed him that he would slay Onias. So when he came to Onias, he counselled him craftily to come out of the Sanctuary, giving him his hand with an oath (how be it he suspected him) and then he slew Onias, without any regard of righteousness. For the which cause not only the Jews, but other nations also took indignation, and were displeased for the unrighteous death of so godly a man.

And when the king was come again from Cilicia, the Jews and certain of the Greeks went unto him, complaining for the unrighteous death of Onias. Yee Antiochus himself was sorry in his mind for Onias, so that it pitied him, and he wept, remembering his soberness and mannerly behavior. Wherefore was he so kindled in his mind, that he commanded Andronicus to be stripped out of his purple clothing, and so to be led throughout all the city: yee and the ungracious man to be slain in the same place, where he committed his wickedness upon Onias. Thus the Lord rewarded him his punishment, as he had deserved. Now when Lysimachus had done many wicked deeds in the temple through the counsel of Menelaus, and the voice came abroad: the multitude gathered them together against Lysimachus, for he had carried out now much gold.

So when the people arose, and were full of displeasure, Lysimachus armed three thousand unthirifties to defend him: *a certain tyrant being their captain, which was grown both in age and woodness. But when the people understood the purpose of Lysimachus, some gat stones, some good strong clubs, and some cast ashes upon Lysimachus. Thus there were many of them wounded, some being slain, and all the other chased away. But as for the wicked *churchrobber himself, they killed him beside the treasury. Of these matters therefore there was kept a court against Menelaus. Now when the king came to Tyrus, they made a complaint unto him of Menelaus, concerning this business, and the ambassadors were there. But Menelaus went and promised Ptolomy to give him much money, if he would persuade the king. So Ptolomy went to the king in to a court, (where as he was set to cool him) and brought him out of that mind. In so much that he discharged Menelaus from the accusations, that not withstanding was cause of all mischief: and those poor men, which if they had told their cause,

ye before the Scythians*, they should have been judged innocent, them he condemned to death.

Thus were they soon punished, which followed upon the matter for the city, for the people, and for the holy vessel. Wherefore they of Tyrus took indignation, and buried them honorably. And so through the covetousness of them that were in power Menelaus remained still in authority, increasing in malice, to the hurt of the citizens.

**Antiochus (which is called the noble) (kiv =Epiphanes)*

**the school of the children (kiv = *license to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.) *wicked men (kiv=special messengers) *faine (obligated/willing)*

**mete (worthy) *a certain tyrant being their captain, (kiv = one Auranus being the leader) for the wicked *churchrobber himself (church being a building OUTSIDE of the temple)*

[Chpt 5] At the same time Antiochus made him ready to go again into Egypt. Then were there seen at Jerusalem, forty days long, horsemen running to and fro in the air, which had raiment of gold, and spears. There were seen also whole hosts of men weaponed, and horses running in an order, how they came together, how they held forth their shields, how the harnessed men drew out their swords, and shot their darts.

The shine of the golden weapons was seen, and of all manner of armor. Wherefore every man prayed, that those tokens might turn to good. Now when there was gone forth a false rumor, as though Antiochus had been dead, Jason took a thousand men, and came suddenly upon the city. The citizens ran unto the walls, at the last was the city taken, and Menelaus fled into the castle.

As for Jason he spared not his own citizens in the slaughter, neither considered he what great evil it were, to destroy the people of his own kinsmen: but did as one that had gotten the victory of his enemies, and not his friends. For all this got he not the superiority, but at the last received confusion for his malice, and fled again like a vagabond in to the land of the Ammonites.

Finally, for a reward of his wickedness, he was accused before Aretha the king of the Arabians: In so much that he was *faine to flee from city to city, being despised of every man as a forsaker of the laws, and an abominable person. And at the last (as an open enemy of his own natural country and of the citizens) he was driven in to Egypt.

Thus he that afore put many out of their own natural land, perished from home himself. He went into Lacedemon, thinking there to have gotten succor by reason of his kindred. And he that afore had chased many one out unburied, was thrown out himself, no man mourning for him, ner putting him in his grave: so

that he neither enjoyed the burial of a stranger, neither was he partaker of his fathers sepulchre.

Now when this was done the king suspect, that the Jews would have fallen from him: wherefore he came in a great displeasure out of Egypt, and took the city by violence. He commanded his men of war also, that they should kill and not spare, but slay down such as withstood them, or climbed up upon the houses.

Thus was there a great slaughter of young men, old men, women, children and virgins. In three days were there slain eighty thousand, forty thousand put in prison, and no less sold. Yet was he not content with this, but durst go in to the most holy temple (Menelaus that traitor to the laws and to his own natural country, being his guide) and with his wicked hands took the holy vessel, which other kings and cities had given thither for the garnishing and honor of the place: them took he in his hands unworthily, and defiled them.

So mad was Antiochus, that he considered not, how that God was a little wroth for the sins of them that dwelt in the city, for the which such confusion came upon the that place. And why? If it had not happened them to have been lapped by many sins, this Antiochus (as soon as he had come) had so suddenly been punished, and shot out for his presumption, like as Heliodorus was, whom Seleucus the king sent to *rob the treasury. Nevertheless God hath not chosen the people for the places sake, but the place for the peoples sake: and therefore is the place become a partaker of the peoples trouble, but afterward shall it enjoy the wealth of them. And like as it is now forsaken in the wrath of Almighty God, so when the great God is reconciled, it shall be set up in high worship again.

So when Antiochus had taken a thousand and eight hundred talents out of the temple, he gat him to Antioche in all the hast, thinking in his pride, that he might make men sail upon the dry land, and to go upon the sea, such an high mind had he. He left deputies there to vex the people: At Jerusalem left he Philippe a Phrygian, in manners more cruel than himself that set him there: At Garizim he left Andronicus and Menelaus, which were more grievous to the citizens then other. Now as he was thus set in malice against the Jews, he sent Apollonius an hated prince, with twenty two thousand, commanding him to slay all those that were of perfect age, and to sell the women, maidens and children. When he came now unto Jerusalem, he *fained peace, and kept him still until the Sabbath day. And then he commanded his men to take themselves to their weapons (for the Jews kept the holy day) and so he slew all them that were gone forth to the open *playe, running here and there through the city with his men weaponed and murdered a great number. But Judas Maccabeus which was

the tenth, fled into the wilderness, led his life there with his company among the wild beasts and upon the mountains, dwelling there, and eating grass, least they be partakers of the *filthiness.

**faine (obliged/willing) *rob (kfv =view) *robained (pretended) peace. *playe (plain, play), *filthiness. (*kfv= pollution)*

[Chpt 6] Not long after this, sent the king a messenger of *Antioche, for to compel the Jews to alter the ordinances of their fathers and the law of God, to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius: and that they should be in Garizim, as those which dwell at the place of Jupiter the *herberous. This wicked sedition of the ungodly was heavy upon all the people: for the temple was full of voluptuousness, *bibbing and *boiling of the Heathen, of *ribauds and harlots together. The women went into the holy place, and bare in that was not lawful. The altar also was full of unlawful things, which the law forbiddeth to lay upon it. The Sabbaths were not kept, the other solemn feasts of the land were not regarded. To be plain, there durst no man be a known that he was a Jew. In the day of the kings birth they were compelled *parforce to offer: and when the feast of Bach was kept, they were constrained to wear garlands of ivy, and so to go about for the honor of Bachus.

Moreover through the counsel of Ptolemy, there went out a commandment in the next cities of the Heathen, that they should entreat the Jews in like manner: namely, to compel them for to do sacrifice after the laws of the Gentiles: and who so would not, to put them to death. A piteous thing was it to see. There were two women accused to have circumcised their sons, whom when they had led round about the city (the babies hanging from their breasts) they cast them down headlong over the walls. Some that were crept in to dens and kept the Sabath, were accused unto Philippe, and burnt in the fire: because that for the fear of God they kept the commandment so stiffly, and would not defend themselves. Now I beseech all those that read this book, that they refuse it not for all these falls of adversity: and judge the things (that are happened) for no destruction, but for a chastening of our people. And why? When God suffereth not sinners long to follow their own mind, but *shortly, it is a token of his great loving kindness. For this grace have we of God more than other people, that he suffereth not us long to sin unpunished like other nations, that when the day of judgement cometh, he may punish them in the fullness of their sins. If we sin, he correcteth us, but he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people. But let this that we have spoken now with few words, be for a warning and exhortation of the

Heathen. Now will we come to the declaring of the matter. Eleazar one of the principal Scribes, an aged man and of a well favored countenance, was constrained to gape with open mouth and to eat swines flesh. But he *desiring rather to die gloriously than to live with shame, he offered himself willingly to the martyrdom. Now when he saw that he must needs go to it, he took it patiently: for he was at a point with himself, that he would consent to no unlawful thing for any pleasure of life. They that stood by being moved with pity (but not aright) for the old friendship of the man, took him aside privately, and prayed him that he would let such flesh be brought him as were lawful to eat, and then to make a countenance as though he had eaten the flesh of the sacrifice like as the king commanded, for so he might be delivered from death: and so for the old friendship of the man, they showed him this kindness. But he began to consider his discreet and honorable age, his noble and worshipful *stoke, and how that from his youth up he had been of an honest and good conversation: yee and how constantly he had kept the ordinances and laws commanded by God, wherefore he gave them this answer, and said: Yet had I rather first be laid in my grave. For it becometh not my age (sayeth he) in any wise to disassemble, whereby many young persons might think, that Eleazar being ninety years old were now gone to a strange life: and so through mine hypocrisy (for a little time of *a transitory life) they might be deceived: by this means also should I defile mine age, and make it abominable. For though I were now delivered from the torment of men, yet should I not escape the hand of almighty God, neither alive or dead. Wherefore I will die manfully, and do as it becometh my age: Whereby I may peradventure leave an example of steadfastness for such as be young, if I with a ready mind and manfully die an honest death, for the most worthy and holy law.

When he had said these words, immediately he was drawn to the torment. Now they that led him and were mild alittle afore, began to take displeasure because of the words that he said: for they thought he had spoken them of a high mind. But when he was in his martyrdom, he mourned and said : Thou (O' Lord) which hast the holy knowledge, knowest openly: that where as I might be delivered from death, I suffer these sore pains of my body: but in my mind I am well content to suffer them, because I fear thee. Thus this man died, leaving the memorial of his death for an example, not only to young men, but unto all people, to be steadfast and manly.

*Antioche, (kiv of Athens) *herberous (this is the exact spelling: may be harborous) .

*bibbing (excessive drinking of alcohol) *boiling (to be stirred up, delirious, wild)

*ribaids (vulgar, lewd humorers) *parforce (performe: by force) *shorthly (shorteshly/

*surely) *desiring (kiv=choosing) *stoke (what he was stirred by), (for a little time of a *transitory (short lived) life)*

[Chpt 7] It happened also that were seven brethren (with their mother) taken and compelled by the king against the law, to eat swines flesh: namely with scourges and leather whips. And one of them which was the chief, and said: What seekest thou, and what requirest thou of us? As for us we are ready rather to suffer death, than to offend the laws of *God and the fathers. Then was the king angry, and bad heat caldrons and brazen pots. Which when they were hot, immediately he commanded the tongue of him that spake first to be cut out, to pull the skin over his head, to pare the edges of his hands and feet: yee and that in the sight of his mother and the other of his brethren. Now when he was clean marred, he commanded a fire to be made, and so (while there was any breath in him) to be fried in the cauldron, In the which when he was well pained, the other brethren with their mother exhorted him to die manfully, saying: The Lord God shall regard the truth, and comfort us, like as Moses testifieth and declareth in his song, saying: and he will have compassion on his servants.

So when the first was dead after this *manner, they brought the second to have him in *derision pulled the skin with the hair over his head, and asked him, if he would eat swines flesh, or he were pained in other members also through out his body. But he answered boldly, and said: I will not do it. And so he was tormented like the first, and when he was even giving up the ghost he said: Thou most ungracious person putttest us now to death, but the king of this world shall raise us up (which die for his laws) in the resurrection of everlasting life.

After him, was the third had in derision: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully, and spake with steadfast faith: These have I of heaven, but now for the law of God I despise them, for my trust is, that I shall receive them of him again. In so much that the king and they which were with him, marvelled at the young mans boldness, that he nothing regarded the pains.

Now when he was dead also, they vexed the fourth with torments in like manner. So when he was now at his death, he said: It is better that we being put to death of men, have our hope and trust in God, for he shall raise us up again. As for thee, thou shalt have no resurrection to life.

And when they had spoken to the fifth, they tormented him. Then looked he unto the king, and said: Thou hast power *among men, for thou art a mortal man also thy self, to do what thou wilt, but think not that God hath forsaken our

generation. Abide thee, tarry still a while, and thou shalt see the great power of God, how he will *punish thee and thy seed. After him they brought the sixth, which being at the point of death, said: Be not deceived (O king) for this we suffer for our own sakes, because we have offended our God, and therefore marvelous things are showed upon us. But think not thou, which takest in hand to strive against God, that thou shalt escape unpunished.

This excellent mother (worthy to be well reported of, and had in remembrance) saw her seven sons die in one day, and suffered it patiently, because of the hope that she had in God: Yee she exhorted every one of them in especial,(to treat each one significant) and that boldly and steadfastly with *parfite wisdom, making up her *wivish thoughts with a manly stomach, and she said unto them: I cannot tell how ye came in my womb, for I gave you neither breath nor soul, no ner life. It is not I that joined the members of your bodies together, but the maker of the world, which fashioned the breath of man, and began all things. Even he also of his own mercy shall give you breath and life again like as ye now regard not our own selves for his laws sake.

Now thought Antiochus that she had despised him, therefore he let her go with her reproves, and began to exhort the youngest son (which was yet left) not only with words but swore unto him with an oath, that he should make him a rich and wealthy man (if he would forsake the laws of his fathers) yee and that he should give him, whatsoever, were necessary for him. But when the young man would not be moved, for all these things, he called his mother, and counseled her to save her sons life. And when he had exhorted her with many words, she promised him that she should speak unto her son. So she turned her unto him (laughing the cruel tyrant to scorn) and spake with a bold voice: O' my son, have pity upon me, that bare thee nine months in my womb, and gave thee suck, and brought thee up unto this age.

I beseech thee (my son) look upon the heaven and the earth, and all that is therein, and consider, that God made them and mans generation of nought: so shalt thou not fear this hangman, but suffer death steadfastly, like as thy brethren have done: that I may receive thee again in the same mercy with thy brethren.

While she was yet speaking these words, the young man said: *Whom look ye for ? Wherefore do ye tarry? I will not obey the kings commandment, but the law that *God gave us by Moses. As for thee that imagineth all mischief against the Jews, shalt not escape the hand of God, for we suffer these things, because of our sins.

And though God be angry with us a little while (for our chastening and

reformation) yet shall he be at one again with his servants. But thou, (O shameful and most abominable person). Pride not thy self through vain hope, in being so malicious upon the servants of God: For thou hast not yet escaped the judgment of the God which is almighty, thou shalt be punished righteously for thy pride.

As for me (like as my brethren have done) I offer my soul and my body for the laws of our fathers, calling upon God, that he will soon be merciful unto our people: yee and with pain and punishment to make the *graunte, that he only is God. In me now and in my brethren the wrath of almighty God is at an end, which righteously is fallen upon our people.

Then the king being kindled in anger was more cruel upon him than upon all the other, and took indignation, that he was so lightly regarded. So this young man died undefiled, and put his trust still in the Lord. Last of all after the sons, was the mother put to death also. Let this now be enough spoken, concerning the offerings and extreme cruelty.

*the laws of *God and the fathers. (kjb leaves out of God) *manner (jkv=number), *derision (ridicule, mockery) Thou hast power *among (kjb=over) men, *punish (kjb=torment) *parfite (perfect) *wivish (wifesh) (kjb=womanish) *Whom look ye for ? (kjb = wait ye for?) but the law that *God gave us by Moses. (kjb leaves out God) *graunte, (grant: to consent to the fulfillment of / grantee; one to whom the grant is made)*

[Chpt 8] Then Judas Maccabeus and they that were with him, went *privily into the towns, and called their kinsfolks and friends together, and took unto them all such as continued yet in the faith and *law of the Jews, and brought forth six thousand men.

So they called upon the Lord, that he would have an eye unto his people, which was trodden down of every man: to be gracious unto the temple, that was defiled of the ungodly: to have compassion upon the destruction of the city, which was shortly like to be layed waste, to hear the voice of the blood that cried unto him: to remember the most unrighteous deaths of young innocent children, the blasphemies also done unto his name, and to punish them.

Now when Maccabeus had gathered his multitude together, he was to mighty for the Heathen (for the wrath of the Lord was turned into mercy) he fell upon the towns and cities unawares, burnt them took the most *commodious places, and slew many of the enemies. But specially he made such chases by night, in so much that his manliness was spoken of everywhere.

So when Philip saw that the man increased by little and little, and that the matter prospered with him for the most part: he wrote unto Ptolemy (which was

a captain in Celosyria and Phenices) to help him in the kings business. Then sent he Nicanor Patroclly (a special friend of his) in all haste, and gave him of the common sort of Heathen no less than twenty thousand harnesssed men, to root out the whole generation of the Jews, having to help him one Gorgias a man of war, which in matters concerning battles had great experience. Nicanor ordered also that tribute (which the Romans should have had) to be given unto the king, out of the captivity of the Jews, namely two thousand talents. And immediately he sent to the cities of the sea coast, requiring them for to buy Jews to be their servants and bondmen, promising to sell them ninety for one talent: but he considered not the wrath of almighty God, that was to come upon him.

When Judas knew of this, he told the Jews that were with him of Nicanors coming. Now were there some of them fearful, not trusting unto the righteousness of God and fled their way. But the other remained, came together and besought the Lord, to deliver them from that wicked Nicanor, which had sold or ever he came nye them: and thought he would not do it for their sakes, yet for the covenant that he made with their fathers, and because they called upon his holy and glorious name. And so Machabeus called his men together, namely about six thousand, exhorting them not to agree unto their enemies neither to be afraid for the multitude of their adversaries coming against them unrighteously: but to fight manfully, considering the reproof that they had done to the holy place without cause. how they had despised and oppressed the city, yee and destroyed the laws of the fathers. For they (said he) trust in their weapons and boldness, but our confidence is in the almighty Lord, which in a twinkling of an eye may both destroy them that come against us, and all the world.

He exhorted them also to call to remembrance the help, that God showed unto their fathers: as when there perished an hundred and eighty five thousand of Sennacheribs people: and of the battle that they had in Babylon against the Galatians: how that all the Macedonians that came to help them, stood in fear: and how they being but only six thousand, slew an hundred and twenty thousand through the help that was given them from heaven, whereby they also had received many benefits.

Through these words the men took good hearts unto them, ready to die for the law and the country. So he set upon every company a captain, one of his own brethren: Simon, Joseph and Jonathas: giving each one fifteen hundred men. He caused *Esdras also to read the holy book unto them, and to give them a token of the help of God.

Then he himself being captain in the forefront of the battle, buckled with

Nicanor. And God was their help, in so much that they slew about nine thousand men and compelled the more part of Nicanors host to flee, they were so wounded and feeble. Thus took the money from those that came to buy them, and followed upon them on every side. But when the time came upon them, they returned, for it was the Sabbath, and therefore they followed no more upon them. So they had took their weapons and spoils and kept the Sabbath, giving thanks unto the Lord, which had delivered them that day, and showed them his mercy. After the Sabbath they distributed the spoils to the sick, the fatherless and to the widows, and the residue had they themselves and with theirs. When this was done, and they all had made a general prayer: they besought the merciful Lord to be at one with his servants.

Of those also that were with Timotheus and Bachides, which fought against them, they slew twenty thousand, won high and strong holds, and divided more spoils: ever giving an equal portion unto the sick, to the fatherless to widows and to the aged persons. And when they had diligently gathered their weapons together, they laid them all in convenient places, and the remnant of the spoils brought they to Jerusalem. They slew Philarches that wicked person, which was with Timotheus, and had vexed many Jews. *And when they held the thanksgiving feast at Jerusalem for the victory, they burnt those that had set fire on the ports of the temple: namely Calisthenes, which was fled into an house: and so they got a worthy reward for their wickedness. As for that most ungracious Nicanor, which had brought a thousand merchants, to buy the Jews, he was through the help of the Lord brought down even of them he regarded not: in so much that he put off his glorious raiment, fled by sea, and came alone to Antioch, with great shame and dishonor, which he got through the destruction of his host. Thus he that promised the Romans to pay them their tribute, when he took Jerusalem: began now to say plainly , that God was the defender of the Jews, and therefore not possible to wound them, because they followed the laws that God had made.

**privily (secretly) *law of the Jews, (kfv = Jews religion) *commodious (abundant, plenteous) He caused *Esdras (kfv = Eleazar) also to read the holy book*

**And when they held the thanksgiving feast at Jerusalem for the victory, they burnt those that had set fire on the ports of the temple: namely Calisthenes, (kfv leaves out this line)*

[Chpt 9] At the same time came Antiochus again with dishonor out of Persis. For he when he came to Persepolis, and undertook to rob the temple and to subdue the city, the people ran together and defended themselves, in so much that he and his were *faine to flee with shame. And so after that flight, it happened, that Antiochus came again with dishonor. But when he came to

Egbathana, he got knowledge what was happened unto Nicanor and Timotheus. Now as he was avenging himself in his wrath, he thought he was able to avenge the injury that was done unto them, upon the Jews: and therefore commanded to make ready his chariot, hastening on his journey without ceasing, the judgment of God provoking him, because he had spoken so proudly, that he would come to Jerusalem, and make it a grave of the Jews. But the Lord God of Israel, that seeth all things, smote him with an invisible plague, which no man could heal.

For as soon as he had spoken these words, there came upon him an horrible pain of his bowels, and a sore grief of *tharmes. And that was but right: for he had martyred other mens bowels with diverse and strange torments, how be it he would no wise cease from his malice. Yee he was yet the prouder and more malicious against the Jews: But while he was commanding to make haste in the matter, it happened that he fell down violently from the chariot, so that it bruised his body, and did him great pain.

And so he thought he might command the floods of the sea, (so proud was he beyond the condition of man) and to weigh the high mountains in a pyre of coals, was now brought down to the ground, and carried upon an horselitter, knowledging the manifest power of God upon him: so that the wicked body of his was full of worms, which in his pain fell quick out of his flesh: In so much that his host was grieved with the smell and stink of him. Thus he that a little afore thought he might reach to the stars of heaven, him might no man now abide ner bear, for the vehemence of stink.

Therefore he being brought from his great pride, began for to come to the knowledge of himself: for the punishment of God warned him, and his pain increased ever more and more. And when he himself could not abide his own stink, he said these words: It is reason to be *obedient unto God and that a man desire not to be like unto him. This wicked person prayed also unto the Lord, of whom he should have obtained mercy. And as for the city that he came unto so hastily, to bring it down to the ground, and to make it a grave for dead men: now he desire to deliver it free.

And as touching the Jews, whom he had judged not worthy to be buried, but would have cast them out for to be devoured of the fowls and wild beasts, saying, that he would have destroyed both old and young: Now he promiseth, to make them like the citizens of Athens. And where as he had spoiled the holy temple afore, now he maketh promise to garnish it with great gifts, to increase the holy ornaments, and of his own rents to bear the costs, and charges belonging to the offerings: yee and that he would also become a Jew him self, to go through every place of the world, and to preach the power of God.

But when his pains would not cease, (for the *righteous) judgment of God was come upon him) out of a very despair he wrote unto the Jews a letter of intercession, containing these words: The king and prince Antiochus wisheth unto the virtuous citizens of the Jews, much health and good prosperity.

If ye and your children fare well, and if all things go after your mind: *we give great thanks. In my sickness also do I remember you lovingly: for as I came out of Persia, and was taken with sore disease: I thought it necessary to care for the common *wealth. Neither despair I in myself, but have a good hope to escape this sickness.

But considering that my father led an host sometime in the higher places, and showed who should reign after him, that (if there happened any controversy, or any hard thing were declared) they in the land might know their chief Lord, that their should be no insurrection: Again, when I ponder by myself, how that all the mighty men and neighbors round about, are laying wait, and look but for an opportunity to do harm: I have ordained that my son Antiochus shall reign after me, whom I often commended to many of you, when I was in the higher kingdoms, and have written unto him as it followeth hereafter. Therefore I pray you and require you, to remember the benefits that I have done unto you generally and in especial. For I hope that he shall be of sober and loving behavior, and if he follow my devise, he shall be indifferent unto you.

Thus that murderer and blasphemer of *God was sore smitten: and like as he had entreated other men, so he died a miserable death in a strange country upon a mountain. And his body did Phillip (that went with him) carry away: which fearing the son of Antiochus, went into Egypt to Ptolomy Philometor.

**faine (obligated/ willing) *tharmes (the arms). *obedient (kiv=subject)*

**righteous (kiv=just) *we give great thanks. (kiv= thanks to God) *wealth. (kiv=safety)*

*blasphemer of *God (kiv leaves out; of God)*

[Chpt 10] Maccabeus now and his company (through the help of the Lord) won the temple and the city again, destroyed the altars and chapels that the Heathen had builded through the streets: cleansed the temple, made another altar of brick stone, and after two years they offered sacrifices, set forth the incense, the lights and show bread. When that was done, they fell down flat upon the ground, and besought the Lord, that they might come no more into such trouble: but if they sinned any more against him, he himself to chasten them with mercy, and not to come in the hands of those aliens and blasphemous men.

Now upon the same day that the strangers *polluted the temple, it happened

that on the very same day it was cleansed again: namely, the *twenty second day of the month called Casleu. They kept the eight days in gladness, like as in the feast of the tabernacles: remembering that not long afore, they held the feast of the tabernacles upon the mountains and in dens like beasts. And to the same token they bare green bows, branches and palms before him that had given them good fortune to clean his place. They agreed also together, and made a statute, that every year those days should be solemnly kept of all the people of the Jews.

Now Antiochus then, (that was called the noble) died, it is sufficiently told. Now will we speak of Nicanor the son of that wicked Antiochus, how it happened with him: and with few words to comprehend the adversity that chanced in the wars. When he had taken the kingdom, he made one Lysias (which had been captain of the host in Phenice and Syria) ruler over the matters of the realm. For Ptolomy that was called Macron, being ruler for the Jews (and specially, to sit in judgement for such wrong as was done unto them) under took to deal peaceably with them. For the which cause he was accused of the friends before Eupator: and when he was suspect to be a traitor (because he had left Cyprus that Philometor had committed unto him: and because he departed from noble Antiochus, that he was come unto) he poisoned himself and died.

Now when Gorgias was governor of the same places, he took strangers and undertook of times to war with the Jews. Moreover the Idumeans that held the strongholds, received those that were driven from Jerusalem, and took in hand to war also. But they that were with Maccabeus besought and prayed unto the Lord, that he would be our helper: and so they fell in to the strong holds of the Idumeans, and won many places of strength: Such as came against them they slew, and killed no less (of all together) then twenty thousand. Nevertheless some, no less then nine thousand, were fled into two strong holds, having all manner of ordinance to with stand them.

Then Maccabeus leaving Simon, Josephus, Zachaus and those that were with them (which were very many) went to besiege them, and to fight where most need was. Now they that were with Simon being led with covetousness, were increased for money, through certain of those that lay in the towns: took seventy thousand Drachmas, and let some of them escape. But when it was told Maccabeus what had happened, he called the captains of the people together, accusing those persons, that they had sold their brethren for money, and let their enemies go. So he slew those traitors, and immediately went in hand with the two towers. And when they had ordered themselves manly with their weapons and hands, they slew in the two castles more than twenty thousand.

Now Timotheus whom the Jews had overcome afore, gathered a multitude of

strange people, brought an host also of horsemen of the Asias, to win Jewry by strength. But when he drew near, Maccabeus and they that were with him fell to their prayer, sprinkled with ashes upon their heads, being girded with hair cloth about their loins, fell down before the altar, and besought the Lord that he would be merciful unto them, but an enemy unto their enemies, and to take part against their adversaries, according as it is promised in the law. So after the prayer, they went on further from the city: and when they came nye the enemies, they prepared themselves against them.

And by times in the morning at the break of day, both the hosts buckled together. The one part had *the Lord for their refuge, which is the giver of prosperity, strength, and victory. The other had a manly stomach, which is a captain of war.

The battle now being great, there appeared unto the enemies from heaven five men upon horsebacks, with bridles of gold, leading the Jews, and two of them having Maccabeus betwixt them, *that kept him safe on every side with their weapons but shot darts and lightnings upon the enemies: where through they were confounded with blindness and so sore afraid, that they fell down. There were slain of footmen twenty thousand and five hundred, and six hundred horsemen. As for Timotheus himself, he fled into Gaza a very strong hold, wherein Cereas was captain. But Maccabeus and his company laid siege to it cheerfully four days.

Now they that were within trusting to the strength of the place, cursed and *banned exceedingly, and made great *craking with wicked words. Nevertheless upon the fifth day in the morning twenty young men of Maccabeus company, being, set on fire in their minds because of the blasphemy: came manfully to the wall, and with bold stomachs they and their other companions climbed up upon the towers, undertaking to set fire upon the ports, and to burn those blasphemous persons quick. Two days were they destroying the castle, which when they found Timotheus,(that was crept into a corner) they killed him, and slew Cereas his brother in like manner with Apollophanes. When this was done, they sung psalms, with praises and thanksgivings *unto the Lord, which had done so great things for Israel, and given them the victory.

**polluted(kjv=profaned) *twenty second day of the month called Casleu. (kjv= five and twentieth day) *the Lord for their refuge, (kjv= with their virtue their refuge) which is the giver of prosperity. *that kept him safe on every side with their weapons (kjv =and covered him on every side weapons) *banned (condemned and/ or called to arms) *craking (trouble) *unto the Lord, (kjv leaves out unto the Lord)*

[Chpt 11] Not long after this, Lysias the kings steward and a kinsman of his, which had the governance of his matters (took sore displeasure for the things that had happened: and when he had gathered eighty thousand men of foot with all the host of horsemen, he came against the Jews, thinking to win the city to make it an habitation for the Heathen, and the temple would he have to be an house of *lucre, like as the other goddes houses of the Heathen are, and to sell the priests office every year: Not considering the power of God, but was wild in his mind, trusting in the multitude of footmen, in thousands of horsemen, and in his eighty Elephants.

So he came to Jewry and then to Bethsura, (a castle of defense laying in a narrow place five furlongs from Jerusalem) Now when Maccabeus and his company knew that the strongholds were taken, they fell to their prayers with weeping and tears before the Lord: and all the people in like manner besought him, that he would send a good angel to deliver Israel. Maccabeus himself was the first that made him ready to the battle, exhorting the other that were with him, to jeopard themselves and to help their brethren. And when they were going forth of Jerusalem together with a ready and willing mind, there appeared before them upon horse back a man in white clothing with harness of gold, shaking his spear. Then they praised the Lord all together, which had showed them mercy, and were comforted in their minds: in so much that they were ready, not only to fight with men, but with the most cruel beasts, yee and to run through the walls of iron.

Thus they went on willing having an helper from heaven, and the Lord merciful unto them. They fell mightily upon their enemies like lions, brought down eleven thousand footmen, sixteen hundred horsemen, put all the other to flight, many of them also being wounded, and some got away naked. Yee Lysias himself was faine to flee shamefully, and so to escaped. Nevertheless the man was not without understanding, but considered by himself that his power was minished and pondered how the Jews being defended by the help of Almighty God, were not able to be overcome: wherefore he sent them word, and promised, that he would consent unto all things which were reasonable, and to make the king their friend. To the which prayer of Lysias Maccabeus agreed seeking in all things the common wealth: and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

For there were letters written unto the Jews from Lysias containing these words.

Lysias sendeth greeting to the people of the Jews. Jhon and Absolom which

were sent from you, delivered me writings, and required me to fulfill the things concerning their errand. Therefore look what might be granted, I certified the king thereof: and whatsoever was convenient. I agreed thereto. If ye will now be faithful in the matters, I shall endeavor to myself hereafter also to do you good. As concerning other things by every article thereof: I have committed them to your messengers, and to those whom I have sent you, to commune with you of the same, fare ye well, In the hundred and forty eighth year, the twenty fourth day of the month *Dioscorinthius.

Now the kings letter contained these words. King Antiochus sendeth greeting unto his brother Lysias. For so much as our father *is now dead, our will is, that they which are in our realm, live without any insurrection, and that every man to be diligent in his own matters. We understand also, that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but stiffly to keep their own statutes: for the which cause they require of us also, to let them remain still by their own laws.

Wherefore our mind is, that this people shall be in rest: we have concluded and determined also, to restore them their temple again: that they may live according to the use and custom of their forefathers. Thou shalt do us a pleasure therefore, if thou send unto them and agree with them: that when they are certified of our mind, they may be of good cheer, and look to their own wealth.

And this was the letter, that the king wrote unto the Jews: King Antiochus sendeth greeting unto the council and the other people of the Jews. If ye fare well, we have our desire: as for us, we are in good health. Menelaus came and told us, how that your desire was to come down to your people, which are with us.

Wherefore those that well come, we gave them free liberty, unto the thirtieth day of the month of *April, that they may use the meats of the Jews and their own laws, like as afore: and none of them by any manner of ways to have harm, for things done in ignorance. Menelaus whom we have sent unto you, shall commune with you at large, fare ye well. In the hundred and forty eighth year, the fifteenth day of the month of *April.

The Romans also sent a letter, containing these words: Quintus Mennius and Titus Manilius ambassadors of the Romans, send greeting unto the people of the Jews. Look what Lysias the kings kinsmen hath granted you, we grant you the same also. But as concerning the things which he referred unto the king, sent hither some with speed: and ponder the matter diligently among yourselves, that we may cast the best to your profit, for we must depart now unto Antioche. And therefore write shortly again, that we may know your mind Fair well. In the

hundred forty eighth year, the fifteenth day of the month of *April.

**lucre (Heb: covetousness, gain, profit, greed, to break off, cut off)*

**Dioscorinthius.(unknown of sources) *is now dead, (kjb= is translated unto the gods)*

**April (kjb = Xanthicus)*

[Chpt 12] When these covenants were made Lysias went unto the king, and the Jews tilled their ground. But Timotheus, Apollonius the son of Gemei, *Jerome and Demophon the proud, Nicanor the captain of the Cyper, and they that lay in those places: would not let them live in rest and peace. They of Joppa also did even such a shameful deed. They prayed the Jews that dwelt among them, to go with their wives and children into the ships which they had prepared, and did with them, as though they had ought them no evil will. For so much then as there was gone forth a general proclamation through the city because of peace, they consented thereto, and suspect nothing: but when they were gone forth in to the deep, they drowned no less then two hundred of them.

When Judas knew of this cruelty showed unto his people, he commanded those that were with him to make them ready, exhorting them to call upon God the righteous judge: went forth against those murderers of his brethren, set fire in the haven by night, burnt up the ships, and those that escaped from the fire, he slew with the sword. And when he had done this, he departed as though he would come again, and root out all them of Joppa. But when he had gotten word that the Jamnites were minded to do in like manner unto the Jews which dwelt among them, he came upon the Jamnites by night, and set fire in the haven with the ships: so that the light of the fire was seen at Jerusalem upon two hundred and forty furlongs.

Now when they were gone from thence nine furlongs, in their journey toward Timotheus, five thousand men of foot and five hundred horsemen of the Arabians fought with him. So when the battle was earnest, and prospered with Judas through the help of God: the residue of the Arabians being overcome, besought Judas to be at one with them, and promised to give him certain pastures, and to do him good in other things. Judas thinking that they should in deed be profitable concerning many things, promised them peace: whereupon they shook hands, and so they departed to their tents. Judas went also unto a city, which was very fast kept with bridges, fenced round about with walls, and diverse kinds of people dwelling therein called *Caspin.

They that were within it, put such trust in the strength of the walls, and in their store of victuals: that they were the slacker in their doings, cursing and reviling Judas with blasphemous, and speaking such words as it becometh not. But

Machabeus calling upon the great Prince of the world (which without any battlerams or ordinance of war, did cast down the walls of Jericho, in the time of Joshua) fell manfully upon the walls, and took the city, and (through the help of the Lord) made an exceedingly great slaughter: Insomuch that a lake of two furlongs broad which lay thereby, seemed to flow with the blood of the slain.

Then departed they from thence seven hundred and fifty furlongs, and came to *Taraca unto the Jews that are called *Tubianei. But as for Timothe, they could not get him there: for (not one matter dispatched) he was departed from thence, and had left certain men in a very stronghold. But Dositheus and Sosipater, which were Captains with Maccabeus, slew those that Timotheus had left in the house of defense, even ten thousand men. And Maccabeus prepared him with the six thousand men that were about him, set them in order by companies, and went forth against Timotheus, which had with him an hundred and twenty thousand men of foot, two thousand five hundred horsemen.

When Timotheus had knowledge of Judas coming, he sent the women, children and the other baggage unto a castle called Carnion.(For it could not be won and was hard to come unto, the ways of the same places were so narrow) and when Judas company came first in sight, the enemies were smitten with fear, through the presence of God, which seeth all things: In so much that they fleeing one here, another there, were rather discomfited of their own people, and wounded with many strokes of their own swords. Judas also was very earnest in following upon them punishing those ungodly, and slew thirty thousand men of them. Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with many prayers, to let him go with his life: because he had many of the Jews fathers and brethren in prison which (if they put him to death) might be disappointed. So when he had promised faithfully to deliver them again according to the condition made, they let him go without harm, for the health of the brethren. And when Judas had slain twenty five thousand he went from Carnion.

Now after he had chased away a slain his enemies, he removed the host toward Ephron a strong city, wherein dwelt many diverse people of the Heathen, and the strong young men kept the walls, defending them mightily. In this city was much ordinance, and provision of darts. But when Judas and his company had called upon Almighty God (which with his power breaketh the strength of his enemies) they won the city and slew twenty five thousand of them, that were within. From thence went they to the city of the Scythians, which lieth six hundred furlongs from Jerusalem. But when the Jews which were

in the city testified, that the citizens dealt lovingly with them, yee and entreated them kindly in the time of their adversity, Judas and his company gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem the high feast of the weeks being at hand. And after the feast they went forth against Gorgias the governor of Idumea, with three thousand men of foot and four hundred horsemen. Which when they met together, it chanced a few of the Jews to be slain. And Dositheus one of the Bachenors a mighty horsemen took hold of Gorgias, and would have taken him quick. But a horseman of Thracia fell upon him, and smote off his arm, so that Gorgias fled into Moresa. When they now that were of Gorgias side, had fought long and were weary: Judas called upon the Lord that he would be their helper, and captain of the field: and with that, he began with a manly voice to take up a song of praise, and a cry: In so much that he made the enemies afraid, and Gorgias men of war took their flight.

So Judas gathered his host, and came into the city of Odolla. And when the seventh day came upon them, they cleansed themselves (as the custom was) and kept the Sabbath in the same place. And upon the day following, Judas and his company came to take up the bodies of them that were slain, and to bury them in the fathers graves. Now under the coats of certain Jews which were slain, they found Jewels that they had taken out of the temple and from the Idols of the Jamniter: which thing is forbidden the Jews by the law. Then every man saw that this was the cause, wherefore they were slain.

And so every man gave thanks unto the Lord for his righteous judgment, which had opened the thing that was hid. They fell down also unto their prayers, and besought God, that the fault which was made, might be put out of remembrance. Besides that, Judas exhorted the people earnestly, to keep themselves from such sin: for so much as they saw before their eyes, that these men were slain for the same offense. So he gathered of everyone a certain, insomuch that he brought together two thousand drachms of silver, which he sent unto Jerusalem, that there might a sacrifice be offered for the misdeed. In the which place he did well and right: For he had some consideration and pondering of the life that is after this time. For if he had not thought that they, which were slain, did yet live, it had been superfluous and vain, to make any vow or sacrifice, for them, that were dead. But for so much as he saw, that they which die in favor and belief of God, are in good rest and joy, he thought it to be good and honorable for reconciling, to do the same for those which were slain, that the offense might be forgiven.

**Jerome (kju =Hieronymus) *Caspin. (kju= Caspis) *Taraca (kju=Characa)*

**Tubianei (kju= Tubieni)*

[Chpt 13] In the hundred forty ninth year gat Judas knowledge, that Antiochus Eupator was coming with a great power into Jewry, and Lysias the steward and ruler of his matters with him: having an hundred and ten thousand men of foot five thousand horsemen, twenty two Elephants, and three hundred chariots. Menelaus also joined himself with them (but with great deceit) and spake fair to the king, not for any good of the country, but because he thought to have been made some great man of authority. But the king of kings moved Antiochus mind against this ungodly person, and Lysias informed the king, that this Menelaus was the cause of all mischief: so that the king commanded to take him, and (as the manner of them is) to put him unto death in the same place.

There was also in the same place a tower of fifty cubits high, heaped with ashes: but above it was so made, that men might look down on every side. Where into the king commanded that shameful person to be cast among the ashes, as one that was cause of all ungraciousness. And reason it was, that the unthrift should die such a death, and not be buried: for he had done much mischief unto the altar of God (whose fire and ashes were holy) therefore it was right, that he himself also should be destroyed with ashes.

But the king was wood in his mind and came to show himself more cruel unto the Jews, than his father was. Which when Judas perceived, he commanded the people to call upon the Lord night and day: that he would now help them also, like as he had done always: For they were afraid to be put from their law, from their natural country and from the holy temple: and not to suffer the people (which a little while afore began to recover) to be subdued again of the blasphemous nations.

So when they had done this together, and besought the Lord for mercy, with weeping and fasting three days long, flat upon the ground: Judas exhorted them to make themselves ready. But he and the elders together devised, to go forth first with their people, afore the king brought his host into Jewry, and afore he besieged the city, and **so to commit the matter unto God.*

Wherefore he ascribed the power of all things unto God the maker of the world, exhorting his people to fight manfully, (Ye even unto death) for the laws, the temple, the city, and their own natural country, and to defend the **citizens:* and set his host before Modin. He gave them also that were with him, a token of the victory of God, choosing out the manliest young men, went to the kings pavilion, slew of the host fourteen thousand men, and the greatest Elephants, with those that sat upon them.

Thus when they had brought great fear and rumor among the tents of their enemies, and all things went prosperously with them, they departed in the break of the day, God being their helper and defender. Now when the king perceived the manliness of the Jews, he went about to take the strong places by craft, and removed his host unto Bethsura, which was a well kept house of defense of the Jews: but they were chased away, hurt and discomfited.

And Judas sent unto them that were in it, such things as were necessary. In the Jews host also there was one Rhodocus, which told the enemies their secrets; but they sought him out, and when they had gotten him, they put him in prison. After this did the king commune with them in Bethsum, took truce with them, departed, and stuck battle with Judas, which over came him.

But when he understood, that Phillip (whom he had left to be overseer of his business at Antioche) began to rebel against him, he was astonished in his mind: so that he yielded himself to the Jews, and made them an oath, to do whatsoever they thought right.

Now when he was reconciled with them, he offered, made much of the temple, and gave great gifts unto it, embraced Maccabeus, making him captain and governor from Ptolemais unto the Gerrenes.

Nevertheless when he came to Ptolemais, the people of the city were not content with that bond of friendship: for they were afraid, that he would break the covenant. Then went Lysias went up in to the seat and in formed the people, showed them the cause why, and pacified them. So he came again to Antioch. This is now the matter concerning the kings journey, and his return.

**so to commit the matter unto God. (kjv= to go forth and try the matter in fight by the help of the Lord.) *citizens: (kjv= commonwealth)*

[Chpt 14] After three years was Judas informed, how that Demetrius the son of Seleucus, was come up with great power and ships, through the haven of Tripolis, to take certain commodious places and countries, against Antiochus and his captain Lysias. Now Alcimus (which had been high Priest, and *willfully defiled himself, in the time of the martyring) seeing, that *by no means he could be helped, ner have any more entrance to the altar: he came to king Demetrius in the hundred and fifty first year, presenting unto him a crown of gold, a palm, and an olive tree: which (as men thought) belonged to the temple, and that day he held his tongue. But when he had gotten opportunity for his madness, Demetrius called him to counsel, and asked him, what things or councils the Jews leaned unto? He answered: The Jews that be called Assidei (

whose captain is Judas Maccabeus) maintain wars, make insurrections, and will not let the realm be in peace.

For being deprived of my fathers honor,(I mean the high priesthood) am come hither: partly because I was faithful unto the king, and partly because I sought the profit of the citizens. And why? all our people, through the wickedness of them, are not a little troubled. Wherefore I beseech thee (O king) consider all these things diligently, and then make some provision for the land and the people, according to the kindness that thou hast offered unto them. For as long as Judas hath the upper hand, it is not possible that men can live in peace.

When he had spoken these words, other friends also having evil will at Judas, set the king Demetrius on fire against him. Which immediately sent Nicanor (ruler of the Elephants) a captain, in to Jewry: commanding him, to take Judas himself alive, but to slay them that were with him, and make Alcimus high priest of the temple.

Then the Heathen which fled out of Jewry from Judas, came to Nicanor by flocks, thinking the harm and decay of the Jews to be their welfare. Now when the Jews heard of Nicanors coming, and that the gathering together of the Heathen: they sprinkled themselves with earth, and besought him, which made them his people, and ever defended his own portion with evident tokens, that he would preserve them still. So at the commandment of the captain, they removed from thence, and came to a town called Dessasan. And Simon Judas brother fell in hand with Nicanor, but through the sudden coming of the enemies, he was afraid.

Nevertheless Nicanor hearing of the manliness of them that were with Judas, and the bold stomachs that they had to fight for their natural country, durst not prove the matter with bloodshedding. Wherefore he sent Possidonius, Theodocius, and Mathias before, to give and to take peace. So when they had taken long advisement thereupon, and the captain showed it unto the multitude: they were agreed in one mind, to have peace. And they appointed a day to sit upon these matters quietly among themselves, the stools also were set forth. Nevertheless Judas commanded certain men of arms to wait in convenient places, lest there should suddenly arise any evil through the enemies. And so they communed reasonably together.

Nicanor, while he abode in Jerusalem, ordered himself not unreasonably, but sent away the people that *were gathered together. He loved Judas ever in his heart, and favored him. He prayed him also to take a wife, and to bring forth children. So he married, lived in rest, and they led a common life. But Alcimus

perceiving the love that was betwixt them, and how they were agreed together, came to Demetrius, and told him that Nicanor had taken strange matters in hand, and ordained Judas (an enemy of the realm) to be the kings successor. Then the king was sore displeased, and through the wicked accusations which Alcimus made of Nicanor, he was provoked, that he wrote unto Nicanor, saying: that he was very angry for the friendship and the agreement, which he had made with Machabeus. Nevertheless he commanded him in all the haste, that he should take Maccabeus prisoner, and send him to Antioche.

Which letters when Nicanor had seen, he was at his wits end, and sore grieved, that he should break the things wherein they had agreed: specially, saying Machabeus was the man, that never did him harm. But that he might not withstand the king, he sought opportunity to fulfill his commandment. Not withstanding when Maccabeus saw that Nicanor began to be *churlish unto him, and that he entreated him more roughly than he was wont, he perceived that such unkindness came not of good, and therefore he gathered a few of his men, and withdrew himself from Nicanor. Which when he knew that Machabeus had manfully prevented him, he came into the great and most holy temple: and commanded the priests (which were doing their usual offerings) to deliver him the man. And when they sware that they could not tell where the man was whom he sought, he stretched out his hand, and made an oath, saying: If ye will not deliver me Judas captive, I shall remove this temple of God into *the plain field, I shall break down the altar, and consecrate this temple unto Bacchus.

Then the priests lift up their hands toward heaven, and besought him that was ever the defender of their people, saying: Thou O' Lord of *all, which hast need of nothing, wouldest that the temple of thy habitation should be among us.

Therefore now O' most holy Lord, keep this house ever undefiled, which lately was cleansed. Now was there accused unto Nicanor, one Razis one Alderman of Jerusalem, a lover of the whole city, and a man of good report: which for the kind heart that he bare unto the people, was called a father of the Jews. This man often times, when the Jews were minded to keep them selves undefiled, defended and delivered them, being content steadfastly to spend his body and his life for the people.

So Nicanor willing to declare the hate, that he bare to the Jews, sent five hundred men to take him: For he thought, if he got him, he should bring the Jews in great decay. Now when the people began to rush in at his house, to break doors, and to set fire on it: he being now taken, would have defended himself with his sword: choosing rather to die manfully, than to yield himself to those wicked doers: and because of his noble stock, he had rather been put to

extreme cruelty. Notwithstanding what time as he missed of his stroke for haste, and the multitude fell violently betwixt the doors: he ran boldly to the wall, and cast himself down manfully among the heap of them, which gave soon place to his fall, so that he fell upon his belly. Nevertheless while there was yet breath within him, he was kindled in his mind, and while his blood gushed out exceedingly (for he was very sore wounded) he ran through the midst of the people, and gat him to the top of a rock. So when his blood was gone, he took out his own bowels with both his hands, and threw them upon the people: calling upon the Lord of life and spirit, to reward him this again, and so he died.

**willfully defiled himself, in the time of the martyring) (kiv= mingling with the Gentiles.)
 *by no means he could be helped, (kiv= save himself)
 *were gathered together. (kiv= came flocking unto him.) *churlish (having a bad disposition, difficult to work with, pity, borish, rude) God into the plain field, (kiv =even with the ground) Thou O' Lord of *all, (kiv =all things)*

[Chpt 15] Now when Nicanor knew that Judas was in the country of Samaria, he thought with all his power to strike a field with him upon a Sabbath day. Nevertheless the Jews that were compelled to go with him, said: O do not so cruelly and unkindly, but hallow the Sabbath day, and worship him that seeth all things. For all this, yet said the ungracious person: Is there a mighty one in heaven, that commandeth the Sabbath day to be kept? And when they said: Yee the living God, the mighty Lord in heaven commanded the seventh day to be kept, he said: And I am mighty upon earth, to command them for to arm themselves, and to perform the kings business. Notwithstanding he might not have his purpose.

Nicanor had devised with great pride to overcome Judas, and to bring away the victory. But Maccabeus had ever a fast confidence and a perfect hope in God that he would help him, and exhorted his people, not to be afraid at the coming of the Heathen: but always to remember the help that had been shown unto them from heaven, Yee and to be sure now also, that almighty God would give them the victory. He spake unto them out of the law and the prophets, putting them in remembrance of the battles, that they had stricken afore, and made them to be of good courage.

So when their hearts were plucked up he showed them also the deceitfulness of the Heathen, and how they would keep no covenant nor oath. **Thus he weaponed them not with the armor of the shield and spear, but with wholesome words and exhortations. He showed them a dream also, where through he made them all glad, which was this: He thought that he saw Onias (which had been

high priest, a virtuous and loving man, sad and of honest conversation, well spoken, and one that had been exercised in Godliness from a child) holding up his hands toward heaven, and praying for his people. After this there appeared unto him another man, which was aged, honorable and glorious. And Onias said: This is a lover of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy city: Jeremy the prophet of God. He thought also that Jeremy held out his right hand, and gave him (namely unto Judas) a sword of gold, saying: Take this holy sword, a gift from God, wherewith thou shall smite down the enemies of the people of Israel.

And so they were well comforted through the words of Judas, and took courage unto them, so that the young men were determined in their minds to fight, and to bide stiffly at it: In so much that in the things which they took in hand, their boldness showed the same, because the holy city and the temple were in peril: for the which they took more care, then for their wives, children, brethren and kinsfolks. Again, they were in the city, were most careful for those which were to fight. Now when they were all in a hope that the judgement of the matter was at hand, and the enemies drew nye, the host set in array, the Elephants and the horsemen everyone standing in his place: Maccabeus considered the coming of the multitude, the ordinance of divers weapons, the cruelty of the beasts, and held up his hands toward heaven, calling upon the Lord that doeth wonders, which giveth not the victory after the multitude of weapons and power of the host (but to them that please him) according to his own will. Therefore in his prayer he said these words.

O' Lord, thou didst send thine Angel in the time of Ezekiah king of Judea, and in the host of Sennacherib slewest an hundred and eighty five thousand: send now also thy good angel before us (O' Lord of heavens) in the fearfulness and dread of thine mighty arm, that they which come against thy holy people to blaspheme them, may be afraid. And so he made an end of his words. Then Nicanor and they that were with him, drew nye with *shawmes and songs: but Judas and his company with prayer and calling upon God.

With their hands they smote, but with their hearts they prayed unto the Lord, and slew no less than thirty five thousand men: For through the present help of God they were gloriously comforted.

Now when they left off, and were turning away with joy, they understood that Nicanor himself was slain with other. Then they gave a great shout and cry, praising the Almighty Lord with a loud voice. And Judas (*which was ever ready to spend his body and life for his citizens) commanded to smite off Nicanors head, with his arm and hand, and to be brought to Jerusalem. When he

came there, he called all the people, and the priests at the altar with those that were in the castle, and showed them Nicanors head, and his wicked hand, which he had presumptuously holden up against the temple of God. He caused the tongue also of the ungodly Nicanor to be cut in little pieces, and to be cast to the fowls, and the cruel mans hand to be hanged up before the temple.

So every man gave thanks unto the Lord, saying: Blessed be he, that hath kept his place undefiled.

As for Nicanors head, he hanged it up upon the castle, for an evident and plain token of the help of God. And so they agreed altogether, to keep that day holy, namely the thirtieth day of the month Adar, which in the *Syrian language is called the next day before Mardocheus day. Thus was Nicanor slain, and from that time forth the Jews had the city in possession: And here I will now make an end.

The end of the second book of Machabees **The end of the Books from the Hebrew**

*** (kiv = armed every one of them, not so much with defense of shields and spears, as with comfortable and good words) *shawmes (like an oboe; a double reed instrument) (kiv = the chief defender of the citizens both in body and mind) *Syrian language (see kiv : as if Adar is given from Syrian)*

[Chpt 1] This is the book of the generation of Jesus Christ the son of David, the son also of Abraham.

Abraham begat Isaac:

Isaac begat Jacob:

Jacob begat Judas and his brethren:

Judas begat Phares and Zaram of Thamar:

Phares begat Esrom:

Esrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rachab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat David the king:

David the king begat Solomon, of her that was the wife of Urias:

Solomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joram:

Joram begat Osias:

Osias begat Joatham:

Joatham begat Achas:

Achaz begat Ezekias:

Ezekias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias and his brethren about the time they were carried away to Babylon.

And after they were brought to Babylon,

Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliakim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husband of Mary, of which was born that Jesus, that is called Christ.

All the generations from Abraham to David are fourteen generations. And from David unto the captivity of Babylon are fourteen generations. And from the captivity of Babylon unto Christ, are also fourteen generations.

The birth of Jesus Christ was on this wise. When his mother Mary *was married to Joseph, before they came to dwell together, she was found with child by the holy ghost. Then Joseph her husband being a perfect man, and *loth to make an example of her, was minded to put her away secretly. While he thus thought, behold the angel of the Lord appeared unto him in a dream, saying: Joseph the son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the holy ghost. She shall bring forth a son, and thou shalt call his name Jesus. For he shall save his people from their sins.

All this was done to fulfil that which was spoken of the Lord by the Prophet, saying: Behold a maid shall be with child, and shall bring forth a son, and thou shalt call his name Emanuel, which is by interpretation, God with us.

And Joseph, as soon as he awoke out of sleep, did as the angel of the Lord bade him, and took his wife unto him, and knew her not till she had brought forth her first son, and called his name Jesus.

**loth (unwilling) *was married to Joseph; compare to "bibles of man": was espoused engaged. YET see "before they came to dwell together"; Jesus was NOT born out of wedlock.*

[Chpt 2] When Jesus was born at Bethlehem in *Jury, in the time of Herod the king. Behold, there came wise men from the East to Jerusalem saying: Where is he that is born king of the Jews? We have seen his star in the East, and are come to worship him.

When Herod the king had heard this, he was troubled, and all Jerusalem with him, and he gathered all the chief Priests and Scribes of the people, and asked of them where Christ should be born. And they said unto him: at Bethlehem in Jewry. For thus it is written by the Prophet. And thou Bethlehem in the land of Jewry, art not the least concerning the Princes of Juda. For out of thee shall come the captain, that shall govern my people Israel.

Then Herod privily called the wise men, and diligently enquired of them, the time of the star that appeared, and sent them to Bethlehem saying: Go and

search diligently for the child. And when ye have found him, bring me word, that I may come and worship him also.

When they had heard the king, they departed: and lo the star which they saw in the East, went before them, till it came and stood over the place where the child was. When they saw the star, they were marvellously glad: and went into the house, and found the child with Mary his mother, and kneeled down and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense and myrrh. And after they were warned of God in a dream, that they should not go again to Herod, they returned into their own country another way.

When they were departed: behold the angel of the Lord appeared to Joseph in dream saying: arise, and take the child and his mother, and fly into Egypt, and abide there till I bring thee word. For Herod will seek the child to destroy him. Then he arose, and took the child and his mother by night, and departed into Egypt, and was there unto the death of Herod, to fulfil that which was spoken of the Lord, by the Prophet which saith, out of Egypt have I called my son.

Then Herod perceiving that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, as many as were two year old and under, according to the time which he had diligently searched out of the wise men.

Then was fulfilled that which was spoken by the Prophet Jeremy saying: On the hills was a voice heard, mourning, weeping, and great lamentation: Rachel weeping for her children, and would not be comforted, because they were not.

When Herod was dead: behold, an angel of the Lord appeared in a dream to Joseph in Egypt saying: arise and take the child and his mother, and go into the land of Israel. For they are dead which sought the child's life. Then he arose up, and took the child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Jewry, in the room of his father Herod, he was afraid to go thither. Notwithstanding after he was warned of God in a dream, he turned aside into the parts of Galilee, and went and dwelt in a city called Nazareth, to fulfil that which was spoken by the Prophets: he shall be called a Nazarite.

**Jury (Jewry), exact spelling.*

[Chpt 3] In those days John the Baptist came and preached in the wilderness of Jewry, saying: Repent, the kingdom of heaven is at hand. This is he of whom it is spoken by the Prophet Esai, which saith: The voice of a crier in wilderness, prepare the Lords way, and make his paths straight. This John had

his garment of camels hair, and a girdle of a skin about his loins. His meat was locusts and wild honey. Then went out to him Jerusalem, and all Jewry, and all the region round about Jordan, and were baptised of him in Jordan, confessing their sins.

When he saw many of the Pharisees and of the Saduces come to his baptism, he said unto them: O' generation of vipers, who hath taught you to flee from the vengeance to come? Bring forth therefore the fruits belonging to repentance. And see that ye once think not to say in yourselves, we have Abraham to our father. For I say unto you, that God is able of these stones to raise up children unto Abraham. Even now is the axe put unto the root of the trees: so that every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

I baptise you in water in token of repentance: but he that cometh after me, is mightier than I, whose shoes I am not worthy to bear. He shall baptise you with the holy ghost and with fire: which hath also his fan in his hand, and will purge his flour, and gather the wheat into his garner, and will burn the chaff with unquencheable fire.

Then came Jesus from Galilee to Jordan unto John to be baptised of him. But John forbade him, saying: I ought to be baptised of thee: and comest thou to me? Jesus answered and said to him. Let it be so now. For thus it becometh us to fulfil all righteousness. Then he *suffered him. And Jesus as soon as he was baptised, came straight out of the water. And lo heaven was open over him: and John saw the spirit of God descend like a dove, and light upon him. And lo there came a voice from heaven saying: This is that my beloved son in whom is my delight.

**suffered (allowed)*

[Chpt 4] Then was Jesus led away of the spirit into wilderness, to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungered. Then came to him the tempter, and said: if thou be the son of God, command that these stones be made bread. He answered and said: it is written, man shall not live by bread only, but by every word that procedeth out of the mouth of God

Then devil took him up into the holy city, and set him on a pinnacle of the temple, and said unto him: if thou be the son of God, cast thy self down. For it is written: he shall give his angels charge over thee, and with their hands they shall hold thee up, that thou dash not thy foot against a stone. And Jesus said to him, it is written also: Thou shall not tempt thy Lord God.

The devil took him up again and led him in to an exceeding high mountain,

and showed him all the kingdoms of the world, and all the glory of them, and said to him: all these will I give thee, if thou wilt fall down and worship me. Then said Jesus unto him. Avoid, Satan. For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.

Then the devil left him, and behold, the angels came and ministered unto him.

When Jesus had heard that John was taken, he departed into Galilee and left Nazareth, and went and dwelt in Capernaum, which is a city upon the sea, in the coasts of Zabulon and Nephthalim, to fulfil that which was spoken by Esai the Prophet, saying: The land of Zabulon and Nephthalim, the way of the sea beyond Jordan, Galilee of the Gentiles, the people which sat in darkness, saw great light, and to them which sat in the region and shadow of death, light is begun to shine.

From that time Jesus began to preach, and to say: repent, for the kingdom of heaven is at hand.

As Jesus walked by the sea of Galilee, he saw two brethren: Simon which was called Peter, and Andrew his brother, casting a net into the sea, for they were fishers, and he said unto them, follow me, and I will make you fishers of men. And they straightway left their nets, and followed him.

And he went forth from thence, and saw other two brethren, James the son of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets, and called them. And they without tarrying left the ship and their father and followed him.

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healed all manner of sickness, and all manner diseases among the people. And his fame spread abroad throughout all Syria. And they brought unto him all sick people that were taken with divers diseases and gripings, and them that were possessed with devils, and those which were lunatic, and those that had the palsy: and he healed them. And there followed him a great number of people, from Galilee, and from the ten cities, and from Jerusalem, and from Jewry, and from the regions that lie beyond Jordan.

[Chpt 5] When he saw the people he went up into a mountain, and when he was set, his disciples came to him, and he opened his mouth, and taught them saying: Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which hunger and thirst for righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they

which suffer persecution for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake. Rejoice, and be glad, for great is your reward in heaven. For so persecuted they the Prophets which were before your days.

Ye are the salt of the earth: but and if the salt have lost her saltiness, what can be salted therewith? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill, cannot be hid, neither do men light a candle and put it under a bushel, but on a candlestick, and it lighteth all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.

Think not that I am come to destroy the law, or the Prophets: no I am not come to destroy them, but to fulfil them. For truly I say unto you, till heaven and earth perish, one jot or one tittle of the law shall not scape, till all be fulfilled.

Whosoever breaketh one of these least commandments, and teacheth men so, he shall be called the least in the kingdom of heaven. But whosoever observeth and teacheth, the same shall be called great in the kingdom of heaven.

For I say unto you, except your righteousness exceed, the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven.

Ye have heard how it was said unto them of the old time: Thou shalt not kill. For whosoever killeth, shall be in danger of judgement. But I say unto you, whosoever is angry with his brother, shall be in danger of judgement. Whosoever sayeth unto his brother Raca, shall be in danger of a council. But whosoever sayeth thou fool, shall be in danger of hell fire. Raca: worthless: from the Hebrew

Therefore when thou offerest thy gift at the altar, and there rememberest that thy brother hath *ought against thee: leave there thine offering before the altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him, lest that adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee: thou shalt not come out thence, till thou have paid the utmost *farthing.

Ye have heard how it was said to them of old time: Thou shalt not commit *advoury. But I say unto you, that whosoever looketh on a wife, lusting after her, hath committed advoury with her already in his heart.

Wherefore if thy right eye offend thee, pluck him out, and cast him from thee. Better it is for thee that one of thy members perish, than that thy whole body should be cast into hell. Also if thy right hand offend thee, cut him off and cast him from thee. Better it is that one of thy members perish, than that all thy body should be cast into hell.

It is said, whosoever put away his wife, let him give her a testimonial also of the divorcement. But I say unto you: whosoever put away his wife, (except it be for fornication) causeth her to break matrimony. And whosoever marieth her that is divorced, breaketh wedlock.

Again ye have heard how it was said to them of old time, thou shalt not forswear thyself, but shalt perform thine oath to God. But I say unto you, swear not at all: neither by heaven, for it is Gods seat: nor yet by the earth, for it is his footstool: neither by Jerusalem, for it is the city of that great king: neither shalt thou swear by thy head, because thou canst not make one white hair, or black: But your communication shall be, ye, ye: nay, nay. For whatsoever is more than that, cometh of evil.

Ye have heard how it is said, an eye for an eye: a tooth for a tooth. But I say to you, that ye resist not wrong. But whosoever give thee a blow on thy right cheek, turn to him the other. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever will compel thee to go a mile, go with him *twain. Give to him that asketh, and from him that would borrow turn not away.

Ye have heard how it is said: thou shalt love thine neighbor, and hate thine enemy. But I say unto you, love your enemies. Bless them that curse you. Do good to them that hate you. Pray for them which do you wrong and persecute you, that ye may be the children of your father that is in heaven: for he maketh his sun to arise on the evil, and on the good, and sendeth his rain on the just and unjust. For if ye love them, which love you: what reward shall ye have? Do not the *Publicans even so? And if ye be friendly to your brethren only: what singular thing do ye? Do not the Publicans likewise? Ye shall therefore be perfect, even as your father which is in heaven, is perfect.

**ought (anything) *advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery *farthing 1/4 penny from the English. *twain (two). *Publicans: ones who worked for the Romans; collector of taxes or tribute from the public.*

[Chpt 6] Take heed to your alms, that ye give it not in the sight of men, to the intent that ye would be seen of them. Or else ye get no reward of your father

which is in heaven. Whensoever therefore thou givest thine alms, thou shalt not make a trumpet to be blown before thee, as the hypocrites do in the synagogues and in the streets, for to be praised of men. Verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know, what thy right hand doth, that thine alms may be secret: and thy father which seeth in secret, shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites are. For they love to stand and pray in the synagogues, and in the corners of the streets, because they would be seen of men. Verily I say unto you, they have their reward. But when thou prayest, enter into thy chamber, and shut thy door to thee, and pray to thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

And when ye pray, babble not much, as the heathen do: for they think that they shall be heard, for their much babblings sake. Be ye not like them therefore. For your father knoweth whereof ye have need, before ye ask of him. After this manner therefore pray ye.

O' our father which art in heaven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled, as well in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, even as we forgive our trespassers. And lead us not into temptation: but deliver us from evil. For thine is the kingdom and the power, and the glory for ever. Amen. For and if ye shall forgive other men their trespasses, your heavenly father shall also forgive you. But and ye will not forgive men their trespasses, no more shall your father forgive your trespasses.

Moreover when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they might be seen of men how they fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest: but unto thy father which is in secret: and thy father which seeth in secret, shall reward thee openly.

See that ye gather you not treasure upon the earth, where rust and m corrupt, and where thieves break through and steal. But gather ye treasures to gether in heaven, where neither rust nor moths corrupt, and where thieves neither break up nor yet steal. For where soever your treasure is, there will your hearts be also.

The light of the body is thine eye. Wherefore if thine eye be single, all body shall be full of light. But and if thine eye be wicked then all thy body shall be full of darkness. Wherefore if the light that is in thee, be darkness: how great is that darkness.

No man can serve two masters. For either he shall hate the one and love other:

or else he shall lean to the one and despise the other: ye cannot serve God and *Mammon. Therefore I say unto you, be not *careful for your life, what shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more worth than meat, and the body more of value then raiment? Behold the fowls of the air: for they sow not, neither reap, nor yet carry the barns: and yet your heavenly father feedeth them. Are ye not much better than they?

Which of you (though he took thought therefore) could put one cubit unto his stature? And why care ye then for raiment? Consider the lilies of the field, how they grow. They labor not neither spin. And yet for all that I say unto you, that even Solomon in all his royalty was not arrayed like unto one these. Wherefore if God so clothe the grass, which is today in the field, and tomorrow shall be cast into the furnace, shall he not much more do the same unto you, O' ye of little faith?

Therefore take no thought saying: what shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things seek the gentiles. For your heavenly father knoweth that ye have need of all these things. But rather seek ye first the kingdom of heaven and the righteousness thereof, and all these things shall be ministered unto you.

Care not then for the morrow, but let the morrow care for itself: for the day present hath ever enough of his own travail.

**Mammon: to serve for gain. *careful: that is full of care.*

[Chpt 7] Judge not, that ye be not judged. For as ye judge so shall ye be judged. And with what measure ye *mete, with the same shall it be measured to you again. Why seest thou a *mote in thy brothers eye, and perceivest not the beam in thine own eye? Or why sayest thou to thy brother: suffer me to pluck out the mote out of thine eye, and behold a beam is in thine own eye. Hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to pluck out the mote out of thy brothers eye.

Give not that which is holy, to dogs, neither cast ye your pearls before swine, lest they tread them under their feet, and the other turn again and all to rent you.

Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you. For whosoever asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened. Is there any man among you which if his son asked him bread, would offer him a stone? Or if he asked fish, would he proffer him a serpent? If ye then which are evil, can give to your children good gifts how much more shall your father which is in heaven give good things

to them that ask him?

Therefore whatsoever ye would that men should do to you, even so do ye to them. This is the law and the Prophets.

Enter in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction: and many there be which go in thereat. But strait is the gate, and narrow is the way which leadeth unto life: and few there be that find it. Beware of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns? Or figs of briars? Even so every good tree bringeth forth good fruit. But a corrupt tree, bringeth forth evil fruit. A good tree cannot bring forth bad fruit: nor yet a bad tree can bring forth good fruit. Every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

Not all they that say unto me, Lord, Lord, shall enter in to the kingdom of heaven: but he that doth my fathers will which is in heaven. Many will say to me in that day, Lord, Lord, have we not in thy name Prophesied? And in thy name have cast out devils? And in thy name have done many miracles? And then will I knowledge unto them that I never knew them. Depart from me, ye workers of iniquity.

Whosoever heareth of me these sayings and doeth the same, I will liken him unto a wise man which built his house on a rock: and abundance of rain descended, and the floods came and the winds blew and beat upon that same house, and it fell not, because it was grounded on the rock. And whosoever heareth of me these sayings and doeth them not, shall be likened unto a foolish man which built his house upon the land: and abundance of rain descended, and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.

And it came to pass, that when Jesus had ended these sayings, the people were **astonied* at his doctrine. For he taught them as one having power, and not as the scribes.

**mete: what ever is used to measure, *mote: a speck. *astonied: astounded, astonished.*

[Chpt 8] When he was come down from the mountain, much people followed him. And lo, there came a leper and worshipped him saying: Master, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying: I will, be thou clean, and immediately his leprosy was cleansed. And Jesus said unto him. See thou tell no man, but go and show thyself to the

priest, and offer the gift that Moses commanded, in witness to them.

When Jesus was entered into Capernaum there came unto him a certain Centurion, and besought him saying: Master, my servant lieth sick at home of the palsy, and is grievously pained. And Jesus said unto him: I will come and heal him. The Centurion answered and said: Sir I am not worthy that thou shouldest come under my roof, but speak the word only and my servant shall be healed. For I also myself am a man subject to the authority of another, and have soldiers under me, and I say to one go, and he goeth, and to another come, and he cometh: and to my servant, do this, and he doeth it. When Jesus heard that, he marvelled and said to them that followed him: Verily I say unto you, I have not found so great faith: no, not in Israel. I say therefore unto you that many shall come from the east and west, and shall rest with Abraham, Isaac and Jacob in the kingdom of heaven: and the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth. Then Jesus said unto the Centurion, go thy way, and as thou believest so be it unto thee. And his servant was healed the self hour.

And then Jesus went to Peters house, and saw his wifes mother lying sick of a fever, and touched her hand, and the fever left her: and she arose, and ministered unto them.

When the evening was come, they brought unto him many that were possessed with devils. And he cast out the spirits with a word, and healed all that were sick, to fulfil that which was spoken by Esaias the Prophet saying: he took on him our infirmities, and bare our sicknesses.

When Jesus saw much people about him, he commanded to go over the water. And there came a Scribe and said unto him: Master, I will follow thee whithersoever thou goest. And Jesus said unto him: the foxes have holes, and the birds of the air have nests, but the son of the man hath not whereon to rest his head. Another that was one of his Disciples said unto him: master, *suffer me first, to go and bury my father. But Jesus said unto him: follow me, and let the dead bury their dead.

And he entered into a ship, and his Disciples followed him. And behold there arose a great tempest in the sea, in so much that the ship was covered with waves, and he was asleep. And his Disciples came to him, and awoke him saying: Master save us, we perish. And he said unto them: why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calm. And the men marvelled and said: what man is this, that both winds and sea obey him?

And when he was come to the other side, into the country of the Gergesites,

there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold they cried out saying: O' Jesu the son of God, what have we to do with thee? Art thou come hither to torment us before the time be come? And there was a good way off from them a great herd of swine feeding. Then the devils besought him saying: if thou cast us out, suffer us to go our way into the herd of swine. And he said unto them: go your ways. Then went they out, and departed into the herd of swine. And behold the whole herd of swine was carried with violence headlong into the sea, and perished in the water. Then the herdsmen fled and went their ways in to the city, and told everything, and what had fortunited unto the possessed of the devils. And behold all the city came out and met Jesus, and when they saw him, they besought him to depart out of their coasts.

**suffer (allow)*

[Chpt 9] Then he entered into a ship and passed over and came into his own city. And lo, they brought to him a man sick of the palsy, lying in his bed. And when Jesus saw the faith of them, he said to the sick of the palsy: son be of good cheer, thy sins be forgiven thee. And behold certain of the Scribes said in themselves, this man blasphemeth. And when Jesus saw their thoughts, he said: wherefore think ye evil in your hearts? Whether is easier to say, thy sins be forgiven thee, or to say: arise and walk? That ye may know that the son of man hath power to forgive sins in earth, then said he unto the sick of the palsy: arise, take up thy bed, and go home to thine house. And he arose and departed to his own house. And when the people saw it, they marvelled and glorified God which had given such power to men.

And as Jesus passed forth from thence, he saw a man sit a receiving of custom, named Matthew, and said to him: follow me. And he arose and followed him. And it came to pass as he sat at meat in the house: behold many Publicans and sinners came and sat down also with Jesus and his Disciples.

When the Pharisees saw that, they said to his Disciples: why eateth your master with Publicans and sinners? When Jesus heard that, he said unto them: The whole need not the Physician, but they that are sick. Go and learn, what that meaneth: I have pleasure in mercy, and not in offering. For I am not come to call the righteous, but the sinners to repentance.

Then came the Disciples of John to him saying: why do we and the Pharisees fast oft: but thy Disciples fast not? And Jesus said unto them: Can the wedding children mourn as long as the bridegroom is with them? The time will come when the bridegroom shall be taken from them, and then shall they fast. No man

pieceth an old garment with a piece of new cloth. For then taketh he away the piece again from the garment, and the rent is made greater. Neither do men put new wine into old vessels, for then the vessels break, and the wine runneth out, and the vessels perish. But they pour new wine into new vessels, and so are both saved together.

While he thus spake unto them, behold there came a certain ruler, and worshipped him, saying: my daughter is even now deceased, but come and lay thy hand on her, and she shall live. And Jesus arose and followed him with his disciples. And behold a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his vesture. For she said in herself: if I may touch but even his vesture only, I shall be safe. Then Jesus turned him about, and beheld her saying: Daughter be of good comfort, thy faith hath made thee safe. And she was made whole even that same hour.

And when Jesus came into the rulers house, and saw the minstrels and the people raging, he said unto them: Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. As soon as the people were put forth, he went in and took her by the hand, and the maid arose. And this was noised throughout all that land.

And as Jesus departed thence, two blind men followed him crying and saying: O thou son of David, have mercy on us. And when he was come home, the blind came to him. And Jesus said unto them: Believe ye that I am able to do this? And they said unto him: ye Lord. Then touched he their eyes, saying: according to your faith, be it unto you. And their eyes were opened. And Jesus charged them saying. See that no man know of it. But they, as soon as they were departed, spread abroad his name throughout all the land.

As they went out, behold, they brought to him a dumb man possessed of a devil. And as soon as the devil was cast out, the dumb spake. And the people marvelled, saying: it was never so seen in Israel. But the Pharisees said: he casteth out devils, by the power of the chief devil.

And Jesus went about all cities and towns, teaching in their synagogues and preaching the glad tidings of the kingdom, and healing all manner sickness and disease among the people. But when he saw the people, he had compassion on them, because they were pined away, and scattered abroad, even as sheep having no shepherd.

Then said he to his disciples: the harvest is great, but the laborers are few. Wherefore pray the Lord of the harvest, to send forth laborers into his harvest.

[Chpt 10] And he called his twelve disciples unto him, and gave them power over unclean spirits, to cast them out, and to heal all manner of

sicknesses, and all manner of diseases.

The names of the twelve apostles are these. The first, Simon called also Peter: and Andrew his brother. James the son of Zebedee, and John his brother. Philip and Bartholomew. Thomas and Matthew the Publican. James the son of Alphe, and Lebbeus otherwise called Taddeus. Simon of Cane, and Judas Iscariot, which also betrayed him.

These twelve did Jesus send, and commanded them saying: Go not into the ways that lead to the gentiles, and into the cities of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. Go and preach saying: that the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out the devils. Freely ye have received, freely give again. Possess not gold, nor silver, nor brass in your girdles, nor yet scrip towards your journey: neither two coats, neither shoes, nor yet a staff. For the workman is worthy to have his meat. Into whatsoever city or town ye shall come, enquire who is worthy in it, and there abide till ye go thence. And when ye come into an house, salute the same. And if the house be worthy, your peace shall come upon it. But if it be not worthy, your peace shall return to you again.

And whosoever shall not receive you, nor will hear your preaching: when ye depart out of that house or that city, shake off the dust of your feet. Truly I say unto you: it shall be easier for the land of Sodom and Gomorra in the day of judgement, than for that city.

Behold I send you forth as sheep among wolves. Be ye therefore wise as serpents, and innocent as doves. Beware of men, for they shall deliver you up to the councils, and shall scourge you in their synagogues. And ye shall be brought to the head rulers and kings for my sake, in witness to them and to the Gentiles.

But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you, even in that same hour, what ye shall say. For it is not ye that speak, but the spirit of your father which speaketh in you. The brother shall betray the brother to death, and the father the son. And the children shall arise against their fathers and mothers, and shall put them to death: and ye shall be hated of all men for my name. But he that endureth to the end, shall be saved.

When they persecute you in one city, fly into another. I tell you for a truth, ye shall not finish all the cities of Israel, till the son of man be come. The disciple is not above his master: nor yet the servant above his Lord. It is enough for the disciple to be as his master is, and that the servant be as his Lord is. If they have called the Lord of the house Beelzebub: how much more shall they call them of his household so? Fear them not therefore. There is nothing so close, that shall not be opened, and nothing so hid, that shall not be known.

What I tell you in darkness, that speak ye in light. And what ye hear in the ear, that preach ye on the house tops.

And fear ye not them which kill the body, and be not able to kill the soul. But rather fear him, which is able to destroy both soul and body into hell. Are not two sparrows sold for a farthing? And none of them doth light on the ground, without your father. And now are all the hairs of your heads numbered. Fear ye not therefore: ye are of more value than many sparrows.

Whosoever therefore shall know me before men, him will I know also before my father which is in heaven. But whosoever shall deny me before men, him will I also deny before my father which is in heaven.

Think not, that I am come to send peace into the earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: And a mans foes shall be they of his own household.

He that loveth his father, or mother more than me, is not meet for me. And he that loveth his son, or daughter more than me, is not meet for me. And he that taketh not his cross and followeth me, is not meet for me. He that findeth his life, shall lose it: and he that loseth his life for my sake, shall find it.

He that receiveth you, receiveth me: and he that receiveth me, receiveth him that sent me. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward. And he that receiveth a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And whosoever shall give unto one of these little ones to drink, a cup of cold water only, in the name of a disciple: I tell you of a truth, he shall not lose his reward.

[Chpt 11] And it came to pass when Jesus had made an end of commanding his twelve disciples, that he departed thence, to teach and to preach in their cities.

When John being in prison heard the works of Christ, he sent two of his disciples and said unto him. Art thou he that shall come: or shall we look for another? Jesus answered and said unto them. Go and show John what ye have heard and seen. The blind see, the halt go, the lepers are cleansed: the deaf hear, the dead rise again, and the glad tidings is preached to the poor. And happy is he that is not offended by me.

And as they departed, Jesus began to speak unto the people of John. To see what, went ye out into the wilderness? Went ye out to see a reed shaken with the wind? other went ye out for to see? A man clothed in soft raiment? Behold they that wear soft clothing, are in kings houses. But what went ye out for to see? A Prophet? Ye I say to you and more than a Prophet. For this is he of whom it is

written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

Verify I say unto you, among the children of women arose there not a greater than John the Baptist. Notwithstanding he that is less in the kingdom of heaven, is greater than he. From the time of John Baptist hitherto the kingdom of heaven suffereth violence, and they that go to it with violence pluck it unto them. For all the Prophets and the law prophesied unto the time of John. And also if ye will receive it, this is Elias which should come. He that hath ears to hear let him hear.

But whereunto shall I liken this generation? It is like unto children which sit in the market and call unto their fellows, and say: we have piped unto you, and ye have not danced? We have mourned unto you, and ye have not sorrowed. For John came neither eating nor drinking, and they say, he hath the devil. The son of man came eating and drinking, and they say, behold a glutton and drinker of wine, and a friend unto publicans and sinners. Neverthelater wisdom is justified of her children.

Then began he to upbraid the cities, in which most of his miracles were done, because they mended not. Woe be to thee Chorasin. Woe be to thee Bethsaida: for if the miracles which were showed in you, had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes. Nevertheless I say to you: it shall be easier for Tyre and Sidon at the day of judgement, than for you. And thou Capernaum which art lift up unto heaven, shalt be brought down to hell. For if the miracles which have been done in thee, had been showed in Sodom: they had remained to this day. Nevertheless I say unto you: it shall be easier for the land of Sodom in the day of judgement, than for thee.

At that time Jesus answered and said: I praise thee O' father Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast opened them unto babes: even so father, for so it pleased thee. All things are given unto me of my father. And no man knoweth the son but thy father: neither knoweth any man the father, save the son, and he to whom the son will open him.

Come unto me all ye that labor and are laden, and I will ease you. Take my yoke on you and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

[Chpt 12] In that time went Jesus on the Sabbath days through the corn and his disciples were an hungered, and began to pluck the ears of corn, and to eat. When the Pharisees saw that, they said unto him: Behold, thy disciples do that which is not lawful to do upon the Sabbath day. He said unto them: Have ye not

read what David did, when he was anhungered, and they also which were with him? How he entered into the house of God, and ate the hallowed loaves which were not lawful for him to eat neither for them which were with him, but only for the priests. Or have ye not read in the law, how that the priests in the temple break the Sabbath day, and yet are blameless? But I say unto you: that here is one greater than the temple. Wherefore if ye had *wist what this saying meaneth: I require mercy, and not sacrifice: ye would never have condemned innocents. For the son of man is Lord even of the sabbath day.

And he departed thence, and went into their synagogue: and behold there was a man which had his hand dried up. And they asked him, saying: is it lawful to heal upon the Sabbath days? because they might accuse him. And he said unto them: which of you would it be, if he had a sheep fallen into a pit on the Sabbath day, that would not take him and lift him out? And how much is a man better then a sheep? Wherefore it is lawful to do a good deed on the Sabbath days. Then said he to the man: stretch forth thy hand. And he stretched it forth. And it was made whole again like unto the other.

Then the Pharisees went out, and held a council against him, how they might destroy him. When Jesus knew that, he departed thence, and much people followed him, and he healed them all, and charged them that they should not make him known: to fulfil that which was spoken by Esai the Prophet, which sayeth. Behold my child, whom I have chosen, my beloved, in whom my soul delighteth. I will put my spirit on him, and he shall show judgement to the gentiles. He shall not strive, he shall not cry, neither shall any man hear his voice in the streets, a bruised reed shall he not break, and flax that beginneth to burn, he shall not quench, till he send forth judgement unto victory, and in his name shall the gentiles trust.

Then was brought to him, one possessed with a devil which was both blind, and dumb: and he healed him, in so much that he which was blind and dumb, both spake and saw. And all the people were amazed, and said: Is not this that son of David? But when the Pharisees heard that, they said: This fellow driveth the devils no other wise out but by the help of Belzebub the chief of the devils.

But Jesus knew their thoughts, and said to them. Every kingdom divided within itself, shall be brought to naught. Neither shall any city or household divided against itself, continue. So if Satan cast out Satan, then is he divided against himself. How shall then his kingdom endure? Also if I by the help of Belzebub cast out devils: by whose help do your children cast them out? Therefore they shall be your judges. But if I cast out the devils by the spirit of God: then is the kingdom of God come on you?

Either how can a man enter into a strong mans house, and violently take away his goods: except he first bind the strong man, and then spoil his house? He that is not with me, is against me. And he that gathereth not with me, scattereth abroad. Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy of the spirit, shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him. But whosoever speaketh against the holy ghost, it shall not be forgiven him: no, neither in this world, neither in the world to come. Either make the tree good, and his fruit good also: or else make the tree evil, and his fruit evil also. For the tree is known by his fruit. O generation of vipers, how can ye say well, when ye yourselves are evil? For of the abundance of the heart, the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things. And an evil man out of his evil treasure, bringeth forth evil things. But I say unto you, that of every idle word that men shall have spoken: they shall give accounts at the day of judgement. For by thy words thou shalt be justified: and by thy words thou shalt be condemned.

Then answered certain of the Scribes and of the Pharisees saying: Master, we would fain see a sign of thee. He answered and said to them: The evil and *advoutrous generation seeketh a sign, but there shall no sign be given to them, save the sign of the Prophet Jonas. For as Jonas was three days and three nights in the whales belly: so shall the son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise at the day of judgement with this nation, and condemn them: for they amended at the preaching of Jonas. And behold, a greater than Jonas is here. The queen of the south shall rise at the day of judgement with this generation, and shall condemn them: for she came from the utmost parts of the world to hear the wisdom of Solomon. And behold a greater than Solomon is here.

When the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none. Then he sayeth: I will return again into my house, from whence I came out. And when he is come, he findeth the house empty and swept and garnished. Then he goeth his way, and taketh unto him seven other spirits worse then himself, and so enter they in and dwell there. And the end of that man is worse than the beginning. Even so shall it be with this evil nation.

While he yet talked to the people: behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him: behold thy mother and thy brethren stand without, desiring to speak with thee.

He answered and said to him that told him: Who is my mother? or who are my

brethren? And he stretched forth his hand over his disciples and said: behold my mother and my brethren. For whosoever doth my fathers will which is in heaven, the same is my brother, sister and mother.

**wist (known). *advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Chpt 13] The same day went Jesus out of the house, and sat by the sea side, and much people resorted unto him, so greatly that he went, and sat in a ship, and all the people stood on the shore. And he spake many things to them in similitudes, saying: Behold, the sower went forth to sow. And as he sowed, some fell by the ways side, and the fowls came and devoured it up. Some fell upon stony ground where it had not much earth, and *anon it sprang up, because it had no depth of earth: and when the *sun was up it caught heat, and for lack of rooting withered away. Some fell among thorns, and the thorns sprang up and choked it. Part fell in good ground, and brought forth good fruit: some an hundred fold, some sixty fold, some thirty fold. Whosoever hath ears to hear, let him hear.

And the disciples came and said to him: Why speakest thou to them in parables? He answered and said unto them, it is given unto you to know the secrets of the kingdom of heaven, but to them it is not given.

For whosoever hath to him shall be given: and he shall have abundance. But whosoever hath not: from him shall be taken away even that he hath. Therefore speak I to them in similitudes: for though they see, they see not: and hearing they hear not: nether understand. And in them is fulfilled the Prophecy of Esaias, which prophecy saith: with the ears ye shall hear and shall not understand, and with the eyes ye shall see, and shall not perceive. For this peoples hearts are waxed gross, and their ears were dull of hearing, and their eyes have they closed lest they should see with their eyes, and hear with their ears, and should understand with their hearts, and should turn, that I might heal them.

But blessed are your eyes, for they see: and your ears, for they hear. Verily I say unto you, that many prophets, and perfect men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. Hear ye therefore the similitude of the sower. Whosoever heareth the word of the kingdom and understandeth it not, there cometh the evil man and catcheth away that which was sown in his heart. And this is he which was sown by the way side. But he that was sown in the stony ground, is he which heareth the word of God, and *anon with joy receiveth it,

yet hath no roots in himself, and therefore *dureth but a season: for as soon as tribulation or persecution ariseth because of the word, by and by he falleth. He that was sown among thorns, is he that heareth the word of God: but the care of this world, and the deceitfulness of riches choke the word, and so is he made unfruitful. He which is sown in the good ground is he that heareth the word and understandeth it: which also beareth fruit and bringeth forth, some hundred fold, some sixty fold, and some thirty fold.

Another similitude put he forth unto them saying: The kingdom is like unto a man which sowed good seed in his field. But while men slept there came his foe and sowed tares among the wheat, and went his way. When the blade was sprung up and had brought forth fruit, then appeared the tares also. Then came the servants to the householder, and said unto him: Sir sowest thou good seed in thy *close, from whence then hath it tares? He said to them: the envious man hath done this. Then the servants said unto him: wilt thou then that we go and weed them out? But he said, nay, lest while ye go about to weed out the tares, ye pluck up also with them the wheat by the roots: let both grow together till harvest come, and in time of harvest, I will say to the reapers, gather ye first the tares, and bind them in sheaves to be burnt: but gather the wheat into my barn.

Another parable he put forth unto them saying. The kingdom of heaven is like unto a grain of mustard seed, which a man taketh and soweth in his field, which is the least of all seeds. But when it is grown, it is the greatest among herbs, and it is a tree: so that the birds of the air come and build in the branches of it.

Another similitude said he to them. The kingdom of heaven is like unto leaven which a woman taketh and hideth in three pecks of meal, till all be leavened.

All these things spake Jesus unto the people by similitudes, and with out similitudes spake he nothing to them, to fulfil that which was spoken by the Prophet saying: I will open my mouth in similitudes, and will speak forth things which have been kept secret from the beginning of the world.

Then sent Jesus the people away, and came home. And his disciples came unto him, saying: declare unto us the similitude of the tares in the field. Then answered he and said to them. He that soweth the good seed, is the son of man. And the field is the world. And the children of the kingdom, they are the good seed. And the tares are the children of the wicked. And the enemy that soweth them, is the devil. The harvest is the end of the world. And the reapers be the Angels. For even as the tares are gathered and burnt in the fire: be in the end of this world. The son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then

shall the just men shine as bright as the *son in the kingdom of their father. Whosoever hath ears to hear, let him hear.

Again the kingdom of heaven is like unto treasure hid in the field, which a man findeth and hideth: and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again the kingdom of heaven is like unto a merchant that seeketh good pearls, which when he had found one precious pearl, went and sold all that he had, and bought it.

Again the kingdom of heaven is like unto a net cast into the sea, that gathereth of all kinds of fishes: which when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away. So shall it be at the end of the world. The Angels shall come out and sever the bad from the good, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

Jesus said unto them: Understand ye all these things? They said, ye Lord. Then said he unto them: Therefore every Scribe which is taught unto the kingdom of heaven is like an householder, which bringeth forth, out of his treasure, things both new and old.

And it came to pass when Jesus had finished these similitudes, that he departed thence, and came in to his own country, and taught them in their synagogues, in so much that they were astonied and said: whence cometh all this wisdom and power unto him? Is not this the Carpenters son? Is not his mother called Mary? and his brethren be called James and Joses and Simon and Judas? And are not his sisters all here with us? Whence hath he all these things. And they were offended by him. Then Jesus said to them, a Prophet is not without honour, save in his own country, and among his own kin. And he did not many miracles there, for their unbeliefs sake.

**sun: spelled sunne (compare below). *anon (right away soon) *dureth (endureth)*

**close: to bring in the sides, as when covering seed. *son: exactly as it appears in the text, sonne, know that sun found above was written as sunne.*

[Chpt 14] At that time Herod the Tetrarcha heard of the fame of Jesu, and said unto his servants: this is John the Baptist. He is risen again from death and therefore are such miracles wrought by him. For Herod had taken John, and bound him, and put him in prison for Herodias sake, his brother Philips wife. For John said unto him: It is not lawful for thee to have her. And when he would have put him to death, he feared the people, because they counted him as a Prophet.

But when Herods birthday was come the daughter of Herodias danced before them, and pleased Herod. Wherefore he promised with an oath, that he would give her whatsoever she would ask. And she being informed of her mother before, said: give me here John Baptists head in a platter. And the King sorrowed. Nevertheless for his oaths sake, and for their sakes which sat also at the table, he commanded it to be given her: and sent and beheaded John in the prison, and his head was brought in a platter and given to the damsel, and she brought it to her mother. And his disciples came and took up his body, and buried it: and went and told Jesus.

When Jesus heard that, he departed thence by ship into a desert place out of the way. And when the people had heard thereof, they followed him afoot out of their cities. And Jesus went forth and saw much people, and his heart did melt upon them, and he healed of them those that were sick. When evening was come, his disciples came to him saying: this is a desert place, and the day is spent: let the people depart, that they may go into the towns, and buy them victuals. But Jesus said to them: They have no need to go away. Give ye them to eat. Then said they unto him: we have here but five loaves and two fishes. And he said: bring them hither. And he commanded the people to sit down on the grass, and took the five loaves and the two fishes, and looked up to heaven and blessed, and brake and gave the loaves to his disciples, and the disciples gave them to the people. And they did all eat, and were sufficed. And they gathered up of the gobbets (bit or morsel) that remained twelve baskets full. And they that ate, were in number about five thousand men, beside women and children.

And straight way Jesus made his disciples enter into a ship, and to go over before him, while he sent the people away. And as soon as he had sent the people away, he went up into a mountain alone to pray. And when night was come, he was there himself alone. And the ship was now in the midst of the sea, and was tossed with waves, for it was a contrary wind. In the fourth watch of the night Jesus came unto them walking on the sea. And when his disciples saw him walking on the sea, they were troubled, saying: it is some spirit, and cried out for fear. And straight way Jesus spake unto them saying: be of good cheer, it is I, be not afraid.

Peter answered him, and said: master, if thou be he, bid me come unto thee on the water. And he said, come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw a mighty wind, he was afraid. And as he began to sink, he cried saying: master save me. And immediately Jesus stretched forth his hand, and caught him, and said to him: O thou of little faith, wherefore didst thou doubt? And as soon as they were come

into the ship, the wind ceased. Then they that were in the ship, came and worshipped him, saying: of a truth thou art the son of God. And when they were come over, they went in to the land of Genazareth. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were sick, and besought him, that they might touch the hem of his vesture only. And as many as touched it were made safe.

[Chpt 15] Then came to Jesus Scribes and Pharisees from Jerusalem saying: why do thy disciples transgress the traditions of the elders? for they wash not their hands when they eat bread. He answered and said unto them: why do ye also transgress the commandment of God, through your traditions? For God commanded saying: honour thy father and mother and he that curseth father or mother shall suffer death. But ye say, every man shall say to his father or mother: that which thou desirest of me to help thee with: is given God: and so shall he not honour his father or his mother. And thus have ye made, that the commandment of God is without effect, through your traditions. Hypocrites, well prophesied of you Esaias saying: This people draweth nigh unto me with their mouths, and honoureth me with their lips, how be it their hearts are far from me: but in vain they worship me teaching doctrines, which are nothing but mens precepts.

And he called the people unto him, and said to them: hear and understand. That which goeth into the mouth, defileth not the man: but that which cometh out of the mouth, defileth the man.

Then came his disciples, and said unto him. Perceivest thou not, how that the Pharisees are offended in hearing this saying? He answered and said: all plants which my heavenly father hath not planted, shall be plucked up by the roots. Let them alone, they be the blind leaders of the blind. If the blind lead the blind, both shall fall into the ditch.

Then answered Peter and said to him: declare unto us this parable. Then said Jesus: are ye yet without understanding? perceive ye not, that whatsoever goeth in at the mouth, descendeth down into the belly, and is cast out into the draught? But those things which proceed out of the mouth, come from the heart, and they defile the man. For out of the heart come evil thoughts, murder, breaking of wedlock whoredom, theft, false witnessbearing, blasphemy. These are the things which defile a man. But to eat with unwashen hands, defileth not a man.

And Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold a woman which was a Canaanite came out of the same coasts, and cried unto him, saying: have mercy on me Lord thou son of David, my daughter is piteously vexed with a devil. And he gave her never a word to answer. Then

came to him his disciples, and besought him saying: send her away, for she followeth us crying. He answered, and said: I am not sent, but unto the lost sheep of the house of Israel. Then she came and worshipped him, saying: master help me. He answered and said: it is not good, to take the childrens bread, and to cast it to dogs. She answered and said: truth Lord, nevertheless the dogs eat of the crumbs, which fall from their masters table. Then Jesus answered and said unto her. O woman great is thy faith, be it to thee, even as thou desirest. And her daughter was made whole even at that same hour.

Then Jesus went away from thence, and came nigh unto the sea of Galilee, and went up in to a mountain and sat down there. And much people came unto him, having with them, halt, blind, dumb, maimed, and other many: and cast them down at Jesus feet. And he healed them, in so much that the people wondered, to see the dumb speak, the maimed whole, the halt to go, and the blind to see. And they glorified the God of Israel.

Then Jesus called his disciples to him, and said: I have compassion on the people because they have continued with me now three days, and have nought to eat: and I will not let them depart fasting, lest they perish in the way. And his disciples said unto him: whence should we get so much bread in the wilderness, as should suffice so great a multitude? And Jesus said unto them: how many loaves have ye? And they said: seven, and a few little fishes. And he commanded the people to sit down on the ground: and took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples gave them to the people. And they did all eat and were sufficed. And they took up of the broken meat that was left seven baskets full. And yet they that ate were four thousand men, beside women and children. And he sent away the people, and took ship and came into the parts of Magdala.

[Chpt 16] Then came the Pharisees and Sadducees, and did tempt him, desiring him to show them some sign from heaven. He answered and said unto them. At evening ye say, we shall have fair weather, and that because the sky is red: and in the morning ye say, today shall be foul weather, and that because the sky is cloudy and red. O ye hypocrites, ye can discern the fashion of the sky: and can ye not discern the signs of the times? The froward nation and *advoutrous seeketh a sign, and there shall none other sign be given unto them but the sign of the Prophet Jonas. So left he them and departed.

And when his disciples were come to the other side of the water, they had forgotten to take bread with them. Then Jesus unto them: Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they thought in themselves saying: because we have brought no bread with us. When Jesus

understood that, he said unto them. O ye of little faith, why are your minds cumbered because ye have brought no bread? Do ye not yet perceive, neither remember those five loaves when there were five thousand men, and how many baskets took ye up? Neither the seven loaves, when there were four thousand and how many baskets took ye up? Why perceive ye not then, that I spake not unto you of bread, when I said, beware of the leaven of the Pharisees and of the Sadducees? Then understood they, how that he bade not them beware of the leaven of bread: but of the doctrine of the Pharisees, and of the Sadducees.

When Jesus came into coasts of the city which is called Cesarea Philippi, he asked his disciples saying: whom do men say that I the son of man am? They said, some say that thou art John Baptist, some *Helias, some Jeremias, or one of the prophets. He said unto them: but whom say ye that I am? Simon Peter answered and said: Thou art Christ the son of the living God. And Jesus answered and said to him: happy art thou Simon the son of Jonas, for flesh and blood hath not opened unto thee that, but my father which is in heaven. And I say also unto thee that thou art Peter: and upon this rock I will build my congregation. And the gates of hell shall not prevail against it. And I will give unto thee, the keys of the kingdom of heaven: and whatsoever thou bindest upon earth, shall be bound in heaven: and whatsoever thou *loosest on earth, shall be *loosed in heaven.

Then he charged his disciples, that they should tell no man, that he was Jesus Christ. From that time forth, Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and of the high Priests, and of the Scribes, and must be killed, and rise again the third day. But Peter took him aside, and began to rebuke him saying: master, favour thyself, this shall not come unto thee. Then turned he about, and said unto Peter: come after me Satan thou offendest me, because thou savourest not godly things, but worldly things.

Jesus then said to his disciples. If any man will follow me let him forsake himself and take up his cross and follow me. For whosoever will save his life, shall *loose it. And whosoever shall *loose his life for my sake, shall find it. What shall it profit a man, though he should win all the whole world if he *loose his own soul? Or else what shall a man give to redeem his soul again with all? For the son of man shall come in the glory of his father, with his angels: and then shall he reward every man according to his deeds. Verily I say unto you, some there be among them that here stand, which shall not taste of death, till they shall have seen the son of man come in his kingdom.

**Helias (Elias)*

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

**loosest: open from the Hebrew (see below) same word. lowsted: exactly as it is written. low from the Hebrew is "humbled"*

**loose: exactly as it appears: loose from the Hebrew is to "open".*

[Chpt 17] And after six days Jesus took Peter and James and John his brother, and brought them up into an high mountain out of the way, and was transfigured before them: and his face did shine as the sun, and his clothes were as white as the light. And behold there appeared unto them, Moses and *Helias, talking with him. Then answered Peter, and said to Jesus: master here is good being for us. If thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for *Helias. While he yet spake, behold a bright cloud shadowed them. And behold there came a voice out of the cloud saying: this is my dear son, in whom I delight, hear him. And when the disciples heard that, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said: arise and be not afraid. And when they looked up, they saw no man, save Jesus only.

And as they came down from the mountain, Jesus charged them saying: see that ye show the vision to no man, until the son of man be risen again from death. And his disciples asked of him, saying: Why then say the Scribes, that *Helias must first come? Jesus answered, and said unto them: *Helias shall first come, and restore all things. And I say unto you that Helias is come already, and they knew him not: but have done unto him whatsoever they lusted. In like wise shall also the son of man suffer of them. Then the disciples perceived that he spake unto them of John Baptist. And when they were come to the people, there came to him a certain man, and kneeled down to him, and said: Master have mercy on my son for he is lunatic: and is sore vexed. And oft times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not heal him. Jesus answered and said: O generation faithless and crooked: how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil, and he came out of him. And the child was healed even that same hour.

Then came the disciples to Jesus secretly, and said: Why could not we cast him out? Jesus said unto them: Because of your unbelief. For I say verily unto you: if ye had faith as a grain of mustard seed, ye should say unto this mountain, remove hence to yonder place, and he should remove: neither should any thing be impossible for you to do. How be it this kind goeth not out, but by prayer and fasting. As they passed the time in Galilee, Jesus said unto them: the son of man

shall be betrayed into the hands of men, and they shall kill him, and the third day he shall rise again. And they sorrowed greatly.

And when they were come to Capernaum, they that were wont to gather poll money, came to Peter and said: Doth your master pay tribute? He said: ye. And when he was come into the house, Jesus spake first to him, saying: what thinkest thou Simon? of whom do the kings of the earth take tribute or poll money? of their children, or of strangers? Peter said unto him: of strangers. Then said Jesus unto him again: Then are the children free. Nevertheless: lest we should offend them: go to the sea and cast in thine *angle, and take the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a piece of twenty pence: that take and pay for me and thee.

**Helias (Elias) *angle (hook),*

[Chpt 18] The same time the disciples came unto Jesus saying: who is the greatest in the kingdom of heaven? Jesus called a child unto him, and set him in the midst of them, and said: Verily I say unto you: except ye turn, and become as children, ye cannot enter into the kingdom of heaven. Whosoever therefore humble himself as this child, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a child in my name, receiveth me. But whosoever offend one of these little ones, which believe in me: it were better for him, that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe be unto the world because of offenses. How be it, it cannot be avoided but that offences shall be given. Nevertheless woe be to the man, by whom the offense cometh.

Wherefore if thy hand or thy foot offend thee, cut him off and cast him from thee. It is better for thee to enter into life halt or maimed, rather than thou shouldest having two hands or two feet, be cast into everlasting fire. And if also thine eye offend thee, pluck him out and cast him from thee. It is better for thee to enter into life with one eye, than having two eyes to be cast into hell fire. See that ye despise not one of these little ones. For I say unto you, that in heaven their angels always behold the face of my father, which is in heaven. Ye, and the son of man is come to save that which is lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave ninety and nine in the mountains, and go and seek that one which is gone astray? If it happen that he find him, verily I say unto you: he rejoiceth more of that sheep, then of the ninety and nine which went not astray. Even so it is not the will of your father in heaven, that one of these little ones should perish.

Moreover if thy brother trespass against thee. Go and tell him his fault

between him and thee alone. If he hear thee, thou hast won thy brother: But if he hear thee not, then take yet with thee one or two, that in the mouth of two or three witnesses, all things may be established. If he hear not them, tell it unto the congregation. If he hear not the congregation, take him as an heathen man and as a publican. Verily I say unto you, whatsoever ye bind on earth, shall be bound in heaven. And whatsoever ye *lowse on earth, shall be *lowsed in heaven. Again I say unto you, that if two of you shall agree in earth upon any manner thing, whatsoever they shall desire: it shall be given them of my father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Then came Peter to him, and said: master, how oft shall I forgive my brother, if he sin against me, seven times? Jesus said unto him: I say not unto thee seven times: but seventy times seven times. Therefore is the kingdom of heaven likened unto a certain king, which would take accounts of his servants. And when he had begun to reckon, one was brought unto him, which ought him ten thousand talents: whom because he had nought to pay, his master commanded him to be sold, and his wife, and his children, and all that he had, and payment to be made. The servant fell down and besought him saying: Sir, give me *respice, and I will pay it every whit. Then had the lord pity on that servant, and *lowsed him, and forgave him the debt.

And the said servant went out and found one of his fellows, which *ought him an hundred pence, and laid hands on him, and took him by the throat, saying: pay me that thou owest. And his fellow fell down and besought him saying: have patience with me, and I will pay thee all. And he would not but went and cast him into prison, till he should pay the debt. When his other fellows saw what was done, they were very sorry, and came and told unto their Lord all that had happened. Then his Lord called him, and said unto him. O evil servant I forgave thee all that debt, because thou prayedst me: was it not *mete also that thou shouldest have had compassion on thy fellow, even as I had pity on thee? And his lord was wroth, and delivered him to the jailers, till he should pay all that was due to him. So likewise shall my heavenly father do unto you, except ye forgive with your hearts, each one to his brother their trespasses.

**lowse: again as above; low from the Hebrew is to humble. *respice (reprieve), *ought (owed/ anything) *mete (measured; worthy)*

[Chpt 19] And it came to pass, when Jesus had finished those sayings, he gat him from Galilee, and came into the coasts of Jewry beyond Jordan, and much people followed him, and he healed them there.

Then came unto him the Pharisees tempting him, and saying to him: Is it lawful for a man to put away his wife for all manner of causes? He answered and said unto them: Have ye not read, how that he which made man at the beginning, made them man and woman and said: for this thing, shall a man leave father and mother and cleave unto his wife, and they *twain shall be one flesh. Wherefore now are they not twain, but one flesh: Let not man therefore put asunder, that which God hath coupled together. Then said they to him: why did Moses command to give a testimonial of divorcement and to put her away? He said unto them: Moses because of the hardness of your hearts *suffered you to put away your wives: But from the beginning it was not so. I say therefore unto you, whosoever putteth away his wife (except it be for fornication) and marrieth another breaketh wedlock. And whosoever marrieth her which is divorced, doth commit *advoutry.

Then said his disciples to him: if the matter be so between man and wife, then is it not good to marry. He said unto them: all men cannot away with that saying save they to whom it is given. There are chaste, which were so born out of their mothers belly. And there are chaste, which be made of men. And there be chaste, which have made themselves chaste for the kingdom of heavens sake. He that can take it, let him take it. Then were brought to him young children, that he should put his hands on them and pray. And the disciples rebuked them. But Jesus said: *suffer the children and forbid them not to come to me: for of such is the kingdom of heaven. And when he had put his hands on them he departed thence.

And behold one came, and said unto him: good master, what good thing shall I do, that I may have eternal life? He said unto him: why callest thou my good? there is none good but one, and that is God. But if thou wilt enter into life, keep the commandments. The other said to him: Which? And Jesus said: break no wedlock, kill not: steal not: bear not false witness: honour father and mother: and love thine neighbor as thy self. And the young man said unto him: I have observed all these things from my youth, what lack I yet? And Jesus said unto him if thou wilt be perfect, go and sell that thou hast, and give it to the poor, and thou shalt have treasure in heaven, and come and follow me. When the young man heard that saying, he went away mourning. For he had great possessions.

Then Jesus said unto his disciples: Verily I say unto you: it is hard for a rich man to enter into the kingdom of heaven. And moreover I say unto you: it is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God. When his disciples heard that, they were exceedingly amazed, saying: who then can be saved: Jesus beheld them, and said unto them:

with men this is impossible, but with God all things are possible.

Then answered Peter, and said to him: Behold, we have forsaken all and followed thee, what shall we have? Jesus said unto them: verily I say to you: when the son of man shall sit in the seat of his majesty, ye which follow me in the second generation shall sit also upon twelve seats, and judge the twelve tribes of Israel. And whosoever forsaketh houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, the same shall receive an hundred fold, and shall inherit everlasting life. Many that are first shall be last, and the last shall be first.

**twain (two) *suffered (allowed) . *advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 20] For the kingdom of heaven is like unto an householder, which went out early in the morning to hire laborers into his vineyard. And he agreed with the laborers for a penny a day, and sent them into his vineyard. And he went out about the third hour, and saw other standing idle in the marketplace, and said unto them, go ye also into my vineyard: and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And he went out about the eleventh hour and found other standing idle, and said unto them: Why stand ye here all the day idle? They said unto him: because no man hath hired us. He said to them: go ye also into my vineyard, and whatsoever is right, that shall ye receive.

When evening was come, the Lord of the vineyard said unto his steward: call the laborers, and give them their hire, beginning at the last, till thou come to the first. And they which were hired about the eleventh hour, came and received every man a penny. Then came the first, supposing that they should receive more: and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house saying: These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

He answered to one of them saying: friend I do thee no wrong: didst thou not agree with me for a penny? Take that which is thy duty, and go thy way. I will give unto this last, as much as to thee. Is it not lawful for me to do as me listeth with mine own? Is thine eye evil because I am good? So the last shall be first, and the first shall be last. For many are called and few be chosen. And Jesus ascended to Jerusalem and took the twelve disciples apart in the way, and said to them. Behold we go up to Jerusalem, and the son of man shall be betrayed

unto the chief Priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the gentiles, to be mocked, to be scourged, and to be crucified: and the third day he shall rise again.

Then came to him the mother of Zebedees children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her: what wilt thou have? She said unto him: Grant that these my two sons may sit, the one on thy right hand, and the other on thy left hand in thy kingdom.

Jesus answered and said: Ye **wot* not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I shall be baptised with? They answered to him, that we are. And he said unto them: Ye shall drink of my cup, and shall be baptised with the baptism that I shall be baptised with. But to sit on my right hand and on my left hand, is not mine to give: but to them for whom it is prepared of my father.

And when the ten heard this, they disdained at the two brethren: But Jesus called them unto him and said: Ye know that the lords of the gentiles have domination over them. And they that are great, exercise power over them. It shall not be so among you. But whosoever will be great among you, let him be your minister: and whosoever will be chief, let him be your servant, even as the son of man came, not to be ministered unto, but to minister, and to give his life for the redemption of many.

And as they departed from **Hericho*, much people followed him. and behold two blind men sitting by the wayside, when they heard Jesus pass by, cried saying: Thou Lord the son of David have mercy on us. And the people rebuked them, because they should hold their peace. But they cried the more saying: have mercy on us thou Lord which art the son of David. Then Jesus stood still, and called them, and said: what will ye that I should do to you? They said to him: Lord that our eyes may be opened. Jesus had compassion on them, and touched their eyes and immediately their eyes received sight. And they followed him.

**wot (know) *Hericho (Jericho)*

[Chpt 21] When they drew nigh unto Jerusalem, and were come to Bethphage, unto mount Olivet: then sent Jesus two of his disciples, saying to them: Go into the town that lieth over against you, and **anon* ye shall find an ass bound, and her colt with her: loose them and bring them unto me. And if any man say ought unto you, say ye that the Lord hath need of them: and straight way he will let them go. All this was done, to fulfil that which was spoken by the prophet, saying: Tell ye the daughter of Sion: behold thy king cometh unto

thee, meek, and sitting upon an ass and a colt, the foal of an ass used to the yoke. The disciples went and did as Jesus commanded them, and brought the ass and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way. Other cut down branches from the trees, and *strawed them in the way. Moreover the people that went before, and they also that came after, cried saying: Hosanna to the son of David. Blessed be he that cometh in the name of the Lord, Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved saying: who is this? And the people said: this is Jesus the Prophet of Nazareth a city of Galilee. And Jesus went in to the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said to them: It is written, my house shall be called the house of prayer. But ye have made it a den of thieves. And the blind and the halt came to him in the temple, and he healed them.

When the chief Priests and Scribes saw the marvels that he did, and the children crying in the temple and saying: Hosanna to the son of David, they disdained, and said unto him: hearest thou what these say? Jesus said unto them yee: have ye never read, of the mouth of babes and sucklings thou hast ordained praise? And he left them, and went out of the city unto Bethany, and had his abiding there.

In the morning as he returned into the city again, he hungered, and spied a fig tree in the way, and came to it, and found nothing thereon, but leaves only, and said to it, never fruit grow on thee hence forward. And *anon the fig tree withered away. And when his disciples saw that, they marvelled saying. How soon is the fig tree withered away? Jesus answered, and said unto them: Verily I say unto you, if ye shall have faith and shall not doubt, ye shall not only do that which I have done to the fig tree: but also if ye shall say unto this mountain, take thyself away, and cast thyself into the sea, it shall be done. And whatsoever ye shall ask in prayer (if ye believe) ye shall receive it.

And when he was come in to the temple, the chief Priests and the elders of the people, came unto him as he was teaching, and said by what authority doest thou these things? and who gave thee this power? Jesus answered, and said unto them: I also will ask of you a certain question, which if ye *assoil me, I in like wise will tell you by what authority I do these things. The *baptime of John: whence was it? from heaven or of men? Then they reasoned among themselves saying: if we shall say from heaven, he will say unto us: why did ye not then believe him? But and if we shall say of men, then fear we the people. For all men held John as a prophet. And they answered Jesus and said: we cannot tell.

And he likewise said unto them: neither tell I you by what authority I do these things. What say ye to this? A certain man had two sons, and came to the elder and said: son go and work today in my vineyard. He answered and said, I will not: but afterward repented and went. Then came he to the second, and said likewise. And he answered and said: I will sir: yet went not. Whether of them *twain did the will of the father? And they said unto him: the first. Jesus said unto them: verily I say unto you, that the publicans and the harlots shall come into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not. But the publicans and the harlots believed him. And yet ye (though ye saw it) were not yet moved with repentance, that ye might afterward have believed him.

Hearken another similitude. There was a certain householder, which planted a vineyard, and hedged it round about, and made a winepress in it, and built a tower, and let it out to husbandmen, and went in to a strange country. And when the time of the fruit drew near, he sent his servants to the husbandmen to receive the fruits of it. And the husbandmen caught his servants, and beat one, killed another, and stoned another. Again, he sent other servants, more than the first: and they served them likewise. But last of all, he sent unto them his own son saying: they will fear my son. But when the husbandmen saw the son, they said among themselves. This is the heir: come, let us kill him, and let us take his inheritance to ourselves. And they caught him and thrust him out of the vineyard, and slew him. When the Lord of the vineyard cometh, what will he do with those husbandmen? They said unto him: he will cruelly destroy those evil persons, and will let out his vineyard unto other husbandmen, which shall deliver him the fruit at times convenient. Jesus said unto them: did ye never read in the scriptures? The stone which the builders refused the same is set in the principal part of the corner: this was the Lords doing, and it is marvelous in our eyes. Therefore say I unto you, the kingdom of God shall be taken from you, and shall be given to the Gentiles, which shall bring forth the fruits of it. And whosoever shall fall on this stone, he shall be broken, but on whosoever it shall fall upon, it will grind him to powder. And when the chief Priests and Pharisees heard these similitudes, they perceived that he spake of them. And they went about to lay hands on him, but they feared the people, because they took him as a Prophet.

**anon (in a short time) *strawed (strewed over the way)*

**assoil (pardon, atone, absolve) *baptime (baptism) *twain (two)*

[Chpt 22] And Jesus answered and spake unto them again, in similitudes, saying. The kingdom of heaven is like unto a certain King, which married his son, and sent forth his servants, to call them that were bid to the wedding, and they would not come. Again he sent forth other servants, saying. Tell them which are bidden: behold I have prepared my dinner, mine oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways: one to his *firm place, another about his merchandise, the remnant took his servants and intreated them ungodly and slew them. When the king heard that, he was wroth, and sent forth his warriors and destroyed those murderers, and burnt up their city.

Then said he to his servants: the wedding was prepared. But they which were bidden, were not worthy. Go ye therefore out into the highways, and as many as ye find, bid them to the marriage. The servants went out into the highways, and gathered to gether as many as they could find, both good and bad, and the wedding was furnished with guests. Then the king came in, to visit the guests, and spied there a man which had not on a wedding garment, and said unto him: friend, how fortun'd it that thou camest in hither and hast not on a wedding garment? And he was even speechless. Then said the king to his ministers: take and bind him hand and foot, and cast him into utter darkness, there shall be weeping and gnashing of teeth. For many are called and few be chosen.

Then went the Pharisees and took counsel how they might tangle him in his words. And they sent unto him their disciples with Herods servants saying: Master, we know that thou art true, and teachest the way of God truly, neither carest for any man, for thou considerest not mens estate. Tell us therefore: how thinkest thou? Is it lawful to give tribute unto Caesar or not? Jesus perceived their wickedness, and said: Why tempt ye me ye hypocrites? Let me see the tribute money. And they took him a penny. And he said unto them: whose is this Image and superscription? They said unto him: Caesars. Then said he unto them: Give therefore to Caesar, that which is Caesars: and give unto God, that which is Gods. When they heard that, they marvelled, and left him, and went their way.

The same day the Sadducees came to him (which say that there is no resurrection) and asked him saying: Master, Moses bade, if a man die having no children, that the brother marry his wife, and raise up seed unto his brother. There were with us seven brethren, and the first married and deceased without issue and left his wife unto his brother. Like wise the second and the third, unto the seventh. Last of all the woman died also. Now in the resurrection, whose wife shall she be of the seven? For all had her. Jesus answered and said unto

them ye are deceived and understand not the scriptures, nor yet the power of God. For in the resurrection they neither marry nor are married: but are as the Angels in heaven.

As touching the resurrection of the dead: have ye not read what is said unto you of God, which sayeth: I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the dead: but of the living. And when the people heard that, they were astonied at his doctrine.

When the Pharisees had heard, how that he had put the Sadducees to silence, they drew to gether, and one of them which was a doctor of law, asked a question tempting him and saying: Master, which is the chief commandment in the law? Jesus said unto him: Love the Lord thy God with all thine heart, with all thy soul, and with all thy mind. This is the first and the chief commandment. And there is another like unto this. Love thine neighbor as thyself. In these two commandments hang all the law and the Prophets.

While the Pharisees were gathered together, Jesus asked them saying: what think ye of Christ? Whose son is he? They said unto him, the son of David. He said unto them: how then doth David in spirit, call him Lord saying: The Lord said to my Lord, sit on my right hand till I make thine enemies thy footstool. If David call him Lord: how is he then his son? And none could answer him again one word: neither durst any from that day forth, ask him any more questions.

**firm (business) . *firm: original text: ferme*

[Chpt 23] Then spake Jesus to the people, and to his disciples saying: The Scribes and the Pharisees sit in Moses seat. All therefore whatsoever they bid you observe, that observe and do: but after their works do not: For they say, and do not. Ye, and they bind heavy burdens and grievous to be borne, and lay them on mens shoulders: but they themselves will not heave at them with one of their fingers. All their works they do, for to be seen of men. They set abroad their *phylacteries, and make large borders on their garments, and love to sit uppermost at feasts and to have the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi.

But ye shall not *suffer yourselves to be called Rabbi. For one is your master, that is to *wit Christ, and all ye are brethren. And call no man your father upon the earth, for there is but one your father, and he is in heaven. Be not called masters, for there is but one your master, and he is Christ. He that is greatest among you, shall be your servant. But whosoever exalteth himself, shall be brought low. And he that humbleth himself, shall be exalted. *Woe be unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdom of heaven before

men: ye yourselves go not in, neither suffer ye them that come, to enter in.

Woe be unto you Scribes and Pharisees, hypocrites: ye devour widows houses: and that under a colour of praying long prayers wherefore ye shall receive greater damnation.

Woe be unto you Scribes and Pharisees, hypocrites, which compass sea and land, to bring one in to your belief: and when he is brought, ye make him two fold more the child of hell, than ye yourselves are.

Woe be unto you blind guides, which say whosoever swear by the temple: it is nothing: but whosoever swear by the gold of the temple, he offendeth. Ye fools and blind: whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering that lieth on the altar, offendeth. Ye fools and blind: whether is greater the offering, or the altar which sanctifieth the offering? Whosoever therefore sweareth by the altar, sweareth by it, and by all that thereon is. And whosoever sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by heaven, sweareth by the seat of God and by him that sitteth thereon.

Woe be to you Scribes and Pharisees, hypocrites, which tithe mint, annise and cummin, and leave the weightier matters of the law undone: judgement, mercy, and faith. These ought ye to have done, and not to have left the other undone. Ye blind guides which strain out a gnat and swallow a camel.

Woe be to you Scribes and Pharisees, hypocrites, which make clean the outer side of the cup, and of the platter: but within they are full of bribery and excess. Thou blind Pharisee, cleanse first, the inside of the cup and platter, that the outside of them may be clean also.

Woe be to you Scribes and Pharisees hypocrites, for ye are like unto painted tombs which appear beautiful outward: but are within full of dead bones and of all filthiness. So are ye, for outward ye appear righteous unto men, when within, ye are full of hypocrisy and iniquity.

Woe be unto you Scribes and Pharisees hypocrites: ye build the tombs of the Prophets, and garnish the sepulchers of the righteous, and say: If we had been in the days of our fathers, we would not have been partners with them in the blood of the Prophets. So then ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fulfil ye likewise the measure of your fathers. Ye serpents and generation of vipers, how should ye scape the damnation of hell?

Wherefore, behold I send unto you, prophets, wise men and scribes, and of them ye shall kill and crucify: and of them ye shall scourge in your synagogues,

and persecute from city to city, that upon you may come all the righteous blood that was shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall light upon this generation. Jerusalem, Jerusalem which killest Prophets, and stonest them which are sent to thee: how often would I have gathered thy children together, as the hen gathereth her chickens under her wings, but ye would not: Behold your habitation shall be left unto you desolate. For I say to you, ye shall not see me henceforth, till that ye say: blessed is he that cometh in the name of the Lord.

**phylacteries: either of two leather pouches containing scriptures, one worn on the left arm, the other on the forehead, by these Scribes or Pharisees. *suffer (allow)*

**wit (know) *Woe: this woe and the following appear as "bold type" in the text.*

[Chpt 24] And Jesus went out and departed from the temple: and his disciples came to him, for to show him the building of the temple. Jesus said unto them: see ye not all these things? Verily I say unto you: there shall not be here left one stone upon another, that shall not be cast down.

And as he sat upon the mount Olivet, his disciples came unto him secretly saying. Tell us when these things shall be: and what sign shall be of thy coming, and of the end of the world? And Jesus answered, and said unto them: take heed that no man deceive you. For many shall come in my name saying: I am Christ: and shall deceive many. Ye shall hear of wars, and of the fame of wars: but see that ye be not troubled. For all these things must come to pass, but the end is not yet. For nation shall rise against nation, and realm against realm: and there shall be pestilence, hunger and earthquakes in all quarters. All these are the beginning of sorrows.

Then shall they put you to trouble, and shall kill you: and ye shall be hated of all nations for my names sake. And then shall many be offended, and shall betray one another, and shall hate one the other. And many false prophets shall arise, and shall deceive many. And because iniquity shall have the upper hand, the love of many shall abate. But he that endureth to the end, the same shall be safe. And this glad tidings of the kingdom: shall be preached in all the world, for a witness unto all nations: and then shall the end come.

When ye therefore shall see the abomination that betokeneth desolation, spoken of by Daniel the Prophet, stand in the holy place: let him that readeth it, understand it. Then let them which be in **Jury*, fly into the mountains. And let him which is on the house top, not come down to fetch anything out of his house. Neither let him which is in the field, return back to fetch his clothes.

Woe shall be in those days to them that are with child, and to them that give suck. But pray that your flight be not in the winter, neither on the Sabbath day. For then shall be great tribulation, such as was not from the beginning of the world to this time, nor shall be. Ye and except those days should be shortened, there should no flesh be saved: but for the chosens sake, those days shall be shortened.

Then if any man shall say unto you: lo, here is Christ, or there is Christ: believe it not. For there shall arise false Christs, and false prophets, and shall do great miracles and wonders. In so much that if it were possible, the very elect should be deceived. Take heed, I have told you before. Wherefore if they shall say unto you: behold he is in the desert, go not forth: behold he is in the secret places, believe not. For as the lightning cometh out of the East and shineth unto the west: so shall the coming of the son of man be. For wheresoever a dead carcass is, even thither will the eagles resort. Immediately after the tribulations of those days, shall the sun be darkened: and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall move. And then shall appear the sign of the son of man in heaven. And then shall all the kindreds of the earth mourn, and they shall see the son of man come in the clouds of heaven with power and great glory. And he shall send his Angels with the great voice of a trumpet, and they shall gather together his chosen, from the four winds, and from the one end of the world to the other.

Learn a similitude of the fig tree: when his branches are yet tender and his leaves sprung, ye know that summer is nigh. So likewise ye, when ye see all these things, be ye sure that it is near, even at the doors. Verily I say unto you, that this generation shall not pass till all these be fulfilled. Heaven and earth shall perish, but my words shall abide. But of that day and hour knoweth no man, no not the angels of heaven, but my father only.

As the time of Noe was, so likewise shall the coming of the son of man be. For as in the days before the flood: they did eat and drink, marry, and were married, even unto the day that Noe entered in to the ship, and knew of nothing, till the flood came and took them all away: So shall also the coming of the son of man be. Then two shall be in the fields, the one shall be received, and the other shall be refused, two shall be grinding at the mill the one shall be received, and the other shall be refused. Wake therefore, because ye know not what hour your master will come. Of this be sure, that if the good man of the house knew what hour the thief would come: he would surely watch, and not suffer his house to be broken up. Therefore be ye also ready, for in the hour ye think he would not: will the son of man come. If there be any faithful servant

and wise, whom his master hath made ruler over his household to give them meat in season convenient, happy is that servant whom his master (when he cometh) shall find so doing. Verily I say unto you, he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, my master will defer his coming, and begin to smite his fellows, ye and to eat and to drink with the drunken: that servants master will come in a day when he looketh not for him, and in an hour that he is not ware of, and will divide him, and give him his reward with hypocrites. There shall be weeping and gnashing of teeth.

**Jury (Jewry) : exact spelling was Jury*

[Chpt 25] Then the kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went to meet the bridegroom: five of them were foolish, and five were wise. The foolish took their lamps, but took none oil with them. But the wise took oil with them in their vessels with their lamps also. While the bridegroom tarried, all slumbered and slept. And even at midnight, there was a cry made: behold, the bridegroom cometh, go out against him. Then all those virgins arose, and prepared their lamps. And the foolish said to the wise: give us of your oil, for our lamps go out. But the wise answered saying: Not so, lest there be not enough for us and you: but go rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came: and they that were ready, went in with him to the wedding, and the gate was shut up. Afterwards came also the other virgins saying: Master, master, open to us. But he answered and said: verily I say unto you: I know not you. Watch therefore: for ye know neither the day nor yet the hour, when the son of man shall come.

Likewise as a certain man ready to take his journey to a strange country, called his servants and delivered to them his goods. And unto one he gave five talents, to another two and to another one: to every man after his ability, and straight way departed. Then he that had received the five talents, went and bestowed them, and won other five talents. Likewise he that received two, gained other two. But he that received the one, went and digged a pit in the earth, and hid his masters money. After a long season the Lord of those servants came and reckoned with them. Then came he that had received five talents, and brought other five talents saying: master, thou deliveredst unto me five talents: behold I have gained with them five talents more. Then his master said unto him: well good servant and faithful. Thou hast been faithful in little, I will make thee ruler over much: enter in into thy masters joy. Also he that received two talents, came and said: master, thou deliveredst unto me two talents: behold, I have won two other talents with them. And his master said unto him, well good

servant and faithful. Thou hast been faithful in little, I will make thee ruler over much, go in into thy masters joy.

Then he which had received the one talent came and said: master, I considered that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou *strawedst not, and was therefore afraid, and went and hid thy talent in the earth: Behold, thou hast thine own. His master answered and said unto him: thou evil servant and slothful, thou knewest that I reap where I sowed not and gather where I strawed not: thou oughtest therefore to have had my money to the changers, and then at my coming should I have received mine own with vantage. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every man that hath shall be given, and he shall have abundance, and from him that hath not, shall be taken away, even that he hath. And cast that unprofitable servant into utter darkness: there shall be weeping and gnashing of teeth.

When the son of man cometh in his glory, and all the holy angels with him, then shall he sit upon the seat of his glory, and before him shall be gathered all nations. And he shall separate them one from another, as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, and the goats on the left. Then shall the King say to them on his right hand: Come ye blessed children of my father, inherit ye the kingdom prepared for you from the beginning of the world. For I was an hungered, and ye gave me meat. I thirsted, and ye gave me drink. I was harborless, and ye lodged me. I was naked and ye clothed me. I was sick and ye visited me. I was in prison and ye came unto me. Then shall the righteous answer him saying: master, when saw we thee an hungered, and fed thee? or a thirst, and gave thee drink? when saw we thee harborless, and lodged thee? or naked and clothed thee? or when saw we thee sick or in prison and came unto thee? And the king shall answer and say unto them: Verily I say unto you: in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

Then shall the king say unto them that shall be on the left hand: depart from me ye cursed, into everlasting fire: which is prepared for the devil and his angels. For I was an hungered, and ye gave me no meat. I thirsted, and ye gave me no drink. I was harborless, and ye lodged me not. I was naked, and ye clothed me not. I was sick and in prison, and ye visited me not.

Then shall they also answer him saying: master, when saw we thee an hungered, or a thirst, or harborless, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them and say: Verily I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me. And

these shall go into everlasting pain: And the righteous into life eternal.

**strawedst (strewed)*

[Chpt 26] And it came to pass, when Jesus had finished all these sayings, he said unto his disciples: Ye know that after two days shall be easter, and the son of man shall be delivered to be crucified.

Then assembled to gether the chief priests and the scribes and the elders of the people to the palace of the high priest, called Caiphaz, and held a counsel, how they might take Jesus by subtlety and kill him. But they said, not on the holy day, lest any uproar arise among the people.

When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman, which had an alabaster box of precious ointment, and poured it on his head, as he sat at the board. When his disciples saw that, they had indignation saying: what needed this waste? This ointment might have been well sold, and given to the poor. When Jesus understood that, he said unto them: why trouble ye the woman? She hath wrought a good work upon me. For ye shall have poor folk always with you: but me shall ye not have always. And in that she cast this ointment on my body, she did it to bury me with all. Verily I say unto you, wheresoever this gospel shall be preached throughout all the world there shall also this that she hath done, be told for a memorial of her.

Then one of the twelve called Judas Iscariot went unto the chief priests, and said: what will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of silver. And from that time he sought opportunity to betray him.

The first day of sweet bread the disciples came to Jesus saying unto him: where wilt thou that we prepare for thee to eat the *paschal lamb? And he said: Go into the city, unto such a man, and say to him, the master saith, my time is at hand, I will keep mine easter at thy house with my disciples. And the disciples did as Jesus had appointed them, and made ready the easterlamb.

When the evening was come he sat down with the twelve. And as they did eat, he said: Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him: is it I master? He answered and said: he that dippeth his hand with me in the dish, the same shall betray me. The son of man goeth as it is written of him: but woe be to that man, by whom the son of man shall be betrayed. It had been good for that man, if he had never been born. Then Judas which betrayed him, answered and said: is it I master? He said unto him: thou hast said. As they did eat, Jesus took bread and gave thanks, brake it, and gave it to the disciples, and said:

Take, eat, this is my body. And he took the cup, and thanked, and gave it them, saying: drink of it every one. For this is my blood of the new testament, that shall be shed for many, for the *remission of sins. I say unto you: I will not drink henceforth of this fruit of the vine tree, until that day, when I shall drink it new with you in my fathers kingdom.

And when they had said grace, they went out into mount olivet. Then said Jesus unto them: all ye shall be offended by me this night. For it is written: I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galile. Peter answered, unto him: though all men should be offended by thee, yet would I never be offended. Jesus said unto him: Verily I say unto thee, that this same night before the cock crow, thou shalt deny me *thrice. Peter said unto him. If I should die with thee, yet would I not deny thee. Likewise also said all the disciples.

Then went Jesus with them into a place which is called Gethsemane, and said unto the disciples, sit ye here while I go and pray yonder. And he took with him Peter and the two sons of Zebede, and began to wax sorrowful and to be in agony. Then said Jesus unto them: my soul is heavy even unto the death. Tarry here: and watch with me. And he went a little apart, and fell flat on his face, and prayed saying: O' my father, if it possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he came unto the disciples, and found them asleep, and said to Peter: what, could ye not watch one hour: Watch: and pray that ye fall not into temptation. The spirit is willing, but the flesh is weak.

He went away once more, and prayed, saying: O' my father, if this cup cannot pass away from me, but that I drink of it, thy will be fulfilled. And he came, and found them asleep again. For their eyes were heavy. And he left and went again, and prayed the third time saying the same words. Then came he to his disciples and said unto them: Sleep henceforth and take your rest. Take heed the hour is at hand, and the son of man shall be betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that shall betray me. While he yet spake: lo, Judas one of the twelve came, and with him a great multitude with swords and staves, sent from the chief priests and elders of the people. And he that betrayed him, had given them a token, saying: whosoever I kiss, the same is he, lay hands on him. And forth with all he came to Jesus, and said, hail Master: and kissed him. And Jesus said unto him: friend, wherefore art thou come? Then came they and laid hands on Jesus and took him.

And behold, one of them which were with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest, and smote off his ear.

Then said Jesus unto him: put up thy sword into his sheath.

For all that lay hand on the sword, shall perish with the sword. Either thinkest thou that I cannot now pray to my father, and he shall give me more than twelve Legions of angels? But how then should the scriptures be fulfilled: For so must it be. The same time said Jesus to the multitude: ye be come out as it were unto a thief, with swords and staves for to take me. I sat daily teaching in the temple among you, and ye took me not. All this was done that the scriptures of the Prophets might be fulfilled. Then all the disciples forsook him and fled. And they took Jesus and led him to Caiphias the high Priest, where the Scribes and the elders were assembled. And Peter followed him afar off, unto the high priests place: and went in, and sat with the servants to see the end.

The chief Priests and the elders, and all the council, sought false witness against Jesus, for to put him to death, but found none: in so much that when many false witnesses came, yet found they none. At the last came two false witnesses, and said: This fellow said: I can destroy the temple of God, and build it again in three days. And the chief Priest arose, and said to him: answerest thou nothing? How is it that these bear witness against thee? But Jesus held his peace. And the chief priest answered, and said to him: I charge thee in the name of the living God, that thou tell us, whether thou be Christ the son of God. Jesus said to him: thou hast said. Nevertheless I say unto you, hereafter shall ye see the son of man sitting on the right hand of power, and come in the clouds of the sky.

Then the high priest rent his clothes saying: He hath blasphemed: what need we of any more witnesses? Behold now ye have heard his blasphemy: what think ye? They answered and said: he is worthy to die. Then spat they in his face, and buffeted him with fists. And other smote him with the palm of their hands on the face, saying: tell us thou Christ, who is he that smote thee?

Peter sat without in the palace. And a damsel came to him saying: Thou also wast with Jesus of Galilee: but he denied before them all saying: I wot (know) not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there: This fellow was also with Jesus of Nazareth. And again he denied with an oath that he knew the man. And after a while came unto him they that stood by and said unto Peter surely thou art even one of them, for thy speech betrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which said unto him: before the cock crow, thou shalt deny me *thrice: and went out at the doors and wept bitterly.

**remission: the act of forgiving, / giving up a possession, claim or right.*

**paschal lamb: the lamb sacrificed at the first passover. *thrice (three times)*

[Chpt 27] When the morning was come, all the chief priests and the elders of the people held a counsel against Jesus, to put him to death, and brought him bound and delivered him unto Pontius Pilate the *deputy.

Then when Judas which betrayed him, saw that he was condemned, he repented himself, and brought again the thirty plates of silver to the chief Priests and elders saying: I have sinned betraying the innocent blood. And they said: what is that to us? See thou to that. And he cast down the silver plates in the temple and departed, and went and hung himself.

And the chief priest took the silver plates and said: it is not lawful for to put them in to the treasury, because it is the price of blood. And they took counsel, and bought with them a potters field to bury strangers in. Wherefore that field is called the field of blood, until this day. Then was fulfilled, that which was spoken by Jeremy the Prophet saying: and they took thirty silver plates, the price of him that was valued whom they bought of the children of Israel, and they gave them for the potters field, as the Lord appointed me. Jesus stood before the *deputy: and the deputy asked him saying: art thou the king of the Jews: Jesus said unto him: Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him: hearest thou not, how many things they lay against thee? And he answered him never a word: in so much that the deputy marvelled greatly.

At that feast, the deputy was wont to deliver unto the people a prisoner, whom they would desire. He had then a notable prisoner called Barabbas. And when they were gathered together, Pilate said unto them: whether will ye that I give loose unto you, Barabbas or Jesus which is called Christ? For he knew well, that for envy they had delivered him.

When he was set down to give judgement his wife sent to him saying: have thou nothing to do with that just man. For I have suffered many things this day in a dream about him. But the chief priests and the elders had persuaded the people, that they should ask Barabbas, and should destroy Jesus. Then the deputy answered and said unto them: whether of the *twain will ye that I let loose unto you? And they said, Barabbas. Pilate said unto them: what shall I do then with Jesus which is called Christ? They all said to him: let him be crucified. Then said the deputy: what evil hath he done? And they cried the more saying: let him be crucified. When Pilate saw that he prevailed nothing but that more business was made, he took water and washed his hands before the people saying: I am innocent of the blood of this just person, and that ye shall

see. Then answered all the people and said: his blood be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified.

Then the soldiers of the deputy took Jesus unto the common hall, and gathered unto him all the company. And they stripped him and put on him a purple robe, and *plaited a crown of thorns and put upon his head, and a reed in his right hand: and bowed their knees before him, and mocked him, saying: hail king of the Jews: and spitted upon him, and took the reed and smote him on the head.

And when they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyren, named Simon: him they compelled to bear his cross. And when they came unto the place, called Golgotha (that is to say, a place of dead mens skulls) they gave him vinegar to drink mingled with *gall. And when he had tasted thereof, he would not drink.

When they had crucified him, they parted his garments, and did cast lots: to fulfil that was spoken by the Prophet: They divided my garments among them: and upon my vesture did cast lots. And they sat and watched him there and they set up over his head the cause of his death written: This is Jesus the king of the Jews. And there were two thieves crucified with him, one on the right hand, and another on the left.

They that passed by, reviled him wagging their heads and saying: Thou that destroyest the temple of God and buildest it in three days, save thyself. If thou be the son of God, come down from the cross. Likewise also the high priests mocking him with the Scribes and elders said: He saved other, him self he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the son of God. That same also the thieves which were crucified with him, cast in his teeth.

From the sixth hour was there darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lama asbathani. That is to say, my God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said: This man calleth for *Helias. And straight way one of them ran and took a sponge and filled it full of vinegar, and put it on a reed, and gave him to drink. Other said, let be: let us see whether *Helias will come and deliver him. Jesus cried again with a loud voice and yielded up the ghost.

And behold the veil of the temple did rent in *twain from the top to the bottom, and the earth did quake, and the stones did rent and graves did open:

and the bodies of many saints which slept, arose and came out of the graves after his resurrection, and came into the holy city, and appeared unto many. When the Centurion and they that were with him watching Jesus, saw the earthquake and those things which happened, they feared greatly, saying, Of a surety this was the son of God.

And many women were there, beholding him afar off, which followed Jesus from Galile, ministering unto him. Among which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedes children. When the evening was come, there came a rich man of Arimathia named Joseph, which same also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered. And Joseph took the body, and wrapped it in a clean linen cloth, and put it in his new tomb, which he had hewn out, even in the rock, and rolled a great stone to the door of the sepulchre and departed. And there was Mary Magdalene and the other Mary sitting over against the sepulchre. The next day that followeth the day of preparing the Saboth, the high priests and Pharisees got themselves to Pilate and said: Sir, we remember, that this deceiver said while he was yet alive. After three days I will arise again. Command therefore that the sepulchre be made sure until the third day, lest peradventure his disciples come and steal him away and say unto the people, he is risen from death, and the last error be worse than the first. Pilate said unto them. Take watchmen: Go, and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stone.

** deputy: exact text: debite; from the Latin meaning to keep accounts of debts, today these are kept on the left of the ledger. Official listener to quarrels. *twain (two)*

**plaited: braided. *gall: bitter, poison from the Hebrew. *Helias (Elias).*

[Chpt 28] The sabbath day at evening which dawneth the morrow after the sabboth, Mary Magdalene and the other Mary came to see the sepulchre.

And behold there was a great earthquake. For the angel of the Lord descended from heaven and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow.

And for fear of him the keepers were astunned, and became as dead men.

The angel answered and said to the women, fear ye not. I know that ye seek Jesus which was crucified: he is not here: he is risen as he said. Come, and see the place where the Lord was put: and go quickly and tell his disciples that he is risen from death. And behold, he will go before you into Galile, there ye shall see him. Lo I have told you.

And they departed quickly from the sepulchre with fear and great Joy: and did run to bring his disciples word. And as they went to tell his disciples: behold, Jesus met them saying: All hail. And they came and held him by the feet and worshipped him. Then said Jesus unto them: be not afraid. Go and tell my brethren, that they go into Galile, and there shall they see me. When they were gone: behold, some of the keepers came in to the city, and showed unto the high priests, all the things that were happened. And they gathered them together with the elders, and took counsel, and gave large money unto the soldiers saying: Say that his disciples came by night, and stole him away while ye slept. And if this come to the rulers ears, we will pease him, and save you harmless. And they took the money and did as they were taught. And this saying is noised among the Jews unto this day.

Then the eleven disciples went away into Galile, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him. But some of them doubted. And Jesus came and spake unto them saying: All power is given unto me in heaven, and in earth. Go therefore and teach all nations, baptising them in the name of the father, and the son, and the holy ghost: Teaching them to observe all things, whatsoever I commanded you. And lo, I am with you alway, even until the end of the world.

Here ends the Gospel of St Matthew

[Chpt 1] The beginning of the Gospel of Jesus Christ the son of God, as it is written in the Prophets, behold I send my messenger before thy face which shall prepare thy way before thee. The voice of a crier in the wilderness: prepare ye the way of the Lord, make his paths straight. John did baptise in the wilderness, and preach the *baptime of repentance, for the remission of sins. And all the land of *Jewrie and they of Jerusalem, went out unto him, and were all baptised of him in the river Jordan, confessing their sins.

John was clothed with camels hair, and with a girdle of a skin about his loins. And he did eat locusts and wild honey, and preached saying: a stronger then I cometh after me, whose shoe latchet I am not worthy to stoop down and unloose. I have baptised you with water: but he shall baptise you with the holy ghost.

And it came to pass in those days, that Jesus came from Nazareth, a city of Galile: and was baptised of John in Jordan. And as soon as he was come out of the water, John saw heaven open, and the holy ghost descending upon him, like a dove. And there came a voice from heaven: Thou art my dear son in whom I delight.

And immediately the spirit drove him into wilderness: and he was there in the wilderness forty days, and was tempted of Satan, and was with wild beasts. And the angels ministered unto him. After John was taken, Jesus came into Galile, preaching the Gospel of the kingdom of God, and saying: the time is come, and the kingdom of God is at hand, repent and believe the Gospel.

As he walked by the sea of Galile, he saw Simon and Andrew his brother, casting nets into the sea, for they were fishers. And Jesus said unto them: follow me, and I will make you fishers of men. And straight way, they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebede, and John his brother, even as they were in the ship mending their nets. And *anon he called them. And they left their father Zebede in the ship with his hired servants, and went their way after him.

And they entered into Capernaum: and straight way on the Sabbath days, he entered into the synagogue and taught. And they marvelled at his learning. For he taught them as one that had power with him, and not as the Scribes.

And there was in their Synagogue a man vexed with an unclean spirit, that cried saying: let be, what have we to do with thee thou Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that holy of God. And Jesus rebuked him saying: hold thy peace and come out of him. And the unclean spirit *tare him, and cried with a loud voice, and came out of him. And they were all amazed, in so much that they demanded one of another among

themselves saying: what thing is this? What new doctrine is this? For he commandeth the foul spirits with power, and they obey him. And immediately his fame spread abroad through out all the region bordering on Galile.

And forth with, as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with James and John. And Simons mother in law lay sick of a fever. And *anon they told him of her. And he came and took her by the hand and lifted her up: and the fever forsook her by and by: and she ministered unto them. And at evening when the *son was down, they brought to him all that were diseased, and them that were possessed with devils. And all the city gathered together at the door, and he healed many that were sick of diverse diseases. And he cast out many devils, and suffered them not to speak, because they knew him.

And in the morning very early, Jesus arose and went out into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him: all men seek for thee. And he said unto them: let us go in to the next towns, that I may preach there also: for truly I came out for that purpose. And he preached in their Synagogues, through out all Galile, and cast the devils out.

And there came a leper to him, beseeching him, and kneeled down unto him, and said to him: if thou wilt, thou canst make me clean. And Jesus had compassion on him, and put forth his hand, touched him, and said to him: I will, be thou clean. And as soon as he had spoken, immediately the leprosy departed from him, and sent him away forthwith and said unto him: See thou say nothing to any man: but get thee hence and show thyself to the Priest, and offer for thy cleansing, those things which Moses commanded, for a testimonial unto them. But he (as soon as he was departed) began to tell many things, and to publish the deed: in so much that Jesus could no more openly enter in to the city, but was without in desert places. And they came to him from every quarter.

**baptime (baptism) *Jewrie (Jewry) *anon (shortly) *tare (tore)*

**son: exactly as it appears sonne, elsewhere sun is written sunne.*

[Chpt 2] After a few days, he entered into Capernaum again, and it was noised that he was in a house. And *anon many gathered together, in so much that now there was no room to receive them, no not so much as about the door. And he preached the word unto them. And there came unto him that brought one sick of the palsy borne of four men. And because they could not come nigh unto him for press, they uncovered the roof of the house where he was. And

when they had broken it open, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said to the sick of the palsy, son thy sins are forgiven thee.

And there were certain of the Scribes sitting there, and reasoning in their hearts: how doth this fellow so blaspheme? Who can forgiven sins, but God only? And immediately when Jesus perceived in his spirit that they so reasoned in themselves, he said unto them: why think ye such things in your hearts? Whether is it easier to say to the sick of the palsy, thy sins are forgiven thee: or to say, arise take up thy bed, and walk? That ye may know that the son of man hath power in earth to forgive sins, he spake unto the sick of the palsy: I say unto thee, arise and take up thy bed, and get thee hence into thine own house. And by and by he arose, took up the bed, and went forth before them all: in so much that they were all amazed, and glorified God saying: we never saw it on this fashion.

And he went again unto the sea, and all the people resorted unto him, and he taught them. And as Jesus passed by, he saw Levi the son of Alphaeus sit at the receipt of custom and said unto him: follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in his house, many publicans and sinners sat at meat also with Jesus and his disciples. For there were many that followed him. And when the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples: how is it, that he eateth and drinketh with publicans and sinners? When Jesus heard that, he said unto them. The whole have no need of the Physician, but the sick. I came not to call the righteous, but the sinners to repentance.

And the disciples of John and the Pharisees did fast: and therefore came and said unto him, Why do the disciples of John and of the Pharisees fast, and thy disciples fast not? And Jesus said unto them: can the children of a wedding fast, while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken from them and then shall they fast in those days.

Also no man soweth a piece of new cloth unto an old garment, for then taketh he away the new piece from the old, and so is the rent worse. In like wise, no man poureth new wine into old vessels: for if he do, the new wine breaketh the vessels, and the wine runneth out, and the vessels are marred. But new wine must be poured into new vessels.

And it chanced that he went through the corn fields on the Sabbath day: and his disciples as they went in their way, began to pluck the ears of corn. And the Pharisees said unto him: behold, why do they on the Sabbath days that which is

not lawful? And he said to them: have ye never read what David did, when he had need, and was an hungered both he and they that were with him? How he went into the house of God in the days of Abiathar the high Priest, and did eat the hallowed loaves, which is not lawful to eat, but for the Priests only: and gave also to them which were with him? And he said to them the Sabboth day was made for man, and not man for the Sabboth. Wherefore the son of man is Lord even of the Sabboth day.

**anon (soon)*

[Chpt 3] And he entered again into the synagogue, and there was a man there which had a withered hand. And they watched him to see, whether he would heal him on the Sabboth day, that they might accuse him. And he said unto the man which had the withered hand: arise and stand in the midst. And he said to them: whether is it lawful to do a good deed on the sabboth days, or an evil? to save life or kill? But they held their peace. And he looked round about on them angrily, mourning on the blindness of their hearts, and said to the man, stretch forth thine hand. And he stretched it out. And his hand was restored, even as whole as the other.

And the Pharisees departed, and straight way gathered a counsel, with them that belonged to Herode, against him, that they might destroy him. And Jesus avoided with his disciples to the sea. And a great multitude followed him from Galilee and from **Jurie*, and from Jerusalem, and from Jdumea, and from beyond Jordan, and they that dwelled about Tyre and Sidon a great multitude: which when they had heard what things he did, came unto him.

And he commanded his disciples, that a ship should wait on him, because of the people, lest they should throng him. For he had healed many, in so much that they pressed upon him, for to touch him as many as had plagues. And when the unclean spirits saw him, they fell down before him, and cried saying: thou art the son of God. And he straightly charged them that they should not utter him.

And he went up into a mountain, and called unto him whom he would, and they came unto him. And he ordained the twelve that they should be with him, and that he might send them to preach: and that they might have power to heal sicknesses, and to cast out devils. And he gave Simon, to name Peter. And he called James the son of Zebedee and John, James brother, and gave them Bonargs to name, which is to say the sons of thunder. And Andrew, and Philip, and Bartelemew, and Matthew, and Thomas, and James the son of Alphey and Tadeus, and Simon of Cane, and Judas Iscarioth, which same also betrayed

him.

And they came unto house, and the people assembled together again, so greatly that they had not leisure so much as to eat bread. And when they that longed unto him heard of it, they went out to hold him. For they thought he had been beside himself. And the Scribes which came from Jerusalem, said: he hath Belzebug, and by the power of the chief devil, casteth out devils. And he called them unto him, and said unto them in similitudes.

How can Satan drive out Satan? For if a realm be divided against itself, that realm cannot endure. Or if a house be divided against itself, that house cannot continue: So if Satan make insurrection against himself and be divided, he cannot continue, but is at an end. No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoil his house. Verily I say unto you, all sins shall be forgiven unto mens children and blasphemy wherewith they blaspheme. But he that blasphemeth the holy ghost, shall never have forgiveness: but is in danger of eternal damnation: because they said, he had an unclean spirit. Then came his mother and his brethren, and stood without, and sent unto him and called him. And the people sat about him, and said unto him: behold thy mother and thy brethren seek for thee without. And he answered them saying: who is my mother and my brethren? And he looked round about on his disciples, which sat in compass about him, and said: behold my mother and my brethren. For whosoever doeth the will of God, he is my brother, my sister, and mother.

**Jurie (Jewry),*

[Chpt 4] And he began again to teach by the sea side. And there gathered together unto him much people, so greatly that he entered into a ship, and sat in the sea, and all the people was by the sea side on the shore. And he taught them many things in similitudes and said unto them in his doctrine. Hearken to: behold, there went out a sower to sow. And it fortun'd as he sowed, that some fell by the way side, and the fowls of the air came and devoured it up. Some fell on stony ground where it had not much earth: and by and by sprang up, because it had not depth of earth: but as soon as the sun was up it caught heat, and because it had not rooting, withered away.

And some fell among the thorns, and the thorns grew up and choked it, so that it gave no fruit. And some fell upon good ground, and did yield fruit that sprang and grew, and brought forth: some thirty fold some sixty fold, and some an hundred fold. And he said unto them: he that hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked him

of the similitude. And he said unto them. To you it is given to know the mystery of the kingdom of God. But unto them that are without, shall all things be done in similitudes: that when they see, they shall see, and not discern: and when they hear they shall hear, and not understand: lest at any time they should turn, and their sins should be forgiven them. And he said unto them: perceive ye not this similitude? how then should ye understand all other similitudes?

The sower soweth the word. And they that are by the ways side, where the word is sown, are they to whom as soon as they have heard it, Satan cometh immediately, and taketh away the word that was sown in their hearts. And likewise they that are sown on the stony ground, are they: which when they have heard the word, at once receive it with gladness, yet have no roots in themselves, and so endure but a time: and *anon as trouble and persecution ariseth for the words sake, they fall immediately. And they that are sown among the thorns, are such as hear the word: and the care of this world and the deceitfulness of riches and the lusts of other things, enter in and choke the word, and it is made unfruitful. And those that were sown in good ground, are they that hear the word and receive it, and bring forth fruit, some thirty fold some sixty fold, some an hundred fold.

And he said unto them: is the candle lighted to be put under a bushel, or under the table, and not rather to be put on a candlestick? For there is nothing so *privy, that shall not be opened: neither so secret, but that it shall come abroad. If any man have ears to hear, let him hear. And he said unto them: take heed what ye hear. With what measure ye *mete, with the same shall it be measured unto you again. And unto you that hear, shall more be given. For unto him that hath, shall it be given: and from him that hath not, shall be taken away, even that he hath.

And he said: so is the kingdom of God, even as if a man should sow seed in the ground, and should sleep and rise up night and day: and the seed should spring and grow up, he not ware. For the earth bringeth forth fruit of herself: first the blade, then the ears, after that full corn in the ears. And as soon as the fruit is brought forth, *anon he thrusteth in the sickle, because the harvest is come.

And he said: whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustardseed, which when it is sown in the earth, is the least of all seeds that be in the earth: but after that it is sown, it groweth up, and is greatest of all herbs: and beareth great branches, so that the fowls of the air may dwell under the shadow of it.

And with many such similitudes he preached the word unto them, after as they

might hear it. And without similitude spake he nothing unto them. But when they were apart, he expounded all things to his disciples. And the same day when evening was come, he said unto them: let us pass over unto the other side. And they left the people, and took him even as he was in the ship. And there were also with him other ships.

And there arose a great storm of wind, and dashed the waves into the ship, so that it was full. And he was in the stern asleep on a pillow. And they awoke him, and said to him: Master, carest thou not that we perish? And he rose up, and rebuked the wind, and said unto the sea: peace and be still. And the wind *allayed, and there followed a great calm. And he said unto them: why are ye so fearful? How is it that ye have no faith? And they feared exceedingly, and said one to another: what fellow is this? For both wind and sea obey him.

**anon (shortly) *privy (private, secret) *mete (worthiness; use for a measure)
allayed (settled down),

[Chpt 5] And they came over to the other side of the sea into the country of the Gaderenites. And when he was come out of the ship, there met him out of the graves a man possessed of an unclean spirit, which had his abiding among the graves. And no man could bind him: no not with chains, because that when he was often bound with fetters and chains, he plucked the chains asunder, and brake the fetters in pieces. Neither could any man tame him. And always both night and day he cried in the mountains and in the graves, and beat himself with stones. When he had spied Jesus afar off, he ran and worshipped him, and cried with a loud voice and said: what have I to do with thee Jesus the son of the most highest God? I require thee in the name of God that thou torment me not. For he had said unto him: come out of the man thou foul spirit. And he asked him: what is thy name and he answered saying: my name is Legion, for we are many. And he prayed him instantly, that he would not send them away out of the country.

And there was there nigh unto the mountains a great herd of swine feeding, and all the devils besought him saying: send us into the herd of swine, that we may enter into them. And anon Jesus gave them leave. And the unclean spirits went out and entered into the swine. And the herd startled, and ran headlong into the sea. They were about two thousand swine, and they were drowned in the sea. And the swine herders fled and told it in the city, and in the country. And they came out for to see what had happened: and came to Jesus, and saw him that was vexed with the fiend and had the Legion, sit, both clothed and in his right mind, and were afraid. And they that saw it told them, how it had happened unto him that was possessed with the devil: and also of the swine.

And they began to pray him, that he would depart from their coasts. And when he was come into the ship, he that had the devil, prayed him that he might be with him. Howbeit Jesus would not *suffer him, but said unto him: go home into thine own house and to thy friends, and show them what great things the Lord hath done unto thee, and how he had compassion on thee. And he departed, and began to publish in the ten cities, what great things Jesus had done unto him, and all men did marvel.

And when Jesus was come over again by ship unto the other side, much people gathered to him, and he was nigh unto the sea. And behold, there came one of the rulers of the Synagogue, whose name was Jairus: and when he saw him, he fell down at his feet, and besought him greatly saying: my daughter lieth at point of death, I would thou wouldst come and lay thy hand on her, that she might be safe and live. And he went with him, and much people followed him, and thronged him.

And there was a certain woman, which was diseased of an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and felt none amendment at all, but waxed worse and worse. When she had heard of Jesus: she came into the press behind him, and touched his garment. For she thought: if I may but touch his clothes, I shall be whole. And straight way her fountain of blood was dried up, and she felt in her body, that she was healed of the plague.

And Jesus immediately felt in himself, the vertue that went out of him, and turned him round about in the press, and said: who touched my clothes? And his disciples said unto him: seest thou the people thrust thee, and yet askest, who did touch me? And he looked round about, for to see her that had done that thing. The woman feared and trembled (for she knew what was done within her) and she came and fell down before him, and told him the truth of everything. And he said to her: Daughter thy faith hath made thee whole: go in peace, and be whole of thy plague.

While he yet spake, there came from the ruler of the Synagogues house, certain which said: thy daughter is dead: why diseasest thou the Master any further? As soon as Jesus heard that word spoken, he said unto the ruler of the Synagogue: be not afraid, only believe. And he suffered no man to follow him more than Peter and James and John the brother of James. And he came unto the house of the ruler of the Synagogue, and saw the wondering: and them that wept and wailed greatly, and went in and said unto them: why make ye this ado and weep? The maiden is not dead, but sleepeth. And they laughed him to scorn. Then he put them all out and took the father and the mother of the

maiden, and them that were with him, and entered in where the maiden lay, and took the maiden by the hand, and said unto her: Tabitha, cumi: which is by interpretation: maiden I say unto thee, arise. And straight the maiden arose, and went on her feet. For she was of the age of twelve years. And they were astonished at it out of measure. And he charged them straitly that no man should know of it, and commanded to give her meat.

**suffer (allow)*

[Chpt 6] And he departed thence, and came into his own country, and his disciples followed him. And when the Saboth day was come, he began to teach in the synagogue. And many that heard him were astonished, and said: From whence hath he these things? and what wisdom is this that is given unto him: and such virtues that are wrought by his hands? Is not this that carpenter Maryson, the brother of James and Joses and of Juda and Simon? and are not his sisters here with us? And they were offended by him. And Jesus said unto them: a Prophet is not despised but in his own country, and among his own kin, and among them that are of the same household. And he could there show no miracles, but laid his hands upon a few sick folk and healed them and he marvelled at their unbelief.

And he went about by the towns that lay on every side, teaching. And he called the twelve, and began to send them two and two, and gave them power over unclean spirits. And commanded them, that they should take nothing unto their journey, save a rod only, neither scrip, neither bread, neither money in their purses, but should be shod with sandals. And that they should not put on two coats. And he said unto them: wheresoever ye enter in to an house, there abide till ye depart thence. And whosoever shall not receive you nor hear you, when ye depart thence, shake off the dust that is under your feet, for a witness unto them. I say verily unto you, it shall be easier for Sodom and Gomor at the day of judgement, than for that city. And they went out and preached, that they should repent: and they cast out many devils. And they anointed many that were sick with oil, and healed them.

And king Herode heard of him (for his name was spread abroad) and said: John Baptist is risen again from death, and therefore miracles are wrought by him. Other said, it is **Helias*: and some said: it is a Prophet or as one of the Prophets. But when Herode heard of him, he said: it is John whom I beheaded, he is risen from death again. For Herode himself had sent forth and had taken John, and bound him and cast him into prison for Herodias sake which was his brother Philips wife. For he had married her. John said unto Herode: It is not

lawful for thee to have thy brothers wife. Herodias laid wait for him, and would have killed him, but she could not. For Herode feared John, knowing that he was a just man and an holy: and gave him reverence: and when he heard him, he did many things, and heard him gladly.

But when a convenient day was come: Herode on his birthday made a supper to the lords, captains, and chief estates of Galile. And the daughter of the said Herodias came in and danced, and pleased Herode and them that sat at board also. Then the king said unto the maiden: ask of me what thou wilt, and I will give it thee. And he sware unto her, whatsoever thou shalt ask of me, I will give it thee, even unto the one half of my kingdom. And she went forth and said to her mother: what shall I ask? And she said: John Baptists head. And she came in straight way with haste unto the king, and asked saying: I will: that thou give me by and by in a charger (platter, dish) the head of John Baptist. And the king was sorry: how be it for his oaths sake, and for their sakes which sat at supper also, he would not put her beside her purpose. And immediately the king sent the hangman and commanded his head to be brought in. And he went and beheaded him in the prison and brought his head in a charger, and gave it to the maiden and the maiden gave it to her mother. And when his disciples heard of it, they came and took up his body, and put it in a tomb.

And the Apostles gathered themselves together to Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them: come ye apart into the wilderness, and rest awhile. For there were many comers and goers, that they had no leisure so much as to eat. And he went by ship out of the way into a desert place. But the people spied them when they departed: and many knew him, and ran afoot thither out of all cities, and came thither before them, and came together unto him. And Jesus went out and saw much people, and had compassion on them, because they were like sheep which had no shepherd. And he began to teach them many things.

And when the day was now far spent, his disciples came unto him saying: this is a desert place, and now the day is far passed, let them depart, that they may go into the country round about, and into the towns, and buy them bread: for they have nothing to eat. He answered and said unto them: give ye them to eat. And they said unto him: shall we go and buy two hundred pennyworth of bread, and give them to eat? He said unto them: how many loaves have ye? Go and look. And when they had searched, they said: five and two fishes. And he commanded them to make them all sit down by companies upon the green grass. And they sat down here a row and there a row, by hundreds and by fifties. And he took the five loaves and the two fishes, and looked up to heaven and blessed

and brake the loaves, and gave them to his disciples to put before them: and the fishes he divided among them all. And they all did eat, and were satisfied. And they took up twelve baskets full of the *gobbets and of the fishes. And they that ate were about five thousand men.

And straight way he caused his disciples to go into the ship, and to go over the water before unto Bethsaida, while he sent away the people. And as soon as he had sent them away, he departed into a mountain to pray.

And when evening was come the ship was in the midst of the sea, and he alone on the land, and he saw them troubled in rowing, for the wind was contrary unto them. And about the fourth quarter of the night, he came unto them, walking upon the sea, and would have passed by them. When they saw him walking upon the sea, they supposed it had been a spirit, and cried out: For they all saw him, and were afraid. And *anon he talked with them and said unto them: be of good cheer, it is I, be not afraid. And he went up unto them into the ship, and the wind ceased, and they were sore amazed in themselves beyond measure, and marvelled. For they remembered not, of the loaves, because their hearts were blinded.

And they came over, and went into the land of Genezareth, and drew up into the haven. And as soon as they were come out of the ship, straight they knew him, and ran forth through out all the region round about, and began to carry about in beds all that were sick, to the place where they heard tell that he was. And whither soever he entered into towns, cities or villages, they laid their sick in the streets, and prayed him that they might touch, and it were but the edge of his vesture. And as many as touched him were safe.

**Helias (Elias). *gobbets (pieces). *anon (shortly)*

[Chpt 7] And the Pharisees came together unto him, and divers of the Scribes which came from Jerusalem. And when they saw certain of his disciples eat bread with common hands (that is to say, with unwashen hands) they complained. For the Pharisees and all the Jews, except they wash their hands often, eat not, observing the traditions of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have taken upon them to observe, as the washing of cups and *cruses, and of brazen vessels, and of tables.

Then asked him the Pharisees and Scribes, why walk not thy disciples according to the traditions of the elders, but eat bread with unwashen hands? He answered and said unto them: well prophesied Esaia of you hypocrites, as it is written: This people honoureth me with their lips, but their heart is far from me:

In vain they worship me, teaching doctrines which are nothing but the commandments of men. For ye lay the commandment of God apart, and observe the traditions of men, as the washing of *cruses and of cups, and many other such like things ye do.

And he said unto them: well, ye cast aside the commandment of God, to maintain your own traditions. For Moses said: Honour thy father and thy mother: and whosoever curseth father or mother, let him die for it. But ye say: a man shall say to father or mother Corban: which is: that thou desirest of me to help thee with is given God. And so ye suffer him no more to do *ought for his father or his mother, making the word of God of none effect, through your own traditions which ye have ordained. And many such things ye do.

And he called all the people unto him, and said unto them: Hearken unto me, every one of you and understand. There is nothing with out a man that can defile him when it entereth into him: but those things which proceed out of him, are those which defile the man. If any man have ears to hear, let him hear. And when he came to house away from the people, his disciples asked him of the similitude. And he said unto them: Are ye so without, understanding? Do ye not yet perceive, that whatsoever thing from without, entereth into a man, it cannot defile him, because it entereth not in to his heart, but into the belly: and goeth out into the *draught that purgeth out all meats.

And he said: that defileth a man which cometh out of a man. For from with in, even out of the heart of men proceed evil thoughts: *advoutry, fornication, murder, theft, covetousness, wickedness, deceit, uncleanness, and a wicked eye, blasphemy, pride, foolishness: all these evil things come from with in, and defile a man.

And from thence he rose and went into the borders of Tyre and Sidon: and entered into an house, and would that no man should have known. But he could not be hid. For a certain woman whose daughter had a foul spirit heard of him, and came and fell at his feet. The woman was a Greek out of Syrophenicia, and she besought him that he would cast out the devil out of her daughter. And Jesus said unto her: let the children first be fed. For it is not meet, to take the childrens bread, and to cast it unto whelps. She answered and said unto him: even so Master, nevertheless, the whelps also eat under the table of the childrens crumbs. And he said unto her: for this saying go thy way, the devil is gone out of thy daughter. And when she was come home to her house, she found the devil departed, and her daughter lying on the bed.

And he departed again from the coasts of Tyre and Sidon, and came unto the sea of Galile through the midst of the coasts of the ten cities. And they brought

unto him one that was deaf and stammered in his speech, and prayed him to lay his hand upon him. And he took him aside from the people, and put his fingers in his ears, and did spit and touched his tongue, and looked up to heaven and sighted, and said unto him: Ephatha, that is to say, be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deal they published it: and were beyond measure astonished, saying: He hath done all things well, and hath made both the deaf to hear and the dumb to speak.

**cruses (earthen vessel), *ought (anything). *draught: natural bowel movement .*

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 8] In those days when there was a very great company, and had nothing to eat, Jesus called his disciples to him and said unto them: I have compassion on this people, because they have now been with me three days and have nothing to eat: And if I should send them away fasting to their own houses, they should faint by the way. For divers of them came from far. And his disciples answered him: where should a man have bread here in the wilderness to satisfy these? And he asked them: how many loaves have ye? They said, seven. And he commanded the people to sit down on the ground. And he took the seven loaves, gave thanks, brake and gave to his disciples, to set before them. And they did set them before the people. And they had a few small fishes. And he blessed them and commanded them also to be set before them. And they ate and were sufficed: And they took up of the broken meat that was left seven baskets full. And they that ate, were in number about four thousand. And he sent them away.

And anon he entered into a ship with his disciples, and came into the parts of Dalmanutha. And the Pharisees came forth, and began to dispute with him, seeking of him a sign from heaven and tempting him. And he sighed in his spirit and said: why doth this generation seek a sign? Verily I say unto you, there shall no sign be given unto this generation. And he left them and went into the ship again, and departed over the water.

And they had forgotten to take bread with them, neither had they in the ship with them more then one loaf. And he charged them saying. Take heed, and beware of the leaven of the Pharisees, and of the leaven of Herode. And they reasoned among themselves saying: we have no bread. And when Jesus knew that, he said unto them: why take ye thought because ye have no bread?

perceive ye not yet, neither understand? Have ye your hearts yet blinded? Have ye eyes and see not? and have ye ears and hear not? Do ye not remember? When I brake five loaves among five thousand. How many baskets full of broken meat took ye up? They said unto him, twelve. When I brake seven among four thousand. How many baskets of the leavings of broken meat took ye up? They said, seven. And he said unto them: how is it that ye understand not?

And he came to Bethsaida, and they brought a blind man unto him, and desired him to touch him. And he caught the blind by the hand, and led him out of the town, and spat in his eyes and put his hands upon him, and asked him whether he saw *ought. And he looked up and said: I see the men: For I see them walk, as they were trees. After that he put his hands again upon his eyes, and made him see. And he was restored to his sight, and saw every man clearly. And he sent him home to his house saying: neither go into the town, nor tell it any in the town.

And Jesus went out and his disciples into the towns that long to the city called Cesarea Philippi. And by the way he asked his disciples saying: whom do men say that I am? And they answered: some say that thou art John Baptist: some say *Helias: and some one of the Prophets. And he said unto them: But whom say ye that I am? Peter answered and said unto him thou art very Christ. And he charged them, that they should tell no man of it. And he began to teach them, how that the son of man must suffer many things, and should be reprov'd of the elders and of the high Priests and Scribes, and be killed, and after three days arise again. And he spake that saying openly. And Peter took him aside, and began to chide him. Then he turned about, and looked on his disciples, and rebuked Peter saying. Go after me Satan. For thou savourest not the things of God but the things of men.

And he called the people unto him, with his disciples also, and said unto them. Whosoever will follow me, let him forsake himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it. But whosoever shall lose his life for my sake and the Gospels, the same shall save it. What shall it profit a man, if he should win all the world and lose his own soul? or else what shall a man give to redeem his soul again? Whosoever therefore shall be ashamed of me and of my words, among this *advoutrous and sinful generation: of him shall the son of man be ashamed, when he cometh in the glory of his father with the holy angels. And he said unto them: Verily I say unto you: There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

**anon (shortly) *ought (anything). *Helias (Elias): *advoutry: prefix "a" meaning not or*

without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.

[Chpt 9] And after six days Jesus took Peter, James and John, and led them up into an high mountain out of the way alone, and he was transfigured before them. And his raiment did shine, and was made very white, even as snow: so white as no *fuller can make upon the earth. And there appeared unto them *Helias with Moses: and they talked with *Jesu. And Peter answered and said to *Jesu: Master, here is good being for us, let us make three tabernacles, one for thee, one for Moses, and one for *Helias. And yet he *wist not what he said: for they were afraid. And there was a cloud that shadowed them. And a voice came out of the cloud saying: This is my dear son, hear him. And suddenly, they looked round about them, and saw no man more than *Jesus only with them.

And as they came down from the hill, he charged them, that they should tell no man what they had seen, till the son of man were risen from death again. And they kept that saying with them, and demanded one of another, what that rising from death again should mean? And they asked him saying: why then Say the Scribes, that *Helias must first come? He answered and said unto them: *Helias verily shall first come and restore all things. And also the son of man as it is written, shall suffer many things and shall be set at nought. Moreover I say unto you, that *Helias is come, and they have done unto him whatsoever pleased them, as it is written of him.

And he came to his disciples and saw much people about them, and the Scribes disputing with them. And straight way all the people when they beheld him, were amazed, and ran to him, and saluted him. And he said unto the Scribes: what dispute ye with them? And one of the company answered and said: Master I have brought my son unto thee, which hath a dumb spirit. And whensoever he taken him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away. And I spake to thy disciples that they should cast him out, and they could not.

He answered him and said: O generation without faith, how long shall I be with you? How long shall I suffer you? Bring him unto me. And they brought him unto him. And as soon as the spirit saw him, he tare him. And he fell down on the ground wallowing and foaming. And he asked his father: how long is it ago, since this hath happened him? And he said, of a child: and often times casteth him into the fire, and also into the water, to destroy him. But if thou canst do any thing, have mercy on us, and help us. And Jesus said unto him: yea if thou couldest believe, all things are possible to him that believeth. And

straight way the father of the child cried with tears saying: Lord I believe, help mine unbelief.

When Jesus saw that the people came running together unto him, he rebuked the foul spirit, saying unto him: Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him sore and came out: And he was as one that had been dead, in so much that many said, he is dead. But Jesus caught his hand and lift him up: and he rose. And when he was come into the house, his disciples asked him secretly why could not we cast him out? And he said unto them: this kind can by no other means come forth, but by prayer and fasting.

And they departed thence, and took their journey through Galile, and he would not that any man should have known it. For he taught his disciples, and said unto them: The son of man shall be delivered into the hands of men, and they shall kill him, and after that he is killed he shall arise again the third day. But they *wist not what that saying meant, and were afraid to ask him. And he came to Capernaum. And when he was come to house, he asked them: what was it that ye disputed between you by the way? And they held their peace: for by the way they reasoned among themselves, who should be the chiefest. And he sat down and called the twelve unto him, and said to them: if any man desire to be first, the same shall be last of all, and servant unto all. And he took a child, and set him in the midst of them, and took him in his arms and said unto them: Whosoever receive any such a child in my name, receiveth me. And whosoever receiveth me, receiveth not me, but him that sent me.

John answered him saying: Master, we saw one casting out devils in thy name, which followeth not us and we forbade him because he followeth us not. But Jesus said, forbid him not. For there is no man that shall do a miracle in my name, that can lightly speak evil of me. Whosoever is not against you, is on your part. And whosoever shall give you a cup of water to drink for my names sake, because ye belong to *Christe, verily I say unto you, he shall not lose his reward. And whosoever shall offend one of these little ones, that believe in me, it were better for him, that a millstone were hanged about his neck, and that he were cast into the sea.

Wherefore if thy hand offend thee, cut him off. It is better for thee, to enter into life maimed, than having two hands, go into hell, into fire that never shall be quenched, where their worm dieth not, and the fire never goeth out. Likewise if thy foot offend thee, cut him off. For it is better for thee to go halt into life, than having two feet to be cast into hell, into fire that never shall be quenched: where their worm dieth not, and the fire never goeth out. Even so if thine eye

offend thee, pluck him out. It is better for thee to go into the kingdom of God with one eye, than having two eyes, to be cast into hell fire: where their worm dieth not, and the fire never goeth out.

Every man therefore shall be salted with fire. And every sacrifice shall be seasoned with salt. Salt is good. But if the salt be unsavoury, what shall ye salt therewith? See that ye have salt in yourselves: and have peace among yourselves, one with another.

**Helias (Elias) *wist (knew) *fuller: one who works with cloth *Jesu exact spelling. *Jesus exact spelling. *Christe: exact spelling.*

[Chpt 10] And he rose from thence and went into the coasts of *Jurie through the region that is beyond Jordan. And the people resorted unto him afresh: and as he was *wont, he taught them again. And the Pharises came and asked him a question: whether it were lawful for a man to put away his wife: to prove him. And he answered and said unto them: what did Moses bid you do? And they said: Moses *suffered to write a testimonial of divorcement, and to put her away. And Jesus answered and said unto them: For the hardness of your hearts he wrote this precept unto you. But at the first creation God made them man and woman. And for this things sake shall man leave his father and mother, and bide by his wife and they twain (two) shall be one flesh. So then are they now not *twain, but one flesh. Therefore what God hath coupled, let not man separate.

And in the house his disciples asked him again of that matter. And he said unto them: Whosoever putteth away his wife and marrieth another, breaketh wedlock to herward. And if a woman forsake her husband and be married to another, she committeth *advoutry.

And they brought children to him, that he should touch them. And his disciples rebuked those that brought them. When Jesus saw that, he was displeased, and said to them: *Suffer the children to come unto me and forbid them not. For of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a child, he shall not enter therein. And he took them up in his arms, and put his hands upon them, and blessed them.

And when he was come into the way, there came one running and kneeled to him, and asked him: good Master, what shall I do, that I may inherit eternal life? Jesus said to him: why callest thou me good? There is no man good but one, which is God. Thou knowest the commandments: break not matrimony: kill not: steal not, bear not false witness: defraud no man: honour thy father and mother.

He answered and said to him: master, all these I have observed from my youth. Jesus beheld him, and had a favour to him, and said unto him: one thing is lacking unto thee. Go and sell all that thou hast, and give to the poor and thou shalt have treasure in heaven, and come and follow me, and take up thy cross. But he was discomfited with that saying, and went away mourning, for he had great possessions.

And Jesus looked round about, and said unto his disciples: what an hard thing is it for them that have riches, to enter into the kingdom of God. And his disciples were astonished at his words. But Jesus answered again and said unto them: children, how hard is it for them, that trust in riches, to enter into the kingdom of God? It is easier for a camel to go through the eye of an needle, than for a rich man to enter into the kingdom of God. And they were astonished out of measure, saying between themselves: who then can be saved? Jesus looked upon them, and said: with men it is impossible, but not with God: for with God all things are possible.

And Peter began to say unto him: Lo, we have forsaken all, and have followed thee. Jesus answered and said: Verily I say unto you, there is no man that forsaketh house, or brethren, or sisters, or father, or mother, or wife, other children, or lands for my sake and the Gospels, which shall not receive an hundred fold now in this life: houses, and brethren, and sisters, and mothers, and children, and lands with persecutions: and in the world to come, eternal life. Many that are first, shall be last: and the last, first. And they were in the way going up to Jerusalem. And Jesus went before them: and they were amazed, and as they followed, were afraid.

And Jesus took the twelve again, and began to tell them what things should happen unto him. Behold we go up to Jerusalem, and the son of man shall be delivered unto the high Priests and unto the Scribes: and they shall condemn him to death, and shall deliver him to the gentiles: and they shall mock him, and scourge him, and spit upon him, and kill him. And the third day he shall rise again.

And then James and John the sons of Zebedee came unto him, saying: Master: we would that thou shouldest do for us what soever we desire. He said unto them: what would ye I should do unto you? They said to him: grant unto us that we may sit one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them: Ye *wot not what ye ask. Can ye drink of the cup that I shall drink of, and be baptised in the baptism that I shall be baptised in? And they said unto him: that we can. Jesus said unto them: ye shall drink of the cup that I shall drink of and be baptised with the baptism that I shall be baptised in:

but to sit on my right hand and on my left hand is not mine to give, but to them for whom it is prepared.

And when the ten heard that, they began to disdain at James and John. But Jesus called them unto him, and said to them: ye know that they which seem to bear rule among the gentiles, reign as lords over them. And they that be great among them, exercise authority over them. So shall it not be among you, but whosoever of you will be great among you, shall be your minister. And whosoever will be chief, shall be servant unto all. For even the son of man came not to be ministered unto: but to minister, and to give his life for the redemption of many.

And they came to *Hericho. And as he went out of *Hericho with his disciples, and a great number of people: Bartimeus the son of Thimeus which was blind, sat by the highways side begging. And when he heard that it was Jesus of Nazareth, he began to cry and to say: Jesus the son of David, have mercy on me. And many rebuked him, that he should hold his peace. But he cried the more a great deal, thou son of David have mercy on me. And Jesus stood still, and commanded him to be called. And they called the blind, saying unto him: Be of good comfort: rise, he called thee. And he threw away his cloak, and rose and came to Jesus. And Jesus answered, and said unto him: what wilt thou that I do unto thee? The blind said unto him: Master, that I might see. Jesus said unto him: go thy way, thy faith hath saved thee. And by and by he received his sight, and followed Jesus in the way.

**Jurie (Jewry) *wont (used to, as usual) *suffered (allowed) *twain (two)*

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

**wot (know) *Hericho (Jericho)*

[Chpt 11] And when they came nigh to Jerusalem unto Bethphage and Bethanie, besides mount Olivete, he sent forth two of his disciples, and said unto them: Go your ways into the town that is over against you. And as soon as ye be entered into it, ye shall find a colt bound, whereon never man sat: loose him and bring him. And if any man say unto you: why do ye so? Say that the Lord hath need of him: and straight way he will send him hither. And they went their way and found a colt tied by the door with out in a place where two ways met, and they loosed him. And divers of them that stood there, said unto them: what do ye loosing the colt? And they said unto them even as Jesus had commanded them. And they let them go. And they brought the colt to Jesus, and cast their garments on him: and he sat upon him. And many spread their garments in the way. Other cut down branches of the trees, and strawed them in

the way. And they that went before and they that followed, cried saying: Hosanna: blessed be he that cometh in the name of the Lord. Blessed be the kingdom that cometh in the name of him that is Lord of our father David: Hosanna in the highest.

And the Lord entered into Jerusalem and into the temple. And when he had looked round about upon all things, and now the evening tide was come, he went out unto Bethany, with the twelve. And on the morrow when they were come out from Bethany, he hungered, and spied a fig tree afar off having leaves, and went to see whether he might find anything thereon. But when he came thereto, he found nothing but leaves: for the time of figs was not yet. And Jesus answered and said to it: never man eat fruit of thee here after while the world standeth. And his disciples heard it.

And they came to Jerusalem. And Jesus went into the temple, and began to cast out the sellers and buyers in the temple, and overthrew the tables of the money changers, and the stools of them that sold doves: and would not suffer that any man carried a vessel through the temple. And he taught saying unto them, is it not written: my house shall be called the house of prayer unto all nations? But ye have made it a den of thieves.

And the Scribes and high priests heard it and sought how to destroy him. For they feared him, because all the people marvelled at his doctrine. And when evening was come, he went out of the city. And in the morning as they passed by, they saw the fig tree dried up by the roots. And Peter remembered, and said unto him: master, behold, the fig tree which thou cursedst, is withered away. And Jesus answered, and said unto them: Have confidence in God. Verily I say unto you, that whosoever shall say unto this mountain: take away thyself, and cast thyself in to the sea and shall not waver in his heart, but shall believe that those things which he sayeth shall come to pass, whatsoever he sayeth, shall be done to him. Therefore I say unto you, whatsoever ye desire when ye pray, believe that ye shall have it, and it shall be done unto you. And when ye stand and pray, forgive, if ye have anything against any man: that your father also which is in heaven, may forgive you your trespasses.

And they came again to Jerusalem. And as he walked in the temple, there came to him the high Priests, and the Scribes, and the elders, and said unto him: by what authority doest thou these things? and who gave thee this authority, to do these things? Jesus answered and said unto them: I will also ask of you a certain thing and answer ye me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven or of men? Answer me. And they thought in themselves saying: if we shall say from heaven: he will say why

then did ye not believe him? but if we shall say, of men: then fear we the people. For all men counted John, that he was a very Prophet. And they answered and said unto Jesu: we cannot tell. And Jesus answered, and said unto them: neither will I tell you by what authority I do these things.

[Chpt 12] And he began to speak unto them in similitudes. A certain man planted a vineyard, and compassed it with an hedge, and ordained a wine press, and built a tower in it. And let it out to hire unto husbandmen, and went into a strange country. And when the time was come, he sent to the tenants a servant, that he might receive of the tenants of the fruit of the vineyard. And they caught him and beat him, and sent him again empty. And moreover he sent unto them another servant, and at him they cast stones and brake his head, and sent him again all to reviled. And again he sent another, and him they killed: and many other, beating some, and killing some.

Yet had he one son whom he loved tenderly, him also he sent at the last unto them saying they will fear my son. But the tenants said amongst themselves: this is the heir: come let us kill him and the inheritance shall be ours. And they took him and killed him, and cast him out of the vineyard. What shall then the Lord of the vineyard do? He will come and destroy the tenants, and let out the vineyard to other. Have ye not read this scripture? The stone which the builders did refuse, is made the chief stone in the corner: this was done of the Lord, and is marvellous in our eyes. And they went about to take him, but they feared the people. For they perceived that he spake that similitude against them. And they left him and went their way.

And they sent unto him certain of the Pharisees with Herodes servants, to take him in his words. And as soon as they were come they said unto him: master we know that thou art true, and carest for no man: for thou considerest not the degree of men, but teachest the way of God truly: Is it lawful to pay tribute to Caesar, or not? Ought we to give, or ought we not to give? He understood their simulation and said unto them: Why tempt ye me? Bring me a penny, that I may see it. And they brought. And he said unto them: Whose is this image and superscription? And they said unto him, Cesars. And Jesus answered and said unto them: Then give to Cesar that which belongeth to Cesar: and to God, that which pertaineth to God. And they marvelled at him.

Then came the Saduces unto him, which say, there is no resurrection. And they asked him saying: Master, Moses wrote unto us if any mans brother die, and leave his wife behind him, and leave no children: that then his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and when he died left no seed behind him.

And the second took her, and died: neither left any seed. And the third likewise. And seven had her and left no seed behind them. Last of all the wife died also. In the resurrection then when they shall rise again: whose wife shall she be of them? For seven had her to wife. Jesus answered and said unto them: Are ye not therefore deceived and understand not the scriptures, neither the power of God? For when they shall rise again from death, they neither marry, nor are married: but are as the angels which are in heaven. As touching the dead, that they shall rise again: have ye not read in the book of Moses, how in the bush God spake unto him saying: I am the God of Abraham, and God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

And there came one of the Scribes that had heard them disputing together, and perceived that he had answered them well, and asked him: Which is the first of all the commandments? Jesus answered him: the first of all the commandments is: Hear Israel: The Lord God, is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like unto this: Thou shalt love thy neighbor as thy self. There is none other commandment greater than these.

And the Scribe said unto him: well master, thou hast said the truth, that there is one God, and that there is none but he. And to love him with all the heart, and with all the mind, and with all the soul, and with all the strength: and to love a mans neighbor as himself, is a greater thing than all burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him: Thou art not far from the kingdom of God. And no man after that, durst ask him any question.

And Jesus answered and said, teaching in the temple: how say the Scribes that Christ is the son of David? for David himself inspired with the holy ghost, said: The Lord said to my Lord, sit on my right hand, till I make thine enemies thy footstool. Then David himself calleth him Lord: and by what means is he then his son? And much people heard him gladly.

And he said unto them in his doctrine: beware of the Scribes which love to go in long clothing: and love salutations in the market places, and the chief seats in the synagogues, and to sit in the uppermost rooms at feasts, and devour widows houses, and that under colour of long praying. These shall receive greater damnation.

And Jesus sat over against the treasury, and beheld how the people put money into the treasury. And many that were rich cast in much. And there came a

certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples and said unto them: Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury. For they all did cast in of their *superfluity: but she of her poverty, did cast in all that she had, even all her living.

**superfluity: excess, overabundance.*

[Chpt 13] And as he went out of the temple, one of his disciples said unto him: Master, see what stones, and what buildings are here. And Jesus answered and said unto him: Seest thou these great buildings? There shall not be left one stone upon another, that shall not be thrown down. And as he sat on mount Olivet, over against the temple, Peter, and James, and John, and Andrew asked him secretly: tell us, when shall these things be? And what is the sign when all these things shall be fulfilled? And Jesus answered them, and began to say: take heed lest any man deceive you. For many shall come in my name saying: I am Christ, and shall deceive many.

When ye shall hear of war and tidings of war, be ye not troubled. For such things must needs be. But the end is not yet. For there shall nation arise against nation, and kingdom against kingdom. And there shall be earth quakes in all quarters, and famishment and troubles. These are the beginning of sorrows. But take ye heed to yourselves. For they shall bring you up to the councils and into the synagogues, and ye shall be beaten: yea and shall be brought before rulers and kings for my sake, for a testimonial unto them. And the Gospel must first be published among all nations.

But when they lead you and present you take no thought aforehand what ye shall say, neither imagine: but whatsoever is given you at the same time, that speak. For it shall not be ye that shall speak, but the holy ghost. Yea and the brother shall deliver the brother to death, and the father the son, and the children shall rise against their fathers and mothers, and shall put them to death. And ye shall be hated of all men for my names sake. But whosoever shall endure unto the end, the same shall be safe.

Moreover when ye see the abomination that betokeneth desolation, whereof is spoken by Daniel the prophet, stand where it ought not, let him that readeth understand. Then let them that be in *Jurie, flee to the mountains. And let him that is on the house top, not descend down into the house, neither enter therein, to fetch anything out of his house. And let him that is in the field, not turn back again unto those things which he left behind him, for to take his clothes with him. Woe shall be then to them that are with child, and to them that give suck in

those days. But pray, that your flight be not in the winter. For there shall be in those days such tribulation, as was not from the beginning of creatures which God created unto this time, neither shall be. And except that the Lord should shorten those days, no man should be saved. But for the elects sake, which he hath chosen, he hath shortened those days.

And then, if any man say to you: lo, here is Christ: lo, he is there, believe not. For false Christs shall arise, and false prophets, and shall show miracles and wonders, to deceive if it were possible, even the elect. But take ye heed: behold I have showed you all things before.

Moreover in those days, after that tribulation, the sun shall wax dark, and the moon shall not give her light, and the stars of heaven shall fall: and the powers which are in heaven, shall move. And then shall they see the son of man coming in the clouds, with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, and from the one end of the world to the other.

Learn a similitude of the fig tree. When his branches are yet tender, and hath brought forth leaves, ye know that summer is near. So in like manner when ye see these things come to pass: understand, that it is nigh even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass, but my words shall not pass. But of the day and the hour knoweth no man: no not the Angels which are in heaven: neither the son himself, save the father only.

Take heed, watch and pray, for ye know not when the time is. As a man which is gone into a strange country, and hath left his house, and given authority to his servants, and to every man his work, and commanded the porter to watch. Watch therefore, for ye know not when the master of the house will come, whether at evening or at midnight, whether at the cock crowing or in the dawning: lest if he come suddenly, he should find you sleeping. And that I say unto you, I say unto all men, watch.

**Jurie (Jewry),*

[Chpt 14] After two days followed *ester, and the days of sweet bread. And the high Priests and the Scribes sought means how they might take him by craft and put him to death. But they said: not in the feast day, least any business arise among the people.

When he was in Bethania, in the house of Simon the leper, even as he sat at meat, there came a woman having an alabaster box of ointment called *nard, that was pure and costly: and she brake the box and poured it on his head. And

there were some that were not content in themselves, and said: what needed this waste of ointment? For it might have been sold for more then three hundred pence and been given unto the poor. And they grudged against her.

And Jesus said: let her be in rest, why trouble ye her? She hath done a good work on me. For ye shall have poor with you all ways: and whensoever ye will ye may do them good: but me ye shall not have always. She hath done that she could: she came afore hand to anoint my body to his burying ward. Verily I say unto you: wheresoever this Gospel shall be preached through out the whole world: this also that she hath done, shall be rehearsed in remembrance of her.

And Judas Iscariot, one of the twelve, went away unto the high Priests, to betray him unto them. When they heard that, they were glad, and promised that they would give him money. And he sought, how he might conveniently betray him.

And the first day of sweet bread, when men offer the *paschal lamb, his disciples said unto him: where wilt thou that we go and prepare, that thou mayest eat the ester lamb? And he sent forth two of his disciples, and said unto them: Go ye into the city, and there shall a man meet you bearing a pitcher of water, follow him. And whither soever he goeth in, say ye to the good man of the house, the master asketh where is the guest chamber, where I shall eat the *ester lamb with my disciples? And he will show you a great parlour, paved and prepared: there make ready for us. And his disciples went forth and came to the city and found as he had said unto them: and made ready the ester lamb.

And at evening he came with the twelve. And as they sat at board and ate, Jesus said: Verily I say unto you: that one of you shall betray me which eateth with me. And they began to mourn, and to say to him one by one: is it I? And another said: is it I? He answered and said unto them: It is one of the twelve and the same dippeth with me in the platter. The son of man goeth, as it is written of him: but woe be to that man, by whom the son of man is betrayed. Good were it for him, if that man had never been born.

And as they ate, Jesus took bread, blessed and brake and gave to them and said: Take, eat, this is my body. And he took the cup, gave thanks, and gave it to them, and they all drank of it. And he said unto them: This is my blood of the new Testament which is shed for many. Verily I say unto you: I will drink no more of this fruit of the vine, until that day, that I drink it new in the kingdom of God. And when they had said grace: they went out to mount olivet.

And Jesus said unto them: All ye shall be offended through me this night. For it is written: I will smite the shepherd, and the sheep shall be scattered. But after that I am risen again, I will go into Galile before you. Peter said unto him: And

though all men should be offended, yet would not I. And Jesus said unto him: Verily I say unto thee, this day, even in this night, before the cock crow twice, thou shalt deny me thrice. And he spake bolder: no, if I should die with thee, I will not deny thee. Likewise also said they all.

And they came into a place named Gethsemani. And he said to his disciples: Sit ye here while I go apart and pray. And he took with him Peter, James and John, and he began to wax abashed and to be in an agony and said unto them: My soul is very heavy even unto the death, tarry here and watch. And he went forth a little and fell down on the ground and prayed: that if it were possible, the hour might pass from him. And he said: Abba father, all things are possible unto thee take away this cup from me. Nevertheless not that I will: but that thou wilt, be done.

And he came and found them sleeping, and said to Peter: Simon, sleepest thou? Couldst not thou watch with me one hour? watch ye, and pray lest ye enter into temptation, the spirit is ready, but the flesh is weak. And again he went away and prayed, and spake the same words. And he returned and found them asleep again for their eyes were heavy: neither **wist* they what to answer him. And he came the third time, and said unto them: sleep hence forth, and take your ease, it is enough. The hour is come, behold the son of man shall be delivered into the hands of sinners. Rise up, let us go. Lo he that betrayeth me, is at hand.

And immediately while he yet spake, came Judas one of the twelve, and with him a great number of people with swords and staves from the high Priests and Scribes and elders. And he that betrayed him had given them a general token saying: whosoever I do kiss, he it is: take him and lead him away warily. And as soon as he was come, he went straightway to him, and said unto him: master, master, and kissed him. And they laid their hands on him, and took him. And one of them that stood by, drew out a sword, and smote a servant of the high Priest, and cut off his ear.

And Jesus answered and said unto them: ye be come out as unto a thief with swords and with staves, for to take me. I was daily with you in the temple teaching, and ye took me not: but that the scriptures should be fulfilled. And they all forsook him and ran away. And there followed him a certain young man, clothed in linen upon the bare, and the young men caught him, and he left his linen and fled from them naked. And they led Jesus away to the highest Priest of all: and to him came all the high Priests, and the elders, and the Scribes. And Peter followed him a great way off even into the palace of the high priest, and sat with the servants, and warmed himself at the fire.

And the high Priests and all the council sought for witness against Jesu, to put him to death and found none. Yet many bare false witness against him, but their witness agreed not together. And there arose certain and brought false witness against him, saying. We heard him say: I will destroy this temple made with hands, and within three days I will build another, made without hands. But their witness agreed not together.

And the highest Priest stood up amongst them, and asked Jesus saying: answerest thou nothing? How is it that these bear witness against thee? And he held his peace, and answered nothing. Again the highest Priest asked him, and said unto him: Art thou Christ the son of the blessed? And Jesus said: I am. And ye shall see the son of man sit on the right hand of power, and come in the clouds of heaven. Then the highest priest rent his clothes and said: what need we any further of witness? Ye have heard the blasphemy, what think ye? And they all gave sentence that he was worthy of death. And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, *arede unto us. And the servants buffeted him on the face.

And as Peter was beneath in the palace, there came one of the wenches of the highest priest: and when she saw Peter warming himself, she looked on him, and said: was not thou also with Jesus of Nazareth? And he denied it saying: I know him not, neither *wot I what thou sayest. And he went out into the porch, and the cock crew. And a damsel saw him: and again began to say to them that stood by, this is one of them. And he denied it again. And *anon after, they that stood by, said again to Peter: surely thou art one of them, for thou art of Galile, and thy speech agreeth thereto. And he began to curse and to swear saying: I know not this man of whom ye speak. And again the cock crew, and Peter remembered the word that Jesus said unto him: before the cock crow twice, thou shalt deny me thrice, and began to weep.

**ester: exact spelling; may have been changed to be Easter later in the "bibles of man"*

**paschal lamb: lamb of the first passover in Egypt. *ester is the exact spelling :see above.*

**wist (knew) . *arede: may be from;"arid" meaning unto us you are lifeless, we have no feeling for you. *wot (know) *anon (shortly)*

[Chpt 15] And *anon in the dawning the high Priests held council with the elders and the Scribes, and the whole congregation and bound Jesus and led him away, and delivered him to Pilate. And Pilate asked him: art thou the king of the Jews? And he answered and said unto him: thou sayest it. And the high priests accused him of many things. Wherefore Pilate asked him again saying:

Answerest thou nothing? Behold how many things they lay unto thy charge. Jesus yet answered never a word, so that Pilate marvelled.

At that feast Pilate was wont to deliver at their pleasure a prisoner: whomsoever they would desire. And there was one named Barabas, which lay bound with them that made insurrection, and in the insurrection committed murder. And the people called unto him, and began to desire according as he had ever done unto them. Pilate answered them and said: Will ye that I loose unto you the king of the Jews? For he knew that the high Priests had delivered him of envy. But the high priests had moved the people that he should rather deliver Barabas unto them.

And Pilate answered again, and said unto them: What will ye then that I do with him whom ye call the king of the Jews? And they cried again: crucify him. Pilate said unto them: What evil hath he done? And they cried the more fervently: Crucify him. And so Pilate willing to content the people, loosed them Barabas, and delivered Jesus when he had scourged him, for to be crucified.

And the soldiers led him away into the common hall, and called together the whole multitude, and they clothed him with purple, and they plaited a crown of thorns and crowned him with all, and began to salute him: Hail king of the Jewes. And they smote him on the head with a reed, and spat upon him, and worshipped him.

And when they had mocked him, they took the purple off him, and put his own clothes on him and led him out, to crucify him. And they compelled one that passed by, called Simon of Cyrene (which came out of the field, and was father of Alexander and Rufus) to bear his cross. And they brought him to a place named Golgotha (which is by interpretation, the place of dead mens skulls) and they gave him to drink, wine mingled with myrrh, but he received it not.

And when they had crucified him, they parted his garments, casting lots for them, what every man should have. And it was about the third hour, and they crucified him. And the title of his cause was written: The king of the Jews. And they crucified with him two thieves: the one on the right hand, and the other on his left. And the scripture was fulfilled which sayeth: he was counted among the wicked.

And they that went by railed on him: wagging their heads and saying: A wretch, that destroyest the temple, and buildest it in three days: save thyself, and come down from the cross. Likewise also mocked him the high Priests among themselves with the Scribes and said, he saved other men, himself he cannot save. Let Christ the king of Israel now descend from the cross, that we may see

and believe. And they that were crucified with him, checked him also.

And when the sixth hour was come, darkness arose over all the earth, until the ninth hour. And at the ninth hour Jesus cried with a loud voice saying: Eloi, Eloi, lamaasabathani, which is if it be interpreted: my God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said: behold he calleth for *Helias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying: let him alone, let us see whether *Helias will come and take him down.

But Jesus cried with a loud voice, and gave up the Ghost. And the veil of the temple did rent in two pieces, from the top to the bottom. And when the Centurion which stood before him, saw that he so cried and gave up the ghost, he said: truly this man was the son of God. There were also women a good way off beholding him: among whom was Mary Magdalen, and Mary the mother of James the little, and of Joses, and Mary Salome: which also when he was in Galile, followed him and ministered unto him, and many other women which came up with him to Jerusalem.

And now when night was come (because it was the even that goeth before the saboth) Joseph of Arimathia a noble Councillor which also looked for the kingdom of God, came and went in boldly unto Pilate, and begged the body of Jesu. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him, whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb that was hewn out of the sepulchre. And Mary Magdalene and Mary Joses beheld where he was laid.

**anon (shortly, early) *Helias (Elias)*

[Chpt 16] And when the Saboth day was past, Mary Magdalen, and Mary Jacoby, and Salome, bought odors, that they might come and anoint him. And early in the morning the next day after the Saboth day, they came unto the sepulchre, when the sun was risen. And they said one to another: who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw how the stone was rolled away: for it was a very great one. And they went into the sepulchre, and saw a young man sitting on the right side, clothed in a long white garment, and they were abashed. And he said unto them, be not afraid: ye seek Jesus of Nazareth, which was crucified. He is risen, he is not here. Behold the place, where they put him. But go your way, and tell his disciples, and namely Peter: he will go before you into Galile: there shall ye see

him, as he said unto you. And they went quickly and fled from the sepulchre. For they trembled and were amazed. Neither said they any thing to any man, for they were afraid. When Jesus was risen the morrow after the Saboth day, he appeared first to Mary Magdalen, out of whom he cast seven devils. And she went and told them that were with him, as they mourned and wept. And though they heard that he was alive and he had appeared to her, they believed it not. After that, he appeared unto two of them in a strange figure, as they walked and went into the country. And they went and told it to the remnant. And they believed them neither.

After that, he appeared unto the eleven as they sat at meat: and cast in their teeth their unbelief and hardness of heart: because they believed not them which had seen him after his resurrection. And he said unto them: Go ye into all the world, and preach the glad tidings to all creatures, he that believeth and is baptised, shall be saved. But he that believeth not, shall be damned.

And these things shall follow them that believe. In my name they shall cast out devils, and shall speak with new tongues, and shall kill serpents. And if they drink any deadly thing, it shall not hurt them. They shall lay their hands on the sick, and they shall recover.

So then when the Lord had spoken unto them, he was received into heaven, and sat him down on the right hand of God. And they went forth, and preached everywhere. And the Lord wrought with them, and confirmed the word with miracles that followed.

Here ends the Gospel of St Mark

[Chpt 1] There was in the days of Herode the King of *Jurie a certain Priest named Zacharias, of the course of Abia. And his wife was of the daughters of Aaron: And her name was Elizabeth. Both were perfect before God, and walked in all the laws and ordinances of the Lord, that no man could find fault with them. And they had no child, because that Elizabeth was barren and both were well stricken in age.

And it came to pass, as he executed the Priests office before God, as his course came (according to the custom of the Priests office) his lot was to burn incense. And he went into the temple of the Lord, and the whole multitude of the people were without in prayer while the incense was a burning. And there appeared unto him an Angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was abashed, and fear came on him.

And the Angel said unto him: fear not Zachary, for thy prayer is heard: And thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the holy ghost, even in his mothers womb: and many of the children of Israel shall he turn to their Lord God. And he shall go before him in the spirit and power of *Helias to turn the hearts of the fathers to the children, and the unbelievers to the wisdom of the just men: to make the people ready for the Lord.

And Zacharias said unto the angel: whereby shall I know this? seeing that I am old and my wife well stricken in years. And the angel answered and said unto him. I am Gabriel that stand in the presence of God, and am sent to speak unto thee: and to show thee these glad tidings. And behold thou shalt be dumb, and not able to speak, until the time that these things be performed, because thou believedst not my words which shall be fulfilled in their season.

And the people waited for Zacharias and marvelled that he tarried in the temple. And when he came out, he could not speak unto them. Whereby they perceived that he had seen some vision in the temple. And he beckoned unto them, and remained speechless.

And it fortun'd, as soon as the time of his office was out, he departed home into his own house. And after those days, his wife Elizabeth conceived, and hid herself five months saying: This wise hath God dealt with me in the days when he looked on me, to take from me the rebuke that I suffered among men. And in the sixth month the angel Gabriel was sent from God unto a city of Galile, named Nazareth, to a virgin spoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. And the angel went in unto

her, and said: Hail full of grace, the Lord is with thee: blessed art thou among women.

When she saw him, she was abashed at his saying: and cast in her mind what manner of salutation that should be. And the angel said unto her: fear not Mary: for thou hast found grace with God. Lo, thou shalt conceive in thy womb, and shalt bear a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the highest. And the Lord God shall give unto him the seat of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom shall be none end.

Then said Mary unto the angel: How shall this be, seeing I know not a man? And the angel answered and said unto her: The holy ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be born, shall be called the son of God. And behold thy cousin Elizabeth she hath also conceived a son in her age. And this is her sixth month, though she be called barren: for with God can nothing be impossible. And Mary said: behold the hand maiden of the Lord, be it unto me even as thou hast said. And the angel departed from her.

And Mary arose in those days, and went into the mountains with haste, into a city of *Jurie and entered into the house of Zachary, and saluted Elizabeth. And it fortuned, as Elizabeth heard the salutation of Mary, the babe sprang in her belly. And Elizabeth was filled with the holy ghost, and cried with a loud voice, and said: Blessed art thou among the women and blessed is the fruit of thy womb. And whence happeneth this to me that the mother of my Lord should come to me? For lo, as soon as the voice of thy salutation sounded in mine ears, the babe sprang in my belly for joy. And blessed art thou that believedst: for those things shall be performed which were told thee from the Lord. And Mary said:

My soul magnifieth the Lord. And my spirit rejoiceth in God my saviour. For he hath looked on the poor degree of his handmaiden. Behold now from hence forth shall all generations call me blessed. For he that is mighty hath done to me great things, and holy is his name. And his mercy is on them that fear him throughout all generations. He showeth strength with his arm, he scattereth them that are proud in the imagination of their hearts. He putteth down the mighty from their seats, and exalteth them of low degree. He filleth the hungry with good things: and sendeth away the rich empty. He remembereth mercy: and helpeth his servant Israel.

Even as he promised to our fathers, Abraham and to his seed for ever. And Mary abode with her about a three months, and returned again to her own house.

Elizabeths time was come that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard tell how the Lord had showed great mercy upon her, and they rejoiced with her.

And it fortuned the eighth day: they came to circumcise the child: and called his name Zacharias, after the name of his father. How be it his mother answered and said: not so, but he shall be called John. And they said unto her: There is none of thy kin, that is named with this name. And they made signs to his father, how he would have him called. And he asked for writing tables and wrote saying: his name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and he spake lauding God. And fear came on all them that dwelt nigh unto them. And all these sayings were noised abroad throughout all the hill country of *Jurie and all they that heard them laid them up in their hearts saying: What manner child shall this be? And the hand of the Lord was with him.

And his father Zacharias was filled with the holy ghost, and prophesied saying Blessed be the Lord God of Israel, for he hath visited and redeemed his people.

And hath raised up an horn of salvation unto us in the house of his servant David.

Even as he promised by the mouth of his holy Prophets which were since the world began. That we should be saved from our enemies and from the hands of all that hate us.

To fulfil the mercy promised to our fathers, and to remember his holy covenant.

And to perform the oath which he sware to our father Abraham, for to give us.

That we delivered out of the hands of our enemies, might serve him without fear, all the days of our life, in such holiness and righteousness that are accept before him. And thou child shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord, to prepare his ways: And to give knowledge of salvation unto his people for the remission of sins. Through the tender mercy of our God, whereby the day spring from on high hath visited us.

To give light to them that sat in darkness and in shadow of death, and to guide our feet into the way of peace. And the child grew and waxed strong in spirit, and was in wilderness, till the day came when he should show himself unto the Israelites.

**Jurie (Jewry) *Helias (Elias)*

[Chpt 2] And it chanced in those days: that there went out a commandment from August the Emperor, that all the world should be taxed. And this taxing was the first, and executed when Syrenius was leftenant in Syria. And every man went unto his own city to be taxed. And Joseph also ascended from Galilee, out of a city called Nazareth, into *Jurie: unto the city of David which is called Bethlehem, because he was of the house and lineage of David, to be taxed with Mary his spoused wife which was with child.

And it fortunued while they were there, her time was come that she should be delivered. And she brought forth her first begotten son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them within in the inn.

And there were in the same region shepherds abiding in the field and watching their flock by night. And lo: the angel of the Lord stood hard by them, and the brightness of the Lord shone round about them, and they were sore afraid. But the angel said unto them: Be not afraid. For behold, I bring you tidings of great joy, that shall come to all the people: for unto you is born this day in the city of David, a saviour which is Christ the Lord. And take this for a sign: ye shall find the child swaddled and laid in a manger. And straight way there was with the angel a multitude of heavenly soldiers, *lauding God and saying: Glory to God on high, and peace on the earth: and unto men rejoicing.

And it fortunued, as soon as the angels were gone away from them into heaven, the shepherds said one to another: let us go even unto Bethlehem, and see this thing that is happened, which the Lord hath showed unto us. And they came with haste and found Mary and Joseph and the babe laid in a manger. And when they had seen it, they published abroad the saying which was told them of that child. And all that heard it, wondered at those things which were told them of the shepherds. But Mary kept all those sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all that they had heard and seen, even as it was told unto them.

And when the eighth day was come that the child should be circumcised, his name was called Jesus, which was named of the Angel before he was conceived in the womb.

And when the time of their purification (after the law of Moses) was come, they brought him to *Herusalem, to present him to the Lord (as it is written in the law of the Lord: every man that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the law of the Lord) a pair of turtle doves or two young pigeons. And behold there was a man in *Herusalem whose name was Simeon. And the same man was just and feared God and longed for

the consolation of Israel and the holy ghost was in him. And an answer was given him of the holy ghost, that he should not see death, before he had seen the Lords Christ. And he came by inspiration into the temple.

And when the father and mother brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms and said. Lord, now lettest thou thy servant depart in peace according to thy promise. For mine eyes have seen the saviour sent from thee, Which thou hast prepared before the face of all people. A light to lighten the gentiles, and the glory of thy people Israel.

And his father and mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother: behold, this child shall be the fall and resurrection of many in Israel, and a sign which shall be spoken against. And moreover the sword shall pierce thy soul, that the thoughts of many hearts may be opened.

And there was a Prophetess, one Anna, the daughter of Phanuel of the tribe of Aser: which was of a great age, and had lived with an husband seven years from her virginity. And she had been a widow about four score and four years, which went never out of the temple, but served God with fasting and prayer night and day. And the same came forth that same hour, and praised the Lord, and spake of him to all that looked for redemption in *Herusalem.

And as soon as they had performed all things according to the law of the Lord, they returned into Galile to their own city Nazareth. And the child grew and waxed strong in spirit, and was filled with wisdom, and the grace of God was with him.

And his father and mother went to *Herusalem every year at the feast of *ester. And when he was twelve years old, they went up to *Herusalem after the custom of the feast. And when they had fulfilled the days, as they returned home, the child Jesus bode still in *Herusalem unknowing to his father and mother. For they supposed he had been in the company, and therefore came a days journey and sought him among their kinsfolk and acquaintance. And when they found him not, they went back again to *Herusalem, and sought him. And it fortun'd after three days that they found him in the temple, sitting in the midst of the doctors, both hearing them and *posing them. And all that heard him, marvelled at his wit and answers.

And when they saw him, they were astonished. And his mother said unto him: son, why hast thou thus dealt with us? Behold thy father and I, have sought thee, sorrowing, And he said unto them: how is it that ye sought me? *Wist ye not that I must go about my fathers business? And they understood not the saying that he spake to them. And he went with them, and came to Nazareth, and was

obedient to them. But his mother kept all these things in her heart. And Jesus increased in wisdom and age and in favour with God and man.

**Jurie (Jewry) *lauding (praise, glory) *Herusalem (Jerusalem), *posing (asking questions) *ester: exact spelling as found. *Wist (understand)*

[Chpt 3] In the fifteenth year of the reign of Tiberius the Emperor, Pontius Pilate being leftenant of **Jurie*, and Herod being Tetrach of Galilee, and his brother Philip Tetrach in Jtorea and in the region of Traconitis, and Lysaniah the Tetrach of Abilene, when Annas and Caiphas were the high priests the word of God came unto John the son of Zacharias in the wilderness. And he came into all the coasts about Jordan, preaching the baptism of repentance for the remission of sins, as it is written in the book of the sayings of Esaias the Prophet which sayeth: The voice of a crier in wilderness: prepare the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low. And crooked things shall be made straight: and the rough ways shall be made smooth: and all flesh shall see the saviour sent of God.

Then said he to the people that were come to be baptised of him: O generation of vipers, who hath taught you to fly away from the wrath to come? Bring forth due fruits of repentance, and begin not to say in yourselves, we have Abraham to our father. For I say unto you: God is able of these stones to raise up children unto Abraham. Now also is the axe laid unto the root of the trees: so that every tree which bringeth not forth good fruit, shall be hewn down, and cast into the fire.

And the people asked him saying: What shall we do then? He answered and said unto them: He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewise.

Then came there publicans to be baptised, and said unto him: Master, what shall we do? And he said unto them: require no more than that which is appointed unto you.

The soldiers likewise demanded of him saying: and what shall we do? And he said to them: Do violence to no man: neither trouble any man wrongfully: but be content with your wages.

As the people were in a doubt, and all men disputed in their hearts of John, whether he were very Christ: John answered and said to them all: I baptise you with water but a stronger than I cometh after me, whose shoe latchet I am not worthy to unloose: he will baptise you with the holy ghost, and with fire: which hath his fan in his hand, and will purge his floor, and will gather the corn in to his barn: but the chaff will he burn with fire that never shall be quenched. And

many other things in his exhortation preached he unto the people.

Then Herod the Tetrach (when he was rebuked of him for Herodias his brother Philipes wife, and for all the evils which Herod had done) added this above all, and laid John prison.

And it fortun'd as all the people received baptism (and when Jesus was baptised and did pray) that heaven was opened and the holy ghost came down in a bodily shape like a dove upon him, and a voice came from heaven saying: Thou art my dear son, in thee do I delight.

And Jesus himself was about thirty years of age when he began, being as men supposed the son of Joseph: which Joseph was the son of Heli: which was the son of Matthat: which was the son of Levi: which was the son of Melchi: which was the son of Janna: which was the son of Joseph: which was the son of Mattathias: which was the son of Amos: which was the son of Nahum: which was the son of Esli: which was the son of Nagge: which was the son of Maath:: which was the son of Mattathias: which was the son of Semei: which was the son of Joseph: which was the son of Juda: which was the son of Johanna: which was the son of Rhesia: which was the son of Zorobabel: which was the son of Salathiel: which was the son of Neri: which was the son of Melchi: which was the son of Addi: which was the son of Cosam: which was the son of Helmadami: which was the son of Her: which was the son of Jeso: which was the son of *Heliezer: which was the son of Jorim: which was the son of Mattha: which was the son of Levi: which was the son of Simeon: which was the son of Juda: which was the son of Joseph: which was the son of Jonam: which was the son of *Heliakim: which was the son of Melca: which was the son of Menam: which was the son of Mattathan: which was the son of Nathan: which was the son of David: which was the son of Jesse: which was the son of Obed: which was the son of Boos: which was the son of Salmon: which was the son of Naason: which was the son of Aminadab: which was the son of Aram: which was the son of Esrom: which was the son of Phares: which was the son of Juda: which was the son of Jacob: which was the son of Isaac: which was the son of Abraham: which was the son of Tharra: which was the son of Nachor: which was the son of Saruch: which was the son of Ragau: which was the son of Phalec: which was the son of Heber: which was the son of Sala: which was the son of Cainan: which was the son of Arphaxad: which was the son of Sem: which was the son of Noe: which was the son of Lamech: which was the son of Mathusala: which was the son of Enoch: which was the son of Jareth: which was the son of Malalehel: son of Cainan: which was the son of Enos: which was the son of Seth: which was the son of Adam: which was the son of God.

**Jurie, (Jewry) *Heliezer (Eliezer): *Heliakim (Eliakim):*

[Chpt 4] Jesus then full of the holy ghost returned from Jordan, and was carried of the spirit into wilderness, and was forty days tempted of the devil. And in those days ate he nothing. And when they were ended, he after ward hungered. And the devil said unto him: if thou be the son of God command this stone that it be bread. And Jesus answered him saying: It is written, man shall not live by bread only, but by every word of God.

And the devil took him up into an high mountain, and showed him all the kingdom of the world, even in the twinkling of an eye. And the devil said unto him: all this power will I give thee every *whit and the glory of them: for that is delivered to me, and to whosoever I will, I give it. If thou therefore wilt worship me, they shall be all thine. Jesus answered him and said: hence from me Satan. For it is written: Thou shalt honour the Lord thy God, and him only serve.

And he carried him to Jerusalem, and set him on a pinnacle of the temple, and said unto him: If thou be the son of God, cast thyself down from hence. For it is written, he shall give his Angels charge over thee to keep thee, and with their hands they shall stay thee up that thou dash not thy foot against a stone. Jesus answered and said to him, it is said: thou shalt not tempt the Lord thy God. As soon as the devil had ended all his temptations, he departed from him, for a season.

And Jesus returned by the power of the spirit into Galilee, and there went a fame of him through out all the region round about. And he taught in their synagogues, and was commended of all men.

And he came to Nazareth where he was nursed and as his custom was, went into the synagogue on the Saboth days, and stood up for to read. And there was delivered unto him the book of the Prophet Esaias. And when he had opened the book, he found the place, where it was written. The spirit of the Lord upon me, because he hath anointed me: to preach the Gospell to the poor he hath sent me: and to heal the broken hearted: to preach deliverance to the captive, and sight to the blind, and freely to set at liberty them that are bruised, and to preach the acceptable year of the Lord.

And he closed the book, and gave it again to the minister, and sat down. And the eyes of all that were in the synagogue, were fastened on him. And he began to say unto them. This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And said: Is not this Josephs son?

And he said unto them: Ye may very well say unto me this proverb: Physician,

heal thyself. Whatsoever we have heard done in Capernaum, do the same here likewise in thine own country. And he said, verily I say unto you: No Prophet is accepted in his own country.

But I tell you of a truth, many widows were in Israel in the days of *Helias, when heaven was shut three years and six months, when great famishment was through out all the land, and unto none of them was *Helias sent, save in to Sarepta besides Sidon unto a woman that was a widow. And many lepers were in Israel in the time of *Heliseus the Prophet: and yet none of them was healed, saving Naaman of Syria.

And as many as were in the synagogue when they heard that, were filled with wrath: and rose up, and thrust him out of the city, and led him even unto the edge of the hill, where on their city was built, to cast him down headlong. But he went his way even through the midst of them: and came into Capernaum a city of Galile, and there taught them on the Saboth days. And they were astonied at his doctrine: for his preaching was with power. And in the synagogue there was a man which had a spirit of an unclean devil, and cried with a loud voice saying: let me alone, what hast thou to do with us, thou Jesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even the holy of God. And Jesus rebuked him saying: hold thy peace, and come out of him. And the devil threw him in the midst of them and came out of him, and hurt him not. And fear came on them all, and they spake among themselves saying: what manner a thing is this? For with authority and power he commandeth the foul spirits, and they come out? And the fame of him spread abroad through all places of the country round about.

And he rose up and came out of the synagogue, and entered into Simons house. And Simons mother in law was taken with a great fever, and they made intercession to him for her. And he stood over her, and rebuked the fever: and it left her. And immediately she arose and ministered unto them.

When the *son was down, all they that had sick taken with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them. And devils also came out of many of them crying and saying: thou art Christ the son of God. And he rebuked them, and suffered them not to speak: for they knew that he was Christ.

As soon as it was day, he departed and went away into a desert place, and the people sought him and came to him, and kept him that he should not depart from them. And he said unto them: I must to other cities also preach the kingdom of God: for therefore am I sent. And he preached in the synagogues of Galilee.

**whit (least bit) *Helias (Elias) *Heliseus (Eliseus)*

**son spelled as sonne, other places in the text sun is spelled sunne.*

[Chpt 5] It came to pass as the people pressed upon him, to hear the word of God, that he stood by the lake of Gennezareth: and saw two ships stand by the lake side, but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which pertained to Simon, and prayed him, that he would thrust out a little from the land. And he sat down and taught the people out of the ship. When he had left speaking, he said unto Simon: Launch out into the deep, and let slip your nets to make a draught. And Simon answered and said to him: Master, we have laboured all night, and have taken nothing. Neverthelater at thy word I will loose forth the net. And when they had so done, they inclosed a great multitude of fishes. And their net brake: but they made signs to their fellows which were in the other ship, that they should come and help them. And they came: and filled both the ships that they sunk again. When Simon Peter saw that, he fell down at Jesus knees saying: Lord go from me, for I am a sinful man. For he was utterly astonied and all that were with him, at the draught of fish which they took: and so was also James and John the sons of Zebede which were partners with Simon. And Jesus said unto Simon: fear not, from hence forth thou shalt catch men. And they brought the ships to land, and forsook all, and followed him.

And it fortun'd as he was in a certain city: behold, there was a man full of leprosy: and when he had spied Jesus, he fell on his face, and besought him saying: Lord, if thou wilt, thou canst make me clean. And he stretched forth the hand, and touched him saying: I will, be thou clean. And immediately the leprosy departed from him. And he warn'd him, that he should tell no man: but that he should go and show himself to the Priest, and offer for his cleansing according as Moses commandment was, for a witness unto them.

But so much the more went there a fame abroad of him, and much people came together to hear, and to be healed of him, of their infirmities. And he kept himself apart in the wildernesses, and gave himself to prayer.

And it happened on a certain day, that he taught: and there sat the Pharisees: and doctors of law, which were come out of all the towns of Galile, *Jurie, and Jerusalem. And the power of the Lord was to heal them. And behold, men brought a man lying in his bed which was taken with a palsy: and sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in, because of the press, they went up on the top

of the house, and let him down through the tiling, bed and all, in the midst before Jesus. When he saw their faith, he said unto him: man, thy sins are forgiven thee. And the Scribes and the Pharisees began to think saying: What fellow is this which speaketh blasphemy? Who can forgive sins but God only?

When Jesus perceived their thoughts, he answered and said unto them: What think ye in your hearts? Whether is easier to say, thy sins are forgiven thee, or to say: rise and walk? But that ye may know that the son of man hath power to forgive sins on earth, he said unto the sick of the palsy: I say to thee, arise, take up thy bed and go home to thy house. And immediately he rose up before them, and took up his bed where on he lay, and departed to his own house praising God. And they were ail amazed and they lauded God, and were filled with fear saying: We have seen strange things today.

And after that he went forth and saw a publican named Levi, sitting at the receipt of custom, and said unto him: follow me. And he left all, rose up, and followed him. And that same Levi made him a great feast at home in his own house. And there was a great company of publicans and of other that sat at meat with him. And the Scribes and Pharisees murmured against his disciples saying: Why eat ye and drink ye with publicans and sinners? Jesus answered and said unto them: They that are whole need not of the physician: but they that are sick. I came not to call the righteous, but sinners to repentance.

Then they said unto him: Why do the disciples of John fast often and pray, and the disciples of the Pharisees also: and thine eat and drink? And he said unto them: Can ye make the children of the wedding fast, as long as the bridegroom is present with them? The days will come, when the bridegroom shall be taken away from them: then shall they fast in those days.

Then he spake unto them in a similitude: No man putteth a piece of a new garment, into an old vesture: for if he do: then breaketh he the new, and the piece that was taken out of the new, agreeth not with the old. Also, no man poureth new wine into old vessels. For if he do, the new wine breaketh the vessels, and runneth out it self, and the vessels perish: But new wine must be poured into new vessels, and both are preserved. Also, no man that drinketh old wine, straight way can away with new, for he sayeth the old is pleasanter.

**Jurie (Jewry),*

[Chpt 6] It happened on an after Sabbath, that he went through the corn field, and that his disciples plucked the ears of corn, and ate, and rubbed them in their hands. And certain of the Pharisees said unto them: Why do ye that which is not lawful to do on the Saboth days? And Jesus answered them and

said: Have ye not read what David did, when he himself was an hungered and they which were with him: how he went into the house of God, and took and ate the loaves of hallowed bread, and gave also to them which were with him: which was not lawful to eat, but for the Priests only. And he said unto them: The son of man is Lord of the Saboth day.

And it fortun'd in another Saboth also, that he entered into the synagogue and taught. And there was a man whose right hand was dried up. And the Scribes and Pharisees watched him, to see whether he would heal on the Saboth day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand: Rise up, and stand forth in the midst. And he arose and stepped forth. Then said Jesus unto them: I will ask you a question: Whether is it lawful on the Saboth days to do good or to do evil? to save life or for to destroy it? And he beheld them all in compass, and said unto the man: Stretch forth thy hand. And he did so: and his hand was restored, and made as whole as the other. And they were filled full of madness, and communed one with another, what they might do to Jesu.

And it fortun'd in those days, that he went out into a mountain for to pray, and continued all night in prayer to God. And as soon as it was day, he called his disciples, and of them he chose twelve, which also he called Apostles. Simon whom he named Peter, and Andrew his brother. James and John, Philip and Bartlemew, Matthew and Thomas, James the son of Alpheus and Simon called Zelotes, and Judas James son, and Judas Iscarioth, which same was the traitor.

And he came down with them and stood in the plain field with the company of his disciples, and a great multitude of people out of all parts of *Jurie and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases: and they also that were vexed with foul spirits, and they were healed. And all the people pressed to touch him: for there went *vertue out of him, and healed them all.

And he lifted up his eyes upon the disciples, and said: Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be satisfied. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men hate you, and thrust you out of their company, and rail, and abhor your name as an evil thing, for the son of mans sake. Rejoice ye then, and be glad: for behold, your reward is great in heaven. After this manner their fathers entreated the Prophets.

But woe be to you that are rich: for ye have therein your consolation. Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall wail and weep. Woe be to you when all men praise you: for so did their

fathers to the false prophets.

But I say unto you which hear: Love your enemies. Do good to them which hate you. Bless them that curse you. And pray for them which wrongfully trouble you. And unto him that smiteth thee on the one cheek, offer also the other. And him that taketh away thy gown, forbid not to take thy coat also. Give to every man that asketh of thee. And of him that taketh away thy goods, ask them not again. And as ye would that men should do to you: so do ye to them likewise.

If ye love them which love you: what thank are ye worthy of? For the very sinners love their lovers. And if ye do for them which do for you: what thank are ye worthy of? For the very sinners do even the same. If ye lend to them of whom ye hope to receive: what thank shall ye have: For the very sinners lend to sinners, to receive as much again. Wherefore, love ye your enemies, do good and lend, looking for nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unkind and to the evil.

Be ye therefore merciful, as your father is merciful. Judge not, and ye shall not be judged. Condemn not: and ye shall not be condemned. Forgive, and ye shall be forgiven. Give, and it shall be given unto you: good measure, pressed down, shaken together and running over, shall men give into your bosoms. For with what measure ye mete, with the same shall men mete to you again.

And he put forth a similitude unto them: Can the blind lead the blind? Do they not both then fall into the ditch? The disciple is not above his master. Every man shall be perfect, even as his master is. Why seest thou a mote in thy brothers eye, and considerest not the beam that is in thine own eye? Either how canst thou say to thy brother: Brother, let me pull out the mote that is in thine eye: when thou perceivest not the beam that is in thine own eye? Hypocrite, cast out the beam out of thine own eye first, and then shalt thou see perfectly, to pull out the mote out of thy brothers eye.

It is not a good tree that bringeth forth evil fruit: neither is that an evil tree, that bringeth forth good fruit. For every tree is known by his fruit. Neither of thorns gather men figs, nor of bushes gather they grapes. A good man out of the good treasure of his heart, bringeth forth that which is good. And an evil man out of the evil treasure of his heart, bringeth forth that which is evil. For of the abundance of the heart, his mouth speaketh.

Why call ye me Master, Master: and do not as I bid you? whosoever cometh to me, and heareth my sayings, and doth the same, I will show you to whom he is like. He is like a man which built an house: and digged deep and laid the foundation on a rock. When the waters arose, the flood beat upon that house,

and could not move it. For it was grounded upon a rock. But he that heareth and doth not, is like a man that without foundation built an house upon the earth, against which the flood did beat: and it fell by and by. And the fall of that house was great.

**Jurie (Jewry) *vertue (virtue)*

[Chpt 7] When he had ended all his sayings in the audience of the people, he entered into Capernaum. And a certain Centurions servant was sick and ready to die, whom he made much of. And when he heard of Jesu, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And they came to Jesus and besought him instantly saying: He is worthy that thou shouldest do this for him. For he loveth our nation, and hath built us a synagogue. And Jesus went with them.

And when he was not far from the house, the Centurion sent friends to him: saying unto him Lord trouble not thyself: for I am not worthy that thou shouldest enter under my roof. Wherefore I thought not myself worthy to come unto thee: but say the word, and my servant shall be whole. For I likewise am a man under power, and have under me soldiers, and I say unto one: go, and he goeth. And to another, come: and he cometh. And to my servant, do this: and he doeth it. When Jesus heard this, he marvelled at him, and turned him about and said to the people that followed him: I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, turned back home again, and found the servant that was sick, whole.

And it fortun'd after that, that he went into a city called Naim, and many of his disciples went with him and much people. When he came nigh to the gate of the city: behold, there was a dead man carried out which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her: weep not. And he went and touched the coffin, and they that bare him, stood still. And he said: Young man, I say unto thee, arise. And the dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on them all. And they glorified God saying: a great Prophet is risen among us, and God hath visited his people. And this rumor of him went forth throughout all **Jurie*, and through out all the regions which lie round about.

And the disciples of John showed him of all these things. And John called unto him two of his disciples, and sent them to Jesus saying: Art thou he that shall come: or shall we look for another? When the men were come unto him they said: John Baptist sent us unto thee saying: Art thou he that shall come: or

shall we wait for another? And at the same time he cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight. And Jesus answered, and said unto them: Go your ways and show John what things ye have seen and heard, how that the blind see, the halt go, the lepers are cleansed, the deaf hear, the dead arise, to the poor is the glad tidings preached, and happy is he, that is not offended by me.

When the messengers of John were departed, he began to speak unto the people of John. What went ye out into the wilderness for to see? Went ye to see a reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they which are gorgeously apparelled, and live delicately, are in kings courts. But what went ye forth to see? A Prophet? Yea I say to you, and more than a Prophet. This is he of whom it is written: Behold I send my messenger before thy face, to prepare thy way before thee. For I say unto you: a greater Prophet than John among womens children is there none. Nevertheless one that is less in the kingdom of God, is greater than he. And all the people that heard, and the publicans, justified God, and were baptised with the baptism of John. But the Pharises and Scribes despised the counsel of God against themselves, and were not baptised of him.

And the Lord said: Whereunto shall I liken the men of this generation, and what thing are they like? They are like unto children sitting in the marketplace, and crying one to another, and saying: We have piped unto you, and ye have not danced: we have mourned to you, and ye have not wept. For John Baptist came, neither eating bread nor drinking wine, and ye say: he hath the devil. The son of man is come and eateth and drinketh, and ye say: behold a man which is a glutton, and a drinker of wine, a friend of publicans and sinners. Yet is wisdom justified of all her children.

And one of the Pharisees desired him that he would eat with him. And he went into the Pharises house, and sat down to meat. And behold a woman in that city, which was a sinner, as soon as she knew that Jesus sat at meat in the Pharises house, she brought an alabaster box of ointment, and she stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with ointment.

When the Pharise which bade him, saw that, he spake within himself, saying: If this man were a prophet, he would surely have known who and what manner woman this is which toucheth him, for she is a sinner. And Jesus answered and said unto him: Simon, I have somewhat to say unto thee. And he said, master say on. There was a certain lender which had two debtors, the one ought five hundred pence and the other fifty. When they had nothing to pay, he forgave

them both. Which of them tell me, will love him most? Simon answered and said: I suppose, that he to whom he forgave most. And he said unto him: Thou hast truly judged.

And he turned to the woman, and said unto Simon: Seest thou this woman? I entered into thy house, and thou gavest me no water to my feet: but she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. Mine head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee: many sins are forgiven her: for she loved much. To whom less is forgiven, the same doth less love. And he said unto her, thy sins are forgiven thee. And they that sat at meat with him, began to say within themselves: Who is this which forgiveth sins also? And he said to the woman: Thy faith hath saved thee, Go in peace.

**Jurie (Jewry),*

[Chpt 8] And it fortuned after that, that he himself went throughout cities and towns, preaching, and showing the kingdom of God, and the twelve with him. And also certain women, which were healed of evil spirits, and infirmities: Mary called Magdalen, out of whom went seven devils, and Joanna the wife of Chuza Herods steward, and Susanna and many other: which ministered unto them of their substance. When much people were gathered together, and were come to him out of all cities, he spake by a similitude. A sower went out to sow his seed: and as he sowed, some fell by the way side, and it was trodden under feet, and the fowls of the air devoured it up. And some fell on stone, and as soon as it was sprung up, it withered away, because it lacked moistness. And some fell among thorns, and the thorns sprang up with it, and choked it. And some fell on good ground and sprang up, and bare fruit, an hundred fold. And as he said these things, he cried: He that hath ears to hear, let him hear.

And his disciples asked him saying: what manner similitude is this? And he said: unto you is it given to know the secrets of the kingdom of God: but to other in similitudes, that when they see, they should not see, and when they hear they should not understand.

The similitude is this. The seed is the word of God. Those that are beside the way, are they that hear, and afterward cometh the devil and taketh away the word out of their hearts lest they should believe and be saved. They on the stones, are they which when they hear, receive the word with joy. But these have no roots, which for a while believe, and in time of temptation go away. And that which fell among thorns, are they which hear, and go forth, and are

choked with cares and with riches, and voluptuous living, and bring forth no fruit. That in the good ground, are they which with a good and pure heart, hear the word and keep it and bring forth fruit with patience.

No man lighteth a candle, and covereth it under a vessel, neither putteth it under the table, but setteth it on a candlestick, that they that enter in, may see the light. Nothing is in secret that shall not come abroad: Neither any thing hid, that shall not be known, and come to light. Take heed therefore how ye hear. For whosoever hath, to him shall be given: And whosoever hath not, from him shall be taken, even that same which he supposeth that he hath.

Then came to him his mother and his brethren, and could not come at him for press. And they told him saying: Thy mother and thy brethren stand without, and would see thee. He answered and said unto them: my mother and my brethren are these which hear the word of God and do it.

And it chanced on a certain day that he went into a ship and his disciples also, and he said unto them: Let us go over unto the other side of the lake. And they launched forth. And as they sailed, he fell asleep, and there arose a storm of wind in the lake, and they were filled with water, and were in jeopardy. And they went to him and awoke him saying: Master, Master, we are lost. Then he arose and rebuked the wind and the tempest of water, and they ceased, and it waxed calm. And he said unto them: where is your faith? They feared and wondered saying one to another: what fellow is this? for he commandeth both the winds and water, and they obey him? And they sailed unto the region of the Gaderenites, which is over against Galile.

And as he went out to land, there met him a certain man out of the city, which had a devil long time, and ware no clothes, neither abode in any house: but among graves. When he saw Jesus, he cried, and fell down before him, and with a loud voice said: What have I to do with thee Jesus the son of the God most highest? I beseech thee torment me not. Then he commanded the foul spirit to come out of the man. For often times he caught him, and he was bound with chains, and kept with fetters: and he brake the bonds, and was carried of the fiend, into wilderness.

And Jesus asked him saying: what is thy name? And he said: Legion, because many devils were entered into him. And they besought him, that he would not command them to go out into the deep. And there was there by an herd of many swine, feeding on an hill and besought him, that he would suffer them to enter into them. And he *suffered them. Then went the devils out of the man, and entered into the swine: And the herd took their course and ran headlong into the lake, and were choked. When the herdsmen saw what had chanced, they fled

and told it in the city and in the villages.

And they came out to see what was done: and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed and in his right mind, and they were afraid. They also which saw it told them by what means he that was possessed of the devil, was healed. And all the whole multitude of the country of the Gaderenites, besought him that he would depart from them: for they were taken with great fear. And he gat him into the ship and returned back again. Then the man out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away saying. Go home again into thine own house, and show what great things God hath done to thee. And he went his way, and preached throughout all the city what great things Jesus had done unto him.

And it fortuned when Jesus was come again that the people received him. For they all waited for him: And behold there came a man named Jairus (and he was a ruler of the synagogue) and he fell down at Jesus feet, and besought him that he would come into his house, for he had but a daughter only, upon a twelve years of age, and she lay a dying. And as he went the people thronged him.

And a woman having an issue of blood twelve years (which had spent all her substance among Physicians, neither could be helped of any) came behind him, and touched the hem of his garment, and immediately her issue of blood *staunched. And Jesus said: Who is it that touched me? when every man denied, Peter and they that were with him, said: Master, the people thrust thee and vex thee: and sayest thou who touched me? And Jesus said: Somebody touched me. For I perceive that virtue is gone out of me. When the woman saw, that she was not hid, she came trembling, and fell at his feet, and told him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her: Daughter be of good comfort. Thy faith hath made the whole, go in peace.

While he yet spake, there came one from the rulers of the synagogues house which said to him: thy daughter is dead, disease not the master. When Jesus heard that, He answered the father, saying: Fear not, believe only, and she shall be made whole. And when he came to the house he suffered no man to go in with him, save Peter, James and John, and the father and the mother of the maiden. Everybody wept and sorrowed for her. And he said: Weep not: for she is not dead, but sleepeth. And they laughed him to scorn. For they knew that she was dead. And he thrust them all out, and caught her by the hand: and cried saying: Maid arise. And her spirit came again, and she rose straight way. And he commanded to give her meat. And the father and the mother of her were

astonied. But he warned them that they should tell no man, what was done.

**suffered (allowed) *staunch: steadfast faith, stanchd: to stop*

[Chpt 9] Then called he the twelve together and gave them power, and authority over all devils, and that they might heal diseases. And he sent them to preach the kingdom of God, and to cure the sick. And he said to them: Take nothing to **succour* you by the way: neither staff, nor scrip, neither bread, neither money, neither have two coats. And whatsoever house ye enter into there abide and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them. And they went out, and went through the towns, preaching the gospel and healing everywhere.

And Herod the Tetrarch heard of all that was done of him, and doubted, because that it was said of some, that John was risen again from death: and of some, that **Helias* had appeared: and of some, that one of the old Prophets was risen again. And Herod said: John have I beheaded: who then is this of whom I hear such things? And he desired to see him.

And the Apostles returned: and told him what great things they had done. And he took them and went aside into a solitary place, nigh to a city called Bethsaida. And the people knew of it, and followed him. And he received them, and spake unto them of the kingdom of God and healed them that had need to be healed. And when the day began to wear away, then came the twelve and said unto him: send the people away, that they may go into the towns and villages round about, and lodge, and get meat, for we are here in a place of wilderness. But he said unto them: Give ye them to eat. And they said. We have no more but five loaves and two fishes, except we should go and buy meat for all this people. And they were about a five thousand men. And he said to his disciples: Cause them to sit down by fifties in a company. And they did so, and made them all sit down. And he took the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people. And they ate, and were all satisfied. And there was taken up of that remained to them, twelve baskets full of broken meat.

And it fortun'd as he was alone praying, his disciples were with him, and he asked them saying: Who say the people that I am? They answered and said: John Baptist: Some say **Helias*. And some say, one of the old prophets is risen again. He said unto them who say ye that I am? Peter answered and said: thou art the Christ of God. And he warned and commanded them that they should tell no man that thing saying: that the son of man must suffer many things, and be

reproved of the elders, and of the high priests and scribes, and be slain, and the third day rise again.

And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily and follow me. Whosoever will save his life, shall lose it. And whosoever shall lose his life for my sake, the same shall save it. For what advantageth it a man to win the whole world if he lose himself or run in damage of himself? For whosoever is ashamed of me, and of my sayings: of him shall the son of man be ashamed, when he cometh in his own glory, and in the glory of his father, and of the holy angels. And I tell you of a surety: There be some of them that stand here, which shall not taste of death, till they see the kingdom of God.

And it followed about an eight days after those sayings, that he took Peter, James, and John, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was changed, and his garment was white and shone. And behold, two men talked with him, and they were Moses and *Helias, which appeared gloriously, and spake of his departing, which he should end at Jerusalem. Peter and they that were with him, were heavy with sleep. And when they woke, they saw his glory, and two men standing with him.

And it chanced as they departed from him, Peter said unto Jesus: Master, it is good being here for us: Let us make three tabernacles, one for thee, and one for Moses, and one for *Helias: and *wist not what he said. While he thus spake, there came a cloud and shadowed them and they feared when they were come under the cloud. And there came a voice out of the cloud saying: This is my dear son, hear him. And as soon as the voice was past, Jesus was found alone. And they kept it close: and told no man in those days any of those things which they had seen.

And it chanced on the next day as they came down from the hill, much people met him. And behold a man of the company cried out saying: Master, I beseech thee behold my son, for he is all that I have: and see, a spirit taketh him and suddenly he crieth, and he teareth him that he foameth again, and with much pain departeth from him, when he hath rent him, and I besought thy disciples to cast him out, and they could not. Jesus answered and said? O generation without faith, and crooked: how long shall I be with you? and shall suffer you? Bring thy son hither. As he yet was a coming, the fiend rent him and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him to his father. And they were all amazed at the mighty power of God.

While they wondered every one at all things which he did, he said unto his disciples: Let these sayings sink down into your ears. The time will come, when

the son of man shall be delivered into the hands of men. But they wist not what that word meant, and it was hid from them, that they understood it not. And they feared to ask him of that saying.

Then there arose a disputation among them who should be the greatest. When Jesus perceived the thoughts of their hearts, he took a child, and set him hard by him, and said unto them. Whosoever receiveth this child in my name, receiveth me. And whosoever receiveth me, receiveth him that sent me. For he that is least among you all, the same shall be great.

And John answered and said: Master we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him: forbid ye him not. For he that is not against us, is with us.

And it followed when the time was come that he should be received up, then he set his face to go to Jerusalem, and sent messengers before him. And they went and entered into a city of the Samaritans to make ready for him. But they would not receive him, because his face was as though he would go to Jerusalem. When his disciples James and John saw that, they said. Lord, wilt thou that we command, that fire come down from heaven and consume them, even as *Helias did? Jesus turned about, and rebuked them saying: ye wot not what manner spirit ye are of. The son of man is not come to destroy mens lives, but to save them. And they went to another town. And it chanced as he went in the way, a certain man said unto him: I will follow thee whithersoever thou go. Jesus said unto him: foxes have holes, and birds of the air have nests: but the son of man hath not whereon to lay his head.

And he said unto another: follow me. And the same said: Lord suffer me first to go and bury my father. Jesus said unto him. Let the dead, bury their dead: but go thou and preach the kingdom of God.

And another said: I will follow thee Lord: but let me first go bid them farewell, which are at home at my house. Jesus said unto him: No man that putteth his hand to the plough, and looketh back, is apt to the kingdom of God.

**succour (secure) *Helias (Elias) *wist (knew)*

[Chpt 10] After these things, the Lord appointed other seventy also, and sent them two and two before him into every city and place, whither he himself would come. And he said unto them, the harvest is great but the laborers are few. Pray therefore the Lord of the harvest, to send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Bear no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoever house ye enter, first say: Peace be to this house. And if the son of

peace be there, your peace shall rest upon him: if not, it shall return to you again. And in the same house tarry still, eating and drinking such as they have. For the laborer is worthy of his reward.

Go not from house to house: and into whatsoever city ye enter, if they receive you, eat such things as are set before you, and heal the sick that are there, and say unto them: the kingdom of God is come nigh upon you. But into whatsoever city ye shall enter, if they receive you not, go your ways out into the streets of the same and say: even the very dust, which cleaveth on us of your city, we wipe off against you: Notwithstanding, mark this that the kingdom of God was come nigh upon you. Yea and I say unto you, that it shall be easier in that day for *Zodome than for that city.

Woe be to thee, Chorazin: woe be to thee, Bethsaida. For if the miracles had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented sitting in hair and ashes. Nevertheless it shall be easier for Tyre and Sidon, at the judgement, than for you. And thou Capernaum which art exalted to heaven, shalt be thrust down to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

And the seventy returned again with joy, saying: Lord even the very devils are subdued to us through thy name. And he said unto them: I saw Satan, as it had been lightning, fall down from heaven. Behold I give unto you power to tread on serpents and scorpions, and over all manner power of the enemy: and nothing shall hurt you. Nevertheless, in this rejoice not, that the spirits are under your power: but rejoice, because your names are written in heaven.

That same time rejoiced Jesus in the spirit, and said: I confess unto thee father: Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast opened them to the babes. Even so father, for so pleased it thee. All things are given me of my father. And no man knoweth who the son is, but the father: neither who the father is, save the son, and he to whom the son will show him.

And he turned to his disciples, and said secretly: Happy are the eyes, which see that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them.

And behold a certain lawyer stood up, and tempted him, saying: Master what shall I do to inherit eternal life? He said unto him: What is written in the law? How readest thou? And he answered and said: Love thy Lord God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind: and

thy neighbor as thyself. And he said unto him: Thou hast answered right. This do and thou shalt live. He willing to justify himself, said unto Jesus: Who is then my neighbor?

Jesus answered and said: A certain man descended from *Herusalem into *Herico, and fell into the hands of thieves, which robbed him of his raiment and wounded him, and departed leaving him half dead. And by chance there came a certain Priest that same way, and when he saw him, he passed by. And likewise a Levite, when he was come nigh to the place, went and looked on him, and passed by. Then a certain Samaritan, as he journeyed, came nigh unto him and when he saw him, had compassion on him, and went to and bound up his wounds, and poured in oil and wine, and put him on his own beast, and brought him to a common inn, and made provision for him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him: Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three thinkest thou, was neighbor unto him that fell into the thieves hands? And he said: he that showed mercy on him. Then said Jesus unto him: Go and do thou likewise.

It fortun'd as they went, that he entered into a certain town. And a certain woman named Martha, received him into her house. And this woman had a sister called Mary, which sat at Jesus feet, and heard his preaching. And Martha was cumbered about much serving, and stood and said: master, dost thou not care, that my sister hath left me to minister alone? Bid her therefore, that she help me. And Jesus answered, and said unto her: Martha, Martha, thou carest, and art troubled about many things: verily one is needful. Mary hath chosen her that good part, which shall not be taken away from her.

**Zodome (Sodom) *Herusalem (Jerusalem) *Herico (Jericho)*

[Chpt 11] And it fortun'd as he was praying in a certain place: when he ceased, one of his disciples said unto him: Master, teach us to pray, as John taught his disciples. And he said unto them: When ye pray, say: O' our father which art in heaven, hallowed by thy name. Thy kingdom come. Thy will be fulfilled, even in earth as it is in heaven. Our daily bread give us evermore. And forgive us our sins: For even we forgive every man that trespasseth us. And lead us not into temptation. But deliver us from evil.

And he said unto them: if any of you should have a friend, and should go to him at midnight, and say unto him: friend lend me three loaves, for a friend of mine is come out of the way to me, and I have nothing to set before him: and he within should answer and say, trouble me not, the door is now shut, and my

servants are with me in the chamber, I cannot rise and give them to thee. I say unto you, though he would not arise and give him, because he is his friend: yet because of his importunity he would rise, and give him as many as he needed. And I say unto you: ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, shall it be opened. If the son shall ask bread of any of you that is a father: will he give him a stone? Or if he ask fish, will he for a fish give him a serpent? Or if he ask an egg: will he offer him a scorpion? If ye then which are evil, can give good gifts unto your children, how much more shall the father of heaven give an holy spirit to them, that desire it of him?

And he was casting out a devil, which was dumb. And it followed when the devil was gone out, the dumb spake, and the people wondered. But some of them said: he casteth out devils by the power of Belzebub, the chief of the devils. And other tempted him seeking of him a sign from heaven. But he knew their thoughts, and said unto them: Every kingdom divided with in itself shall be desolate: and one house shall fall upon another. So if Satan be divided with in himself: how shall his kingdom endure? Because ye say that I cast out devils by the power of Belzebub. If I, by the power of Belzebub cast out devils: by whom do your children cast them out? Therefore shall they be your judges. But if I, with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

When a strong man armed watcheth his house: that he possesseth is in peace. But when a stronger than he cometh upon him and overcometh him: he taketh from him his harness wherein he trusted and divideth his goods. He that is not with me, is against me. And he that gathereth not with me, scattereth.

When the unclean spirit is gone out of a man, he walketh through waterless places, seeking rest. And when he findeth none, he sayeth: I will return again unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he and taketh to him seven other spirits worse than him self: and they enter in, and dwell there. And the end of that man, is worse than the beginning.

And it fortuneth as he spake those things, a certain woman of the company lifted up her voice, and said unto him: Happy is the womb that bare thee, and the paps which gave thee suck. But he said: Ye, happy are they that hear the word of God, and keep it.

When the people were gathered thick together: he began to say. This is an evil nation: they seek a sign, and there shall no sign be given them, but the sign of

Jonas the prophet. For as Jonas was a sign to the Ninivites, so shall the son of man be to this nation.

The queen of the south shall rise at judgement, with the men of this generation, and condemn them: for she came from the end of the world, to hear the wisdom of Salomon. And behold a greater than Salomon is here. The men of Nineveh shall rise at the judgement with this generation: and shall condemn them: for they repented at the preaching of Jonas. And behold a greater than Jonas is here.

No man lighteth a candle, and putteth it in a *privy place, neither under a bushel: but on a candlestick, that they that come in may see the light. The light of thy body is the eye. Therefore when thine eye is single: then is all thy body full of light. But if thine eye be evil: then shall thy body also be full of darkness. Take heed therefore that the light which is in thee, be not darkness. For if all thy body shall be light, having no part dark: then shall all be full of light, even as when a candle doth light thee with his brightness.

And as he spake, a certain Pharisee besought him to dine with him: and he went in and sat down to meat. When the Pharisee saw that, he marvelled that he had not first washed before dinner. And the Lord said to him: Now do ye Pharisees, make clean the outside of the cup, and of the platter: but your inward parts are full of ravening and wickedness. Ye fools, did not he that made that which is without: make that which is within also? Nevertheless give *almose of that ye have and behold all is clean to you. But woe be to you Pharisees, for ye tithe the mint and *rue, and all manner herbs, and pass over judgement and the love of God. These ought ye to have done, and yet not to have left the other undone.

Woe be to you, Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets. Woe be to you scribes and Pharisees hypocrites, for ye are as graves which appear not, and the men that walk over them, are not ware of them. Then answered one of the lawyers, and said unto him: Master, thus saying thou puttest us to rebuke also. Then he said: Woe be to you also, ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the packs with one of your fingers. Woe be to you: ye build the sepulchers of the Prophets, and your fathers killed them, truly ye bear witness, that ye allow the deeds of your fathers: for they killed them, and ye build their sepulchers. Therefore said the wisdom of God: I will send them Prophets and Apostles, and of them they shall slay and persecute: that the blood of all Prophets, which was shed from the beginning of the world, may be required of this generation, from the blood of Abel unto the blood of Zachary, which

perished between the altar and the temple. Verily I say unto you: it shall be required of this nation.

Woe be to you lawyers: for ye have taken away the key of knowledge, ye entered not in yourselves, and them that came in ye forbade. When he thus spake unto them, the lawyers and the Pharisees began to wax busy about him, and to stop his mouth with many questions, laying wait for him, and seeking to catch something of his mouth, whereby they might accuse him.

**privy (private, hidden)*

**almose: this is the exact spelling as found in the text. If this word is "almost" it is consistent with "the giving up of all goods" found in the Acts of the Apostles. Some have read it as alms. *rue (aromatic plant),*

[Chpt 12] As there gathered to gether an innumerable multitude of people (in so much that they trod one another) he began to say unto his disciples: First of all beware of the leaven of the Pharisees which is hypocrisy. For there is nothing covered, that shall not be uncovered: neither hid that shall not be known. For what soever ye have spoken in darkness: that same shall be heard in light. And that which ye have spoken in the ear even in secret places, shall be preached even on the top of the houses.

I say unto you my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will show you, whom ye shall fear. Fear him which after he hath killed, hath power to cast into hell. Yee, I say unto you, him fear. Are not five sparrows bought for two farthings? And yet not one of them is forgotten of God. Also even the very hairs of your heads are numbered. Fear not therefore: Ye are more of value, than many sparrows.

I say unto you: Whosoever confesseth me before men, even him shall the son of man confess also before the angels of God. And he that denieth me before men: shall be denied before the angels of God. And whosoever speaketh a word against the son of man it shall be forgiven him. But unto him that blasphemeth the holy ghost, it shall not be forgiven.

When they bring you unto the synagogues, and unto the rulers, and officers, take no thought how or what thing ye shall answer or what ye shall speak. For the holy ghost shall teach you in the same hour, what ye ought to say.

One of the company said unto him: Master, bid my brother divide the inheritance with me. And he said unto him: Man, who made me a judge or a divider over you? Wherefore he said unto them: take heed, and beware of covetousness. For no mans life standeth in the abundance of the things which he possesseth. And he put forth a similitude unto them saying: The ground of a certain rich man brought forth fruits plenteously, and he thought in him self

saying: what shall I do? because I have no room where to bestow my fruits? And he said: This will I do. I will destroy my barns, and build greater, and therein will I gather all my fruits, and my goods: and I will say to my soul: Soul thou hast much goods laid up in store for many years, take thine ease: eat, drink, and be merry. But God said unto him: Thou fool, this night will they fetch away thy soul again from thee. Then whose shall those things be which thou hast provided? So is it with him that gathered riches? and is not rich in God.

And he spake unto his disciples: Therefore I say unto you: Take no thought for your life, what ye shall eat: neither for your body, what ye shall put on. The life is more than meat, and the body is more then raiment. Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and yet God feedeth them. How much are ye better then the fowls. Which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least: why take ye thought for the remnant? Consider the lilies how they grow: They labor not: they spin not: and yet I say unto you, that Salomon in all this royalty, was not clothed like to one of these.

If the grass which is today in the field, and tomorrow shall be cast into the furnace, God so clothe, how much more will he clothe you, o ye endued with little faith? And ask not what ye shall eat, or what ye shall drink, neither climb ye up on high: for all such things the heathen people of the world seek for. Your father knoweth that ye have need of such things. Wherefore seek ye after the kingdom of God, and all these things shall be ministered unto you. Fear not little flock, for it is your fathers pleasure, to give you a kingdom. Sell that ye have, and give alms. And make you bags, which wax not old, and treasure that faileth not in heaven, where no thief cometh, neither moth corrupteth. For where your treasure is, there will your hearts be also.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men, that wait for their master, when he will return from a wedding: that as soon as he cometh and knocketh, they may open unto him. Happy are those servants, which the Lord when he cometh shall find waking. Verily I say unto you, he will gird himself about and make them sit down to meat, and walk by and minister unto them. And if he come in the second watch, ye if he come in the third watch, and shall find them so, happy are those servants. This understand, that if the good man of the house knew what hour the thief would come, he would surely watch: and not suffer his house to be broken up. Be ye prepared therefore: for the son of man will come at an hour when ye think not.

Then Peter said unto him: Master, tellest thou this similitude unto us, or to all men? And the Lord said: If there be any faithful servant and wise, whom his

Lord shall make ruler over his household, to give them their duetie of meat at due season: happy is that servant, whom his master when he cometh, shall find so doing. Of a truth I say unto you: that he will make him ruler over all that he hath. But and if the evil servant shall say in his heart: My master will defer his coming, and shall begin to smite the servants and maidens, and to eat and drink and to be drunken: the lord of that servant will come in a day, when he thinketh not and at an hour when he is not ware, and will divide him, and will give him his reward with the unbelievers.

The servant that knew his masters will and prepared not him self, neither did according to his will, shall be beaten with many stripes. But he that knew not, and yet did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall be much required. And to whom men much commit, the more of him will they ask.

I am come to send fire on earth: and what is my desire, but that it were already kindled? Notwithstanding I must be baptised with a baptism: and how am I pained till it be ended? Suppose ye that I am come to send peace on earth? I tell you nay, but rather debate. For from hence forth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father. The mother against the daughter, and the daughter against the mother. The mother in law against her daughter in law, and the daughter in law against her mother in law.

Then said he to the people: when ye see a cloud rise out of the west straight way ye say: we shall have a shower, and so it is. And when ye se the south wind blow, ye say: we shall have heat, and it cometh to pass. Hypocrites, ye can skill of the fashion of the earth, and of the sky: but what is the cause, that ye cannot skill of this time? Ye and why judge ye not of yourselves what is right?

While thou goest with thine adversary to the ruler: as thou art in the way, give diligence that thou mayest be delivered from him, lest he bring thee to the judge, and the judge deliver thee to the jailer, and the jailer cast thee in to prison. I tell thee, thou departest not thence, till thou have made good the utmost mite.

[Chpt 13] There were present at the same season, that showed him of the Galileans, whose blood Pilate mingled with their own sacrifice. And Jesus answered, and said unto them: Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffered such punishment? I tell you nay: but except ye repent, ye shall all in like wise perish. Or those eighteen upon which the tower in Siloe fell, and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay: But except

ye repent, ye all shall likewise perish.

He put forth this similitude: A certain man had a fig tree planted in his vineyard and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard: Behold, this three year have I come and sought fruit in this fig tree, and find none: cut it down: why cumbereth it the ground? And he answered and said unto him: Lord let it alone this year also, till I dig round about it, and dung it, to see whether it will bear fruit: and if it bear not then, after that, cut it down. And he taught in one of their synagogues on the Saboth days. And behold there was a woman which had a spirit of infirmity eighteen years: and was bowed together and could not lift up herself at all. When Jesus saw her, he called her to him, and said to her: woman, thou art delivered from thy disease. And he laid his hands on her, and immediately she was straight, and glorified God. And the ruler of the synagogue answered with indignation (because that Jesus had healed on the Saboth day) and said unto the people. There are six days in which men ought to work: in them come and be healed, and not on the Saboth day.

Then answered him the Lord, and said: Hypocrite, doth not each one of you on the Saboth day, loose his ox or his ass from the stall, and lead him to the water? And ought not this daughter of Abraham, whom Satan hath bounde lo eighteen years, be loosed from this bond on the Saboth day? And when he thus said, all his adversaries were ashamed, and all the people rejoiced on all the excellent deeds, that were done by him.

Then said he: What is the kingdom of God like? or whereto shall I compare it? Is like a grain of mustard seed, which a man took and sowed in his garden: and it grew and waxed a great tree, and the fowls of the air made nests in the branches of it.

And again he said: whereunto shall I liken the kingdom of God? It is like leaven, which a woman took, and hid in three bushels of flour, till all was through leavened. And he went through all manner of cities and towns teaching, and journeying towards Jerusalem. Then said one unto him: Lord, are there few that shall be saved? And he said unto them: strive with your selves to enter in at the strait gate: For many I say unto you, will seek to enter in, and shall not be able.

When the goodman of the house is risen up, and hath shut to the door, ye shall begin to stand without, and to knock at the door saying: Lord, Lord, open unto us: and he shall answer and say unto you: I know you not whence ye are. Then shall ye begin to say: We have eaten in thy presence and drunk, and thou hast taught in our streets. And he shall say: I tell you, I know you not whence ye are:

depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth when ye shall see Abraham and Isaac and Jacob, and all the Prophets in the kingdom of God, and yourselves thrust out at doors. And they shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God. And behold, there are last, which shall be first: And there are first which shall be last.

The same day there came certain of the Pharisees and said unto him: Get thee out of the way, and depart hence: for Herod will kill thee. And he said unto them, Go ye and tell that fox, behold I cast out devils and heal the people today and tomorrow, and the third day I make an end. Nevertheless, I must walk today and tomorrow, and the day following: For it cannot be, that a Prophet perish any other where, save at Jerusalem.

O' Jerusalem, Jerusalem, which killest Prophets, and stonest them that are sent to thee: how often would I have gathered thy children together, as the hen gathereth her nest under her wings, but ye would not. Behold your habitation shall be left unto you desolate. For I tell you, ye shall not see me until the time come that ye shall say, blessed is he that cometh in the name of the Lord.

[Chpt 14] And it chanced that he went into the house of one of the chief Pharisees to eat bread on a Saboth day: and they watched him. And behold there was a man before him, which had the dropsy. And Jesus answered and spake unto the lawyers and Pharisees saying: is it lawful to heal on the Saboth day? And they held their peace. And he took him and healed him, and let him go: and answered them saying, which of you shall have an ass or an ox fallen into a pit, and will not straight way pull him out on the Saboth day? And they could not answer him again to that.

He put forth a similitude to the guests, when he marked how they pressed to the highest rooms, and said unto them: When thou art bidden to a wedding of any man, sit not down in the highest room, lest a more honorable man than thou be bidden of him, and he that bade both him and thee, come and say to thee: give this man room, and thou then begin with shame to take the lowest room. But rather when thou art bidden, go and sit in the lowest room, that when he that bade thee cometh, he may say unto thee: friend sit up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself, shall be brought low. And he that humbleth himself, shall be exalted.

Then said he also to him that had desired to him to dinner: When thou makest a dinner or a supper: call not thy friends, nor thy brethren neither thy kinsmen nor yet rich neighbours: lest they bid thee again, and a recompense be made

thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind, and thou shalt be happy, for they cannot recompense thee. But thou shalt be recompensed at the resurrection of the just men.

When one of them that sat at meat also heard that, he said unto him: happy is he that eateth bread in the kingdom of God. Then said he to him. A certain man ordained a great supper, and bade many, and sent his servant at supper time, to say to them that were bidden, come: for all things are now ready. And they all at once began to make excuse. The first said unto him: I have bought a farm, and I must needs go and see it, I pray thee have me excused. And another said: I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. The third said: I have married a wife and therefore I cannot come. And the servant went, and brought his Master word thereof.

Then was the good man of the house displeased, and said to his servant: Go out quickly into the streets and quarters of the city, and bring in hither the poor and the maimed and the halt and the blind. And the servant said Lord it is done as thou commandedst and yet there is room. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

There went a great company with him, and he turned and said unto them: If a man come to me, and hate not his father and mother, and wife, and children, and brethren, and sisters, moreover and his own life, he cannot be my disciple. And whosoever bear not his cross, and come after me, cannot be my disciple.

Which of you disposed to build a tower, sitteth not down before and counteth the cost, whether he have sufficient to perform it? Lest after he hath laid the foundation, and is not able to perform it, all that behold it, begin to mock him saying: this man began to build, and was not able to make an end. Or what king goeth to make battle against another king, and sitteth not down first, and casteth in his mind, whether he be able with ten thousand, to meet him that cometh against him with twenty thousand? Or else while the other is yet a great way off, he will send ambassadors, and desire peace. So likewise one of you that forsaketh not all that he hath, can be my disciple. Salt is good, but if salt have lost her saltiness, what shall be seasoned there with? It is neither good for the land nor yet for the dunghill, but men cast it out at the doors. He that hath ears to hear, let him hear.

[Chpt 15] Then resorted unto him all the publicans and sinners, for to hear him. And the Pharisees and Scribes murmured saying: He received to his company sinners, and eateth with them. Then put he forth this similitude to them

saying: What man of you having an hundred sheep, if he lose one of them, doth not leave ninety and nine in the wilderness, and go after that which is lost until he find him? And when he hath found him, he putteth him on his shoulders with joy: And as soon as he cometh home, he calleth together his lovers and neighbours saying unto them: Rejoice with me for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance. Either what woman having ten *grotes, if she lose one, doth not light a candle, and sweep the house, and seek diligently, till she find it? And when she hath found it she calleth her lovers and her neighbours saying: Rejoice with me, for I have found the grote which I had lost. Likewise I say unto you, joy is made in the presence of the angels of God over one sinner that repenteth.

*grotes : refers to grain; oats in Middle Eng

And he said: a certain man had two sons, and the younger of them said to his father: father, give me my part of the goods that to me belongeth. And he divided unto them his substance. And not long after, the younger son gathered all that he had together, and took his journey into a far country, and there he wasted his goods with riotous living. And when he had spent all that he had, there rose a great dearth through out all that same land, and he began to lack. And he went and clave to a citizen of that same country, which sent him to his field, to keep his swine. And he would fain have filled his belly with the cods that the swine ate: and no man gave him.

Then he came to him self and said: how many hired servants at my fathers have bread enough, and I die for hunger. I will arise and go to my father, and will say unto him: father, I have sinned against heaven and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants. And he arose and went to his father. And when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck, and kissed him. And the son said unto him: father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But his father said to his servants: bringforth that best garment and put it on him, and put a ring on his hand, and shoes on his feet. And bring hither that fatted calf, and kill him, and let us eat and be merry: for this my son was dead, and is alive again, he was lost, and is now found. And they began to be merry. The elder brother was in the field, and when he came and drew nigh to the house, he heard minstrelsy and dancing, and called one of his servants, and asked what those things meant. And he said unto him: thy brother is come, and thy father had killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in. Then

came his father out and entreated him. He answered and said to his father: Lo these many years have I done thee service, neither brake at any time thy commandment, and yet gavest thou me never so much as a kid to make merry with my lovers: but as soon as this thy son was come, which hath devoured thy goods with harlots, thou hast for his pleasure killed the fatted calf. And he said unto him: Son, thou wast ever with me, and all that I have is thine: it was meet that we should make merry and be glad: for this thy brother was dead, and is alive again: and was lost, and is found.

[Chpt 16] And he said also unto his disciples. There was a certain rich man, which had a steward, that was accused unto him, that he had wasted his goods. And he called him: and said unto him: How is it, that I hear this of thee? Give accounts of thy stewardship: for thou mayest be no longer steward. The steward said with in him self: what shall I do? for my master will take away from me the stewardship. I cannot dig, and to beg, I am ashamed. I *wot what to do, that when I am put out of the stewardship, they may receive me into their houses.

Then called he all his masters debtors, and said unto the first: how much owest thou unto my master? And he said: an hundred tuns of oil. And he said to him: take thy bill, and sit down quickly, and write fifty. Then said he to another: what owest thou? And he said: an hundred quarters of wheat. He said to him: Take thy bill, and write fourscore. And the Lord commended the unjust steward because he had done wisely. For the children of this world are in their kind, wiser then the children of light. And I say also unto you: make you friends of the wicked mammon, that when ye shall depart, they may receive you into everlasting habitations.

He that is faithful in that which is least the same is faithful in much. And he that is unfaithful in the least: is unfaithful also in much. So then if ye have not been faithful in the wicked mammon, who will believe you in that which is true? And if ye have not been faithful in another mans business: who shall give you your own? No servant can serve two masters, for either he shall hate the one and love the other, or else he shall lean to the one and despise the other. Ye cannot serve God and mammon.

All these things heard the Pharisees also which were covetous, and they mocked him. And he said unto them: Ye are they which justify yourselves before men: but God knoweth your hearts. For that which is highly esteemed among men, is abominable in the sight of God.

The law and the Prophets reigned until the time of John: and since that time the kingdom of God is preached, and every man striveth to go in. Sooner shall heaven and earth perish than one tittle of the law shall perish. Whosoever

forsaketh his wife and marrieth another, breaketh matrimony. And every man which marrieth her that is divorced from her husband, committeth *advoutry also.

There was a certain rich man, which was clothed in purple and fine byss, and fared deliciously every day. And there was a certain beggar named Lazarus, which lay at his gate full of sores desiring to be refreshed with the crumbs which fell from the rich mans board. Nevertheless, the dogs came and licked his sores. And it fortuned that the beggar died, and was carried by the angels into Abrahams bosom. The rich man also died, and was buried.

And being in hell in torments, he lift up his eyes and saw Abraham afar off, and Lazarus in his bosom, and he cried and said: father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame. But Abraham said unto him: Son, remember that thou in thy lifetime, receivedst thy pleasure, and contrary wise Lazarus pain. Now therefore is he comforted, and thou art punished. Beyond all this, between you and us there is a great space set, so that they which would go from hence to you cannot: neither may come from thence to us.

Then he said I pray thee therefore father, send him to my fathers house. For I have five brethren: for to warn them lest they also come into this place of torment. Abraham said unto him: they have Moses and the Prophets, let them hear them. And he said: nay father Abraham, but if one came unto them from the dead, they would repent. He said unto him: If they hear not Moses and the Prophets, neither will they believe, though one rose from death again.

**wot (know). *advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery*

[Chpt 17] Then said he to the disciples, it cannot be avoided but that offenses will come. Nevertheless woe be to him through whom they come. It were better for him that a millstone were hanged about his neck, and that he were cast into the sea, then that he should offend one of these little ones. Take heed to your selves. If thy brother trespass against thee, rebuke him and if he repent, forgive him. And though he sin against thee seven times in a day, and seven times in a day turn again to thee saying: it repenteth me, forgive him.

And the Apostles said unto the Lord: increase our faith. And the Lord said: if ye had faith like a grain of mustard seed, and should say unto this sycamine tree, pluck thyself up by the roots, and plant thyself in the sea: he should obey you.

Who is it of you if he had a servant ploughing or feeding cattle, that would say unto him when he were come from the field: Go quickly and sit down to meat:

and would not rather say to him, dress wherewith I may sup, and gird up thyself and serve me, till I have eaten and drunken: and afterward, eat thou, and drink thou? Doth he thank that servant because he did that which was commanded unto him? I *trow not. So likewise ye, when ye have done all those things which are commanded you say, we are unprofitable servants. We have done that which was our duty to do.

And it chanced as he went to Jerusalem, that he passed through Samaria and Galile. And as he entered into a certain town, there met him ten men that were lepers. Which stood afar off and put forth their voices and said: Jesu master, have mercy on us. When he saw them, he said unto them: Go and show yourselves unto the Priests. And it chanced as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned back again, and with a loud voice praised God, and fell down on his face at his feet, and gave him thanks. And the same was a Samaritan. And Jesus answered and said: are there not ten cleansed? But where are those nine? There are not found that returned again, to give God praise save only this stranger. And he said unto him: arise, and go thy way thy faith hath made thee whole.

When he was demanded of the Pharisees, when the kingdom of God should come he answered them and said: The kingdom of God cometh not with waiting for. Neither shall men say: Lo here, lo there. For behold the kingdom of God is with in you.

And he said unto the disciples: The days will come, when ye shall desire to see one day of the son of man, and ye shall not see it. And they shall say to you: See here, See there. Go not after them, nor follow them, for as the lightning that appeareth out of the one part of the heaven: and shineth unto the other part of heaven. So shall the son of man be in his days. But first must he suffer many things, and be refused of this nation.

As it happened in the time of Noe: So shall it be in the time of the son of man. They ate, they drank, they married wives and were married, even unto the same day that Noe went into the Ark: and the flood came and destroyed them all. Likewise also, as it chanced in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built. And even the same day that Lot went out of *Zodom, it rained fire and brimstone from heaven, and destroyed them all. After these examples, shall it be in the day when the son of man shall appear.

At that day he that is on the house top and his stuff in the house: let him not come down to take it out. And likewise let not him that is in the fields, turn back again to that he left behind. Remember Lots wife. Whosoever will go about to save his life, shall lose it: And whosoever shall lose his life, shall save it. I tell

you in that night, there shall be two in one bed, that one shall be received and the other shall be forsaken. And they answered, and said unto him: where Lord? And he said unto them: wheresoever the body shall be, thither will the eagles resort.

**trow (think) *Zodom (Sodom),*

[Chpt 18] And he put forth a similitude unto them, signifying that men ought pray, and not to be weary saying: There was a Judge in a certain city, which feared not God neither regarded man. And there was a certain widow in the same city, which came unto him saying: avenge me of mine adversary. And he would not for a while. But afterward he said unto himself: though I fear not God nor care for man, yet because this widow troubleth me, I will avenge lest at the last she come and hag on me.

And the Lord said hear what the unrighteous Judge saith. And shall not God avenge his elect, which cry day and night unto him, yee though he defer them? I tell you he will avenge them and that quickly. Nevertheless, when the son of man cometh, suppose you, that he shall find faith on the earth.

And he put forth this similitude, unto certain which trusted in them selves that they were perfect, and despised other. Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with him self. God I thank thee that I am not as other men are, extortioners, unjust, **advoutrers*, or as this publican. I fast twice in the week. I give tithe of all that I possess. And the publican stood afar off, and would not lift up his eyes to heaven, but smote his breast saying: God be mercyfull to me a sinner. I tell you this man departed home to his house justified more than the other. For every man that exalteth himself, shall be brought low: An he that humbleth himself, shall be exalted.

They brought unto him also babes, that he should touch them. When the disciples saw that, they rebuked them. But Jesus called them unto him, and said: **Suffer children to come unto me, and forbid them not. For of such the kingdom of God. Verily I say unto you: whosoever receiveth not the kingdom of God as a child, he shall not enter therein.*

And a certain ruler asked him saying: good master: what ought I to do, to obtain eternal life? Jesus said unto him: Why callest thou me good? None is good, save God only. Thou knowest the commandments: Thou shalt not commit **advoutry*: thou shalt not kill: thou shalt not steal: thou shalt not bear false witness: Honour thy father and thy mother. And he said: all these have I kept from my youth. When Jesus heard that, he said unto him: Yet lackest thou one

thing.

Sell all that thou hast, and distribute it unto the poor, and thou shalt have treasure in heaven, and come, and follow me. When he heard that, he was heavy: for he was very rich.

When Jesus saw him mourn, he said: with what difficulty shall they that have riches, enter into the kingdom of God: it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God. Then said they that heard that: And who shall then be saved? And he said: Things which are impossible with men are possible with God.

Then Peter said: Lo we have left all, and have followed thee. And he said unto them: Verily I say unto you, there is no man that leaveth house, other father and mother, other brethren or wife, or children for the kingdom of Gods sake, which same shall not receive much more in this world: and in the world to come, life everlasting.

He took unto him twelve, and said unto them. Behold we go up to Jerusalem, and all shall be fulfilled that are written by the Prophets of the son of man. He shall be delivered unto the gentiles, and shall be mocked, and shall be despitefully entreated, and shall be spitted on: and when they have scourged him, they will put him to death, and the third day he shall arise again. But they understood none of these things. And this saying was hid from them. And they perceived not the things which were spoken.

And it came to pass, as he was come nigh unto *Hericho, a certain blind man sat by the way side begging. And when he heard the people pass by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cried saying: Jesus the son of David, have thou mercy on me. And they which went before rebuked him, that he should hold his peace. But he cried so much the more, thou son of David have mercy on me. And Jesus stood still, and commanded him to be brought unto him. And when he was come near, he asked him saying: what wilt thou that I do unto thee? And he said: Lord that I may receive my sight. Jesus said unto him: receive thy sight: thy faith hath saved thee. And immediately he saw, and followed him, praising God. And all the people, when they saw it, gave laud to God.

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

**Suffer (allow) *Hericho (Jericho),*

[Chpt 19] And he entered in, and went through *Hericho. And behold, there was a man named Zacheus, which was a ruler among the Publicans, and was

rich also. And he made means to see Jesus, what he should be: and could not for the press, because he was of a low stature. Wherefore he ran before, and climbed up into a wild fig tree, to see him: for he should come that way. And when Jesus came to the place, he looked up, and saw him, and said unto him: Zache, come down at once, for today I must abide at thy house. And he came down hastily and received him joyfully. And when they saw that they all grudged saying: He is gone in to tarry with a man that is a sinner.

And Zache stood forth and said unto the Lord: behold Lord, the half of my goods I give to the poor, and if I have done any man wrong, I will restore him four fold. And Jesus said to him: this day is health come unto this house, for as much as he also is become the child of Abraham. For the son of man is come to seek and to save that which was lost.

As they heard these things, he added thereto a similitude, because he was nigh to *Herusalem, and because also they thought that the kingdom of God should shortly appear. He said therefore: a certain nobleman went into a far country, to receive him a kingdom, and then to come again. And he called his ten servants, and delivered them ten pounds saying unto them: buy and sell till I come. But his citizens hated him, and sent messengers after him saying: We will not have this man to reign over us.

And it came to pass, when he was come again and had received his kingdom, he commanded these servants, to be called to him (to whom he gave his money) to *wit what every man had done. Then came the first, saying: Lord, thy pound hath increased ten pounds. And he said unto him. Well good servant because thou wast faithful in a very little thing, take thou authority over ten cities. And the other came saying: Lord thy pound hath increased five pounds. And to the same he said: and be thou also ruler over five cities.

And the third came and said: Lord behold here thy pound, which I have kept in a napkin, for I feared thee, because thou art a strait man: thou takest up that thou laidst not down, and reapest that thou didst not sow. And he said unto him: Of thine own mouth, judge I thee thou evil servant. Knewest thou that I am a strait man taking up that I laid not down, and reaping that I did not sow? Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with vantage?

And he said to them that stood by: take from him that pound, and give it him that hath ten pounds. And they said unto him Lord he hath ten pounds. I say unto you, that unto all them that have, it shall be given: and from him that hath not, even that he hath shall be taken from him. Moreover those mine enemies, which would not that I should reign over them bring hither, and slay them

before me. And when he had thus spoken, he proceeded forth before, ascending up to Jerusalem.

And it fortun'd, when he was come nigh to Bethphage and Bethany, besides mount Olivete, he sent two of his disciples saying: Go ye in to the town which is over against you. In the which as soon as ye are come, ye shall find a colt tied, whereon yet never man sat. Loose him and bring him hither. And if any man ask you, why that ye loose him: thus say unto him, the Lord hath need of him.

They that were sent, went their way and found, even as he had said unto them. And as they were a loosing the colt, the owners said unto them: why loose ye the colt? And they said: for the Lord hath need of him. And they brought him to Jesus. And they cast their raiment on the colt, and set Jesus thereon. And as he went, they spread their clothes in the way.

And when he was now come, where he should go down from the mount Olivete, the whole multitude of the disciples began to rejoice, and to laud God with a loud voice, for all the miracles that they had seen, saying: Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest. And some of the Pharisees of the company said unto him: Master rebuke thy disciples. He answered, and said unto them: I tell you if these should hold their peace, the stones would cry.

And when he was come near, he beheld the city, and wept on it saying: If thou hadst known those things which belong unto thy peace, even at this thy time? But now are they hid from thine eyes. For the days shall come upon thee, that thy enemies shall cast a bank about thee, and compass thee round, and keep thee in on every side, and make thee even with the ground, with thy children which are in thee. And they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation.

And he went in to the temple, and began to cast out them that sold therein, and them that bought saying unto them, it is written: my house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple. The high Priests and the scribes and the chief of the people went about to destroy him: but could not find what to do. For all the people stuck by him, and gave him audience.

**Hericho (Jericho). *Herusalem (Jerusalem), *wit (know)*

[Chpt 20] And it fortun'd in one of those days, as he taught the people in the temple and preached the gospel: the high Priests and the Scribes came with the elders and spake unto him saying: Tell us by what authority thou doest these things? Either who is he that gave thee this authority? He answered and said

unto them: I also will ask you a question, and answer me. The baptism of John: was it from heaven or of men? And they thought within themselves saying: if we shall say from heaven: he will say: why then believed ye him not? But and if we shall say of men, all the people will stone us. For they be persuaded that John is a Prophet. And they answered that they could not tell whence it was. And Jesus said unto them: neither tell I you by what authority I do these things.

Then began he to put forth to the people this similitude. A certain man planted a vineyard, and let it forth to farmers, and went him self into a strange country for a great season. And when the time was come, he sent a servant to his tenants that they should give him of the fruits of the vineyard. And the tenants did beat him, and sent him away empty. And again he sent yet another servant. And they did beat him, and foul entreated him also, and sent him away empty. Moreover, he sent the third too, and him they wounded, and cast out. Then said the lord of the vineyard: what shall I do? I will send my dear son, him peradventure they will reverence, when they see him.

But when the farmers saw him, they thought in themselves saying: this is the heir, come let us kill him, that the inheritance may be ours. And they cast him out of the vineyard: and killed him. Now what shall the lord of the vineyard do unto them? He will come and destroy those farmers, and will let out his vineyard to other. When they heard that, they said: God forbid.

And he beheld them and said: what meaneth this then that is written: The stone that the builders refused, the same is made the head corner stone? Whosoever stumble at that stone shall be broken: but on whosoever it fall upon, it will grind him to powder. And the high priests and the scribes the same hour went about to lay hands on him, but they feared the people. For they perceived that he had spoken this similitude against them.

And they watched him, and sent forth spies, which should feign themselves perfect, to take him in his words, and to deliver him unto the power and authority of the debite. And they asked him saying: Master, we know that thou sayest and teachest right, neither considerest thou any mans degree, but teachest the way of God truly. Is it lawful for us to give Cesar tribute or no? He perceived their craftiness, and said unto them: why tempt ye me? Show me a penny. Whose image and superscription hath it? They answered and said: Cesars. And he said unto them: Give then unto Cesar, that which belongeth unto Cesar: and to God that which pertaineth to God. And they could not reprove his saying before the people. But they marvelled at his answer, and held their peace.

Then came to him certain of the Sadduces which deny that there is any resurrection. And they asked him saying: Master, Moses wrote unto us, if any

mans brother die having a wife, and the same die without issue: that then his brother should take his wife, and raise up seed unto his brother. There were seven brethren, and the first took a wife, and died without children. And the second took the wife, and he died childless. And the third took her, and in like wise the residue of the seven, and left no children behind them, and died. Last of all the woman died also. Now at the resurrection whose wife of them shall she be? For seven had her to wife.

Jesus answered and said unto them. The children of this world marry wives, and are married, but they which shall be made worthy to enjoy that world and the resurrection from death, neither marry wives neither are married nor yet can die any more. For they are equal unto the angels: and are the sons of God in as much as they are the children of the resurrection. And that the dead shall rise again, even Moses signified besides the bush, when he said: the Lord God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of them which live. For all live in him. Then certain of the Pharisees answered and said: Master thou hast well said. And after that durst they not ask him any question at all.

Then said he unto them: how say they that Christ is Davids son? And David him self saith in the book of the Psalms: The Lord said unto my Lord, sit on my right hand, till I make thine enemies thy footstool. Seeing David calleth him Lord: How is he then his son?

Then in the audience of all the people, he said unto his disciples, beware of the Scribes, which desire to go in long clothing: and love greetings in the markets, and the highest seats in the synagogues and chief rooms at feasts, which devour widows houses and that under a colour of long praying: the same shall receive greater damnation.

[Chpt 21] As he beheld, he saw the rich men, how they cast in their offerings into the treasury. And he saw also a certain poor widow, which cast in thither two mites. And he said: of a truth I say unto you, this poor widow hath put in more than they all. For they all have of their *superfluity added unto the offering of God: but she, of her penury, hath cast in all the substance that she had.

As some spake of the temple, how it was garnished with goodly stones and Jewels, he said. The days will come, when of these things which ye see, shall not be left stone upon stone, that shall not be thrown down. And they asked him saying: Master when shall these things be, and what sign will there be, when such things shall come to pass.

And he said: take heed, that ye be not deceived. For many will come in my

name saying: I am he: and the time draweth near. Follow ye not them therefore. But when ye hear of war and of dissension: be not afraid. For these things must first come: but the end followeth not by and by. Then said he unto them: Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in all quarters, and hunger, and pestilence: and fearful things. And great signs shall there be from heaven.

But before all these, they shall lay their hands on you and persecute you, delivering you up to the Synagogues and into prison, and bring you before kings and rulers for my names sake. And this shall chance you for a testimonial. Let it stick therefore fast in your hearts, not once to study before, what ye shall answer: for I will give you a mouth and wisdom, where against, all your adversaries shall not be able to speak nor resist. Ye and ye shall be betrayed of your fathers and mothers, and of your brethren, and kinsmen, and lovers, and some of you shall they put to death. And hated shall ye be of all men for my names sake. Yet there shall not one hair of your heads perish. With your patience possess your souls.

And when ye see Jerusalem besieged with an host, then understand that the desolation of the same is nigh. Then let them which are in Jewrye fly to the mountains. And let them which are in the midst of it, depart out. And let not them that are in other countries, enter therein. For these be the days of vengeance, to fulfil all that are written. But woe be to them that be with child, and to them that give suck in those days: for there shall be great trouble in the land, and wrath over all this people. And they shall fall on the edge of the sword, and shall be led captive, into all nations. And Jerusalem shall be trodden under foot of the gentiles, until the time of the gentiles be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars: and in the earth the people shall be in such perplexity, that they shall not tell which way to turn themselves. The sea and the waters shall roar, and mens hearts shall fail them for fear, and for looking after those things which shall come on the earth. For the powers of heaven shall move. And then shall they see the son of man come in a cloud with power and great glory. When these things begin to come to pass: then look up, and lift up your heads for your redemption draweth nigh.

And he showed them a similitude: behold the fig tree, and all other trees, when they shoot forth their buds, ye see and know of your own selves that summer is then nigh at hand. So like wise ye (when ye see these things come to pass) understand, that the kingdom of God is nigh. Verily I say unto you: this generation shall not pass, till all be fulfilled. Heaven and earth shall pass: but

my words shall not pass.

Take heed to yourselves, lest your hearts be overcome with *surfeiting and drunkenness and cares of this world: and that, that day come on you unawares. For as a snare shall it come on all them that sit on the face of the earth. Watch therefore continually and pray, that ye may obtain grace to fly all this that shall come, and that ye may stand before the son of man.

In the day time, he taught in the temple and at night, he went out, and had abiding in the mount Olivete. And all the people came in the morning to him in the temple, for to hear him.

**superfluity (excess) *surfeit: caused by excessive eating or drinking; sickness or derangement.*

[Chpt 22] The feast of sweet bread drew nigh which is called *ester, and the high Priests and Scribes sought how to kill him, but they feared the people. Then entered Satan into Judas, whose sur name was Iscariot (which was of the number of the twelve) and he went his way and communed with the high priests and officers how he might betray him to them. And they were glad: and promised to give him money. And he consented, and sought opportunity to betray him unto them, when the people were away.

Then came the day of sweet bread, when of necessity the esterlamb must be offered. And he sent Peter and John saying: Go and prepare us the esterlamb, that we may eat. They said to him. Where wilt thou, that we prepare? And he said unto them. Behold when ye be entered into the city, there shall a man meet you bearing a pitcher of water, him follow into the same house that he entereth in, and say unto the good man of the house. The master sayeth unto thee: where is the guest chamber, where I shall eat mine esterlamb with my disciples? And he shall show you a great parlour paved. There make ready. And they went and found as he had said unto them: and made ready the esterlamb.

And when the hour was come, he sat down and the twelve Apostles with him. And he said unto them: I have inwardly desired to eat this esterlamb with you before that I suffer. For I say unto you: hence forth I will not eat of it any more, until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said. Take this, and divide it among you. For I say unto you: I will not drink of the fruit of the vine, until the kingdom of God be come.

And he took bread, gave thanks, and gave to them, saying: This is my body which is given for you. This do in the remembrance of me. Likewise also, when they had supped, he took the cup saying: This cup is the new testament in my blood, which shall for you be shed.

Yet behold, the hand of him that betrayeth me, is with me on the table. And the son of man goeth as it is appointed: But woe be to that man by whom he is betrayed. And they began to enquire among themselves, which of them it should be, that should do that.

And there was a strife among them, which of them should be taken for the greatest. And he said unto them: the kings of the gentiles reign over them, and they that bear rule over them, are called gracious lords. But ye shall not be so. But he that is greatest among you, shall be as the youngest: and he that is chief, shall be as the minister. For whether is greater, he that sitteth at meat: or he that serveth? Is not he that sitteth at meat? And I am among you, as he that ministereth. Ye are they which have bidden with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed to me: that ye may eat and drink at my table in my kingdom, and sit on seats, and judge the twelve tribes of Israel.

And the Lord said: Simon, Simon behold Satan hath desired you, to sift you, as it were wheat: but I have prayed for thee, that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him. Lord I am ready to go with thee into prison, and to death. And he said: I tell thee Peter, the cock shall not crow this day, till thou have *thrice denied that thou knewest me.

And he said unto them: when I sent you without wallet and scrip and shoes, lacked ye anything? And they said, no. And he said to them: but now he that hath a wallet let him take it up, and likewise his scrip. And he that hath no sword, let him sell his coat and buy one. For I say unto you, that yet that which is written, must be performed in me: Even with the wicked was he numbered. For those things which are written of me, have an end. And they said: Lord, behold here are two swords. And he said unto them: it is enough.

And he came out, and went as he was *wont to mount Olivete. And the disciples followed him. And when he came to the place, he said to them: pray, lest ye fall into temptation.

And he gat himself from them, about a stones cast, and kneeled down, and prayed, saying: Father if thou wilt, withdraw this cup from me. Nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven, comforting him. And he was in agony, and prayed somewhat longer. And his sweat was like drops of blood, trickling down to the ground. And he rose up from prayer and came to his disciples, and found them sleeping for sorrow, and said unto them: Why sleep ye? Rise and pray, lest ye fall into temptation.

While he yet spake: behold, there came a company, and he that was called

Judas one of the twelve, went before them, and pressed nigh unto Jesus to kiss him. And Jesus said unto him: Judas, betrayest thou the son of man with a kiss? When they which were about him saw what would follow, they said unto him. Lord: shall we smite with sword. And one of them smote a servant of the highest priest of all, and smote off his right ear. And Jesus answered and said: Suffer ye thus far forth. And he touched his ear, and healed him.

Then Jesus said unto the high priests and rulers of the temple and the elders which were come to him. Be ye come out, as unto a thief with swords and staves? When I was daily with you in the temple, ye stretched not forth hands against me. But this is even your very hour, and the power of darkness. Then took they him, and led him, and brought him to the high Priests house. And Peter followed afar off.

When they had kindled a fire in the midst of the palace, and were set down together Peter also sat down among them. And one of the wenches, beheld him as he sat by the fire, and set good eye sight on him and said: this same was also with him. Then he denied him saying: woman I know him not. And after a little while, another saw him and said: thou art also of them. And Peter said: man I am not. And about the space of an hour after, another affirmed saying: verily even this fellow was with him, for he is of Galile, and Peter said: man I *wot not what thou sayest. And immediately while he yet spake, the cock crew. And the Lord turned back and looked upon Peter. And Peter remembered the words of the Lord, how he said unto him, before the cock crew, thou shalt deny me *thrice. And Peter went out, and wept bitterly.

And the men that stood about Jesus, mocked him, and smote him, and blindfolded him, and smote his face. And asked him saying: *arede, who it is that smote thee? And many other things despitefully said they against him.

And as soon as it was day the elders of the people and the high Priests and Scribes, came together, and led him into their council saying: art thou very Christ? tell us. And he said unto them: if I shall tell you, ye will not believe. And if also I ask you, ye will not answer me or let me go. Hereafter shall the son of man sit on the right hand of the power of God. Then said they all: Art thou then the son of God? He said to them: ye say that I am. Then said they: what need we any further witness? We ourselves have heard of his own mouth.

**ester: exactly as it appears. *wont (as usual, desired) *thrice (three times)*

**wot (know) *arede (guess),*

[Chpt 23] And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him saying: We have found his fellow perverting the people, and forbidding to pay tribute to Cesar: saying, that he is Christ a king. And Pilate opposed him saying: art thou the king of the Jews? He answered him and said: thou sayest it. Then said Pilate to the high Priests, and to the people: I find no fault in this man. And they were the more fierce saying. He moveth the people, teaching throughout Jewry, and began at Galile, even to this place.

When Pilate heard mention of Galile he asked whether the man were of Galilee. And as soon as he knew that he was of Herodes jurisdiction he sent him to Herode, which was also at Jerusalem in those days. And when Herode saw Jesus, he was exceedingly glad. For he was desirous to see him of a long season, because he had heard many things of him, and trusted to have seen some miracle done by him. Then questioned he with him of many things. But he answered him not one word. The high Priests and Scribes, stood forth and accused him straitly. And Herod with his men of war, despised him, and mocked him, and arrayed him in white, and sent him again to Pilate. And the same day Pilate and Herod were made friends together. For before they were at variance.

And Pilate called together the high Priests and the rulers, and the people, and said unto them: Ye have brought this man unto me, as one that perverted the people. And behold I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him. No nor yet Herode. For I sent you to him: and lo nothing worthy of death is done to him. I will therefore chasten him and let him loose. For of necessity, he must have let one loose unto them at that feast.

And all the people cried at once saying: away with him, and deliver to us Barabbas: which for insurrection made in the city, and murder, was cast into prison. Pilate spake again to them willing to let Jesus loose. And they cried saying: Crucify him, Crucify him. He said unto them the third time. What evil hath he done? I find no cause of death in him. I will therefore chasten him, and let him loose. And they cried with loud voice, and required that he might be crucified. And the voice of them and of the high Priests prevailed.

And Pilate gave sentence that it should be as they required, and let loose unto them, him that for insurrection and murder, was cast into prison, whom they desired: and delivered Jesus to do with him what they would. And as they led him away, they caught one Simon of Syrene, coming out of the field: and on him laid they the cross, to bear it after Jesus.

And there followed him a great company of people and of women, which

women bewailed and lamented him. But Jesus turned back unto them, and said: Daughters of Jerusalem, weep not for me: but weep for yourselves, and for your children. For behold, the days will come, when men shall say: happy are the barren and the wombs that never bare and the paps which never gave suck. Then shall they begin to say to the mountains, fall on us: and to the hills, cover us. For if they do this to a green tree, what shall be done to the dry?

And there were two evil doers led with him to be slain. And when they were come to the place, which is called Calvary, there they crucified him, and the evil doers, one on right hand, and the other on the left. Then said Jesus: father forgive them, for they *wot not what they do. And they parted his raiment, and cast lots. And the people stood and beheld.

And the rulers mocked him with them saying he help other men, let him help himself, if he be Christ the chosen of God. The soldiers also mocked him, and came and gave him vinegar and said: if thou be that king of the Jews save thy self. And his superscription was written over him, in Greek, in Latin, and Hebrew: This is the king of the Jews.

And one of the evil doers which hanged, railed on him saying: If thou be Christ save thy self and us. The other answered and rebuked him saying, Neither fearest thou God because thou art in the same damnation? We are righteously punished, for we receive according to our deeds: But this man hath done nothing amiss. And he said unto Jesus: Lord remember me when thou comest into thy kingdom. And Jesus said unto him: Verily I say unto thee, today shalt thou be with me in Paradise.

And it was about the sixth hour. And there came a darkness over all the land, until the ninth hour, and the sun was darkened. And the veil of the temple did rent even through the midst. And Jesus cried with a great voice and said: Father, into thy hands I commend my spirit. And when he thus had said he gave up the ghost. When the Centurion saw what had happened, he glorified God saying: Of a surety this man was perfect. And all the people that came together to that sight, beholding the things which were done: smote their breasts, and returned home. And all his acquaintance, and the women, that followed him from Galile, stood afar off beholding these things.

And behold there was a man named Joseph, a councillor, and was a good man and a just, and did not consent to the counsel and deed of them, which was of Aramathia, a city of the Jews: which same also waited for the kingdom of God: he went unto Pilate and begged the body of Jesus, and took it down, and wrapped it in a linen cloth, and laid it in an hewn tomb, wherein was never man before laid. And that day was the Saboth evening, and the Saboth drew on. The

women that followed after which came with him from Galile, beheld the sepulchre and how his body was laid. And they returned and prepared odours and ointments: but rested the Saboth day, according to the commandment.

**wot (know, aware)*

[Chpt 24] On the morrow after the Saboth, early in the morning, they came unto the tomb and brought the odours which they had prepared and other women with them. And they found the stone rolled away from the sepulchre, and went in: but found not the body of the Lord *Jesu. And it happened, as they were amazed thereat: behold two men stood by them in shining vestures. And as they were afraid, and bowed down their faces to the earth, they said to them: why seek ye the living among the dead? He is not here: but is risen. Remember how he spake unto you, when he was yet with you in Galile, saying: that the son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven and to all the remnant. It was Mary Magdalene and Joanna, and Mary Jacobi, and other that were with them, which told these things unto the Apostles, and their words seemed unto them feigned things, neither believed they them. Then arose Peter and ran unto the sepulchre, and stooped in and saw the linen clothes laid by them self, and departed wondering in himself at that which had happened.

And behold, two of them went that same day to a town which was from Jerusalem about three score furlongs, called Emaus: and they talked together of all these things that had happened. And it chanced, as they communed together and reasoned, that Jesus himself drew near, and went with them. But their eyes were holden, that they could not know him. And he said unto them: What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them named Cleopas, answered and said unto him: art thou only a stranger in Jerusalem, and hast not known the things which have chanced therein in these days? To whom he said: what things?

And they said unto him: of Jesus of Nazareth which was a Prophet, mighty in deed and word before God, and all the people. And how the high Priests, and our rulers delivered him to be condemned to death: and have crucified him. But we trusted that it should have been he that should have delivered Israel. And as touching all these things today is even the third day, that they were done.

Ye, and certain women also of our company made us astonied, which came early unto the sepulchre, and found not his body: and came saying, that they had

seen a vision of angels, which said that he was alive. And certain of them which were with us, went their way to the sepulchre, and found it even so as the women had said: but him they saw not.

And he said unto them: O' fools and slow of heart to believe all that the Prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And he began at Moses, and at all the Prophets, and interpreted unto them in all scriptures which were written of him. And they drew nigh unto the town which they went to. And he made as though he would have gone further. But they constrained him saying, abide with us, for it draweth towards night, and the day is far passed. And he went in, to tarry with them.

And it came to pass as he sat at meat with them, he took bread, blessed it, brake and gave to them. And their eyes were opened and they knew him: and he vanished out of their sight. And they said between them selves: did not our hearts burn within us, while he talked with us by the way, and as he opened to us the scriptures? And they rose up the same hour, and returned again to Jerusalem, and found the eleven gathered to gether, and them that were with them which said: the Lord is risen in deed, and hath appeared to Simon. And they told what things was done in the way, and how they knew him in breaking of bread.

As they thus spake Jesus him self stood in the midst of them, and said unto them: peace be with you. And they were abashed and afraid, supposing that they had seen a spirit. And he said unto them: Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is even my self. Handle me and see: for spirits have not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy and wondered, he said unto them: Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey comb. And he took it, and ate it before them.

And he said unto them. These are the words which I spake unto you while I was yet with you: that all must be fulfilled which were written of me in the law of Moses and in the Prophets, and in the Psalmes:

Then opened he their wits, that they might understand the scriptures, and said unto them: Thus is it written, and thus it behoved Christ to suffer, and to rise again from death the third day, and that repentance and remission of sins should be preached in his name among all nations, and must begin at Jerusalem. And ye are witnesses of these things. And behold, I will send the promise of my father upon you. But tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out into Bethany, and lift up his hands and blessed them. And it came to pass, as he blessed them, he departed from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy, and were continually in the temple praising and lauding God: Amen.

Here ends the Gospel of Saint Luke

**Jesu: exact spelling*

[Chpt 1] In the beginning was the word, and the word was with God: and the word was God. The same was in the beginning with God. All things were made by it, and without it, was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darkness, but the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came as a witness to bear witness of the light, that all men through him might believe. He was not that light: but to bear witness of the light. That was a true light which lighteth all men that come into the world. He was in the world, and the world was made by him: and yet the world knew him not.

He came among his own, and his own received him not. But as many as received him, to them he gave power to be the sons of God in that they believed on his name: which were born, not of blood nor of the will of the flesh, nor yet of the will of man: but of God.

And the word was made flesh and dwelt among us, and we saw the glory of it, as the glory of the only begotten son of the father, which word was full of grace and verity.

John bare witness of him and cried saying: This was he of whom I spake, he that cometh after me, was before me, because he was *yer then I. And of his fullness have all we received, even grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.

No man hath seen God at any time. The only begotten son, which is in the bosom of the father, he hath declared him.

And this is the record of John: When the Jewes sent Priests and Levites from Jerusalem, to ask him, what art thou? And he confessed and denied not and said plainly: I am not Christ. And they asked him: what then? art thou *Helias? And he said: I am not. Art thou that Prophet? And he answered no. Then said they unto him: what art thou that we may give an answer to them that sent us: What sayest thou of thy self? He said: I am the voice of a crier in the wilderness, make straight the way of the Lord, as said the Prophet Esaias.

And they which were sent, were of the Pharisees. And they asked him, and said unto him: why baptisest thou then if thou be not Christ, nor *Helias, neither a Prophet? John answered them saying: I baptise with water: but one is come among you, whom ye know not, he it is that cometh after me, which was before me, whose shoe latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan where John did baptise.

The next day John saw Jesus coming unto him, and said: behold the lamb of God, which taketh away the sin of the world. This is he of whom I said. After

me cometh a man, which was before me, for he was ere then I, and I knew him not: but that he should be declared to Israel, therefore am I come baptising with water.

And John bare record saying: I saw the spirit descend from heaven, like unto a dove and abide upon him, and I knew him not. But he that sent me to baptise in water, the same said unto me: upon whom thou shalt see the spirit descend and tarry still on him, the same is he which baptiseth with the holy ghost. And I saw and bare record that this is the son of God.

The next day after, John stood again, and two of his disciples. And he beheld Jesus as he walked by, and said: behold the lamb of God. And the two disciples heard him speak and followed Jesus. And Jesus turned about, and saw them follow, and said unto them: What seek ye? They said unto him: Rabbi (which is to say by interpretation, Master) where dwellest thou? He said unto them: come and see. They came and saw where he dwelt: and abode with him that day. For it was about the tenth hour.

One of the two which heard John speak and followed Jesus, was Andrew Simon Peters brother. The same found his brother Simon first, and said unto him: we have found Messias, which is by interpretation, anointed: and brought him to Jesus. And Jesus beheld him and said: thou art Simon the son of Jonas, thou shalt be called Cephas: which is by interpretation, a stone.

The day following Jesus would go into Galile, and found Philip, and said unto him, follow me. Philip was of Bethsaida the city of Andrew and Peter. And Philip found Nathanael, and said unto him. We have found him of whom Moses in the law, and the Prophets did write. Jesus the son of Joseph of Nazareth. And Nathanael said unto him: can there any good thing come out of Nazareth? Philip said to him: come and see.

Jesus saw Nathanael coming to him, and said of him. Behold a right Israelite, in whom is no guile. Nathanael said unto him: where knewest thou me? Jesus answered, and said unto him: Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and said unto him: Rabbi, thou art the son of God, thou art the king of Israel. Jesus answered and said unto him: Because I said unto thee, I saw thee under the fig tree, thou believest. Thou shalt see greater things than these. And he said unto him: Verily, verily, I say unto you: hereafter shall ye see heaven open, and the angels of God ascending and descending over the son of man.

**yer: may mean; one that is; or ever before. *Helias (Elias)*

[Chpt 2] And the third day, was there a marriage in Cana a city of Galile: and the mother of Jesus was there. And Jesus was called also and his disciples unto the marriage. And when the wine failed, the mother of Jesus said unto him: they have no wine. Jesus said unto her: woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers: whatsoever he sayeth unto you, do it. And there were standing there, six waterpots of stone after the manner of the purifying of the Jewes, containing two or three *firkins apiece.

And Jesus said unto them: fill the water pots with water. And they filled them up to the brim. And he said unto them: draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was turned unto wine, and knew not whence it was (but the ministers which drew the water knew). He called the bridegroom, and said unto him: all men at the beginning set forth good wine, and when men be drunk, then that which is worse. But thou hast kept back the good wine, until now.

This beginning of miracles did Jesus in Cana of Galile, and showed his glory and his disciples believed on him. After that he descended into Capernaum, and his mother, and his brethren, and his disciples: but continued not many days there.

And the Jewes *ester was even at hand, and Jesus went up to Jerusalem, and found sitting in the temple those that sold oxen and sheep and doves, and changers of money. And he made a scourge of small cords, and drave them all out of the temple, with the sheep and oxen, and poured out the changers money, and overthrew the tables, and said unto them that sold doves: Have these things hence, and make not my fathers house an house of merchandise. And his disciples remembered, how that it was written: the zeal of thine house hath even eaten me.

Then answered the Jewes and said unto him: what token showest thou unto us, seeing that thou dost these things? Jesus answered and said unto them: destroy this temple, and in three days I will rear it up again. Then said the Jewes: forty six years was this temple a building: and wilt thou rear it up in three days? But he spake of the temple of his body. As soon therefore as he was risen from death again, his disciples remembered that he thus said. And they believed the scripture, and the words which Jesus had said.

When he was at Jerusalem at ester in the feast, many believed on his name, when they saw his miracles which he did. But Jesus put not himself in their hands, because he knew all men, and needed not, that any man should testify of him. For he knew what was in man.

**firkins (small barrel) *exact spelling ester*

[Chpt 3] There was a man of the Pharisees named Nicodemus, a ruler among the Jewes. The same came to Jesus by night, and said unto him. Rabbi, we know that thou art a teacher which art come from God. For no man could do such miracles as thou doest, except God were with him. Jesus answered and said unto him: Verily, verily I say unto thee: except a man be born a new, he cannot see the kingdom of God. Nicodemus said unto him: how can a man be born when he is old? can he enter into his mothers womb and be born again? Jesus answered: verily, verily I say unto thee: except that a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the spirit, is spirit. Marvel not that I said to thee, ye must be born a new. The wind bloweth where he listeth, and thou hearest his sound: but canst not tell whence he cometh and whither he goeth. So is every man that is born of the spirit.

And Nicodemus answered and said unto him: how can these things be? Jesus answered and said unto him: art thou a master in Israel, and knowest not these things? Verily, verily, I say unto thee, we speak that we know, and testify that we have seen: and ye receive not our witness. If when I tell you earthly things, ye believe not: how should ye believe, if I shall tell you of heavenly things?

And no man ascendeth up to heaven, but he that came down from heaven, that is to say, the son of man which is in heaven.

And as Moses lift up the serpent in the wilderness, even so must the son of man be lift up, that none that believeth in him perish: but have eternal life.

For God so loveth the world, that he hath given his only son, that none that believe in him, should perish: but should have everlasting life. For God sent not his son into the world, to condemn the world: but that the world through him might be saved. He that believeth on him, shall not be condemned. But he that believeth not, is condemned all ready, because he believeth not in the name of the only son of God. And this is the condemnation, that light is come into the world, and the men loved darkness more than light, because their deeds were evil. For every man that evil doeth, hateth the light: neither cometh to light lest his deeds should be reprov'd. But he that doth truth, cometh to the light that his deeds might be known, how that they are wrought in God.

After these things came Jesus and his disciples into the Jewes land, and there he haunted with them and baptised. And John also baptised in Enon besides Salim, because there was much water there, and they came and were baptised. For John was not yet cast into prison.

And there arose a question between Johns disciples and the Jewes about purifying. And they came unto John, and said unto him: Rabbi, he that was with thee beyond Jordan, to whom thou barest witness. Behold the same baptiseth, and all men come to him. John answered, and said: a man can receive nothing at all except it be given him from heaven. Ye yourselves are witnesses, how that I said: I am not Christ, but am sent before him. He that hath the bride, is the bridegroom. But the friend of the bridegroom, which standeth by and heareth him, rejoiceth greatly of the bridegrooms voice. This my joy is fulfilled. He must increase: and I must decrease.

He that cometh from an high is above all: He that is of the earth, is earthly, and speaketh of the earth. He that cometh from heaven, is above all, and what he hath seen and heard: that he testifieth: but no man receiveth his testimony. How be it, he that hath received his testimony hath set to his seal that God is true. For he whom God hath sent, speaketh the words of God. For God giveth not the spirit by measure (unto him). The father loveth the son and hath given all things into his hand. He that believeth on the son, hath everlasting life: and he that believeth not the son, shall not see life, but the wrath of God abideth on him.

[Chpt 4] As soon as the Lord had knowledge, how the Pharisees had heard, that Jesus made and baptised more disciples then John (though that Jesus him self baptised not: but his disciples) he left Jewry, and departed again in to Galile. And it was so that he must needs go through Samaria. Then came he to a city of Samaria called Sichar, besides the possession that Jacob gave to his son Joseph. And there was Jacobs well. Jesus then wearied in his journey, sat thus on the well. And it was about the sixth hour: and there came a woman of Samaria to draw water. And Jesus said unto her: give me drink. For his disciples were gone away unto the town to buy meat. Then said the woman of Samaria unto him: how is it, that thou being a Jewe, askest drink of me, which am a Samaritan? for the Jewes meddle not with the Samaritans. Jesus answered and said unto her: if thou knewest the gift of God, and who it is that sayeth to thee give me drink, thou wouldest have asked of him, and he would have given thee water of life. The woman said unto him. Sir thou hast nothing to draw with, and the well is deep: from whence then hast thou that water of life? Art thou greater then our father Jacob which gave us the well, and he himself drank thereof, and his children, and his cattle?

Jesus answered and said unto her: whosoever drinketh of this water, shall thirst again. But whosoever shall drink of the water that I shall give him, shall never be more a thirst: but the water that I shall give him, shall be in him a well

of water, springing up into everlasting life. The woman said unto him: Sir give me of that water, that I thirst not, neither come hither to draw. Jesus said unto her. Go and call thy husband, and come hither. The woman answered and said to him: I have no husband. Jesus said to her: Thou hast well said, I have no husband. For thou hast had five husbands, and he whom thou now hast, is not thy husband. That saidst thou truly.

The woman said unto him: Sir I perceive that thou art a Prophet. Our fathers worshipped in this mountain: and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her: woman believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the father. Ye worship ye *wot not what: we know what we worship. For salvation cometh of the Jewes. But the hour cometh and now is, when the true worshippers shall worship the father in spirit, and in truth. For verily such the father requireth to worship him. God is a spirit, and they that worship him, must worship him, in spirit and truth.

The woman said unto him: I *wot well Messias shall come, which is called Christ. When he is come, he will tell us all things: Jesus said unto her: I that speak unto thee am he. And even at that point came his disciples, and marvelled that he talked with the woman. Yet no man said unto him: what meanest thou, or why talkest thou with her? The woman then left her waterpot, and went her way into the city, and said to the men. Come see a man which told me all things that ever I did. Is not he Christ? Then they went out of the city, and came unto him.

And in the mean while his disciples prayed him saying: Master, eat. He said unto them: I have meat to eat, that ye know not of. Then said the disciples between themselves: hath any man brought him meat? Jesus said unto them: my meat is to do the will of him that sent me. And to finish his work. Say not ye: there are yet four months, and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the regions: for they are white already unto harvest. And he that reapeth receiveth reward, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth might rejoice together. And herein is the saying true, that one soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor. Other men laboured, and ye are entered into their labors.

Many of the Samaritans of that city believed on him, for the saying of the woman, which testified: he told me all things that ever I did. Then when the Samaritans were come unto him they besought him, that he would tarry with them. And he abode there two days. And many more believed because of his own words, and said unto the woman: Now we believe not because of thy

saying: for we have heard him ourselves, and know that this is even indeed Christ the saviour of the world.

After two days he departed thence, and went away into Galile. And Jesus himself testified, that a Prophet hath none honour in his own country. Then as soon as he was come into Galile, the Galileans received him which had seen all the things that he did at Jerusalem at the feast. For they went also unto the feast day. And Jesus came again into Cana of Galile, where he turned water into wine.

And there was a certain ruler, whose son was sick at Capernaum. As soon as the same heard that Jesus was come out of Jewry into Galilee, he went unto him, and besought him, that he would descend, and heal his son: For he was even ready to die. Then said Jesus unto him: except ye see signs and wonders, ye cannot believe. The ruler said unto him: Sir come away or ever that my child die. Jesus said unto him: Go thy way, thy son liveth. And the man believed the words that Jesus had spoken unto him, and went his way. And *anon as he went on his way, his servants met him, and told him saying: thy child liveth. Then enquired he of them the hour when he began to amend. And they said unto him: Yesterday the seventh hour, the fever left him. And the father knew that it was the same hour in which Jesus said unto him: Thy son liveth. And he believed, and all his household. This is again the second miracle that Jesus did, after he was come out of Jewry into Galilee.

**wot (know) *anon (shortly)*

[Chpt 5] After that there was a feast of the Jewes, and Jesus went up to Jerusalem. And there is at Jerusalem, by the slaughterhouse, a pool called in the Hebrew tongue, bethesda, having five porches, in which lay a great multitude of sick folk, of blind, halt and withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water. Whosoever then first after the stirring of the water, stepped in, was made whole of whatsoever disease he had. And a certain man was there, which had been diseased thirty eight years. When Jesus saw him lie, and knew that he now long time had been diseased, he said unto him, Wilt thou be made whole ? The sick answered him: Sir I have no man when the water is troubled, to put me into the pool. But in the mean time, while I am about to come, another steppeth down before me.

And Jesus said unto him: rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and went. And the same day was the Saboth day. The Jewes therefore said unto him that was made whole: It is the Saboth day, it is not lawful for thee to carry thy bed. He answered them: he that

made me whole, said unto me: take up thy bed, and get thee hence. Then asked they him: what man is that which said unto thee, take up thy bed and walk? And he that was healed, *wist not who it was. For Jesus had gotten him self away, because that there was press of people in the place.

And after that, Jesus found him in the temple, and said unto him: behold thou art made whole, sin no more, lest a worse thing happen unto thee. The man departed, and told the Jewes that it was Jesus, which had made him whole. And therefore the Jewes did persecute Jesus, and sought the means to slay him, because he had done these things on the Saboth day. And Jesus answered them: my father worketh hither to, and I work. Therefore the Jewes sought the more to kill him, not only because he had broken the Saboth: but said also that God was his father and made himself equal with God.

Then answered Jesus and said unto them: verily, verily, I say unto you: the son can do nothing of him self, but that he seeth the father do. For whatsoever he doeth, that doeth the son also. For the father loveth the son, and showeth him all things whatsoever he him self doeth. And he will show him greater works than these, because ye should marvel. For likewise as the father raiseth up the dead, and quickeneth them, even so the son quickeneth whom he will. Neither judgeth the father any man: but hath committed all judgement unto the son, because that all men should honour the son, even as they honour the father. He that honoureth not the son, the same honoureth not the father which hath sent him. Verily, verily I say unto you: He that heareth my words, and believeth on him that sent me, hath everlasting life, and shall not come into damnation: but is scaped from death unto life.

Verily, verily I say unto you: the time shall come, and now is, when the dead shall hear the voice of the son of God. And they that hear, shall live. For as the father hath life in him self, so likewise hath he given to the son to have life in him self: and hath given him power also to judge, in that he is the son of man. Marvel not at this: the hour shall come in the which all that are in the graves, shall hear his voice, and shall come forth: they that have done good unto the resurrection of life: and they that have done evil, unto the resurrection of damnation.

I can of mine own self do nothing at all. As I hear, I judge, and my judgement is just, because I seek not mine own will, but the will of the father which hath sent me. If I bear witness of my self, my witness is not true. There is another that beareth witness of me, and I am sure that the witness which he beareth of me, is true.

Ye sent unto John, and he bare witness unto the truth. But I receive not the

record of man. Nevertheless, these things I say, that ye might be safe. He was a burning, and a shining light, and ye would for a season have rejoiced in his light. But I have greater witness than the witness of John. For the works which the father hath given me to finish: the same works that I do, bear witness of me, that the father sent me. And the father himself which hath sent me, beareth witness of me. Ye have not heard his voice at any time, nor ye have seen his shape: thereto his words have ye not abiding in you. For whom he hath sent: him ye believe not.

Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me. And yet will ye not come to me, that ye might have life. I receive not praise of men. But I know you, that ye have not the love of God in you. I am come in my fathers name, and ye receive me not. If another shall come in his own name, him will ye receive. How can ye believe which receive honour one of another, and seek not the honour that cometh of God only?

Do not think that I will accuse you to my father. There is one that accuseth you: even Moses in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But seeing ye believe not his writing: how shall ye believe my words?

**wist (knew)*

[Chpt 6] After these things Jesus went his way over the sea of Galilee nigh to a city called Tiberias. And a great multitude followed him, because they had seen his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And **ester*, a feast of the Jewes, was nigh. Then Jesus lift up his eyes, and saw a great company come unto him, and said unto Philip: whence shall we buy bread that these might eat? This he said to prove him: for he him self knew what he would do.

Philip answered him, two hundred penny worth of bread are not sufficient for them, that every man have a little. Then said unto him one of his disciples, Andrew Simon Peters brother. There is a lad here, which hath five barley loaves and two fishes: but what is that among so many? And Jesus said: Make the people sit down: There was much grass in the place. And the men sat down, in number, about five thousand. And Jesus took the bread, and gave thanks and gave to the disciples, and his disciples to them that were set down. And likewise of the fishes as much as they would.

When they had eaten enough he said unto his disciples, gather up the broken meat that remaineth: that nothing be lost. And they gathered it together, and

filled twelve baskets with the broken meat, of the five barley loaves: which broken meat remained unto them that had eaten. Then the men, when they had seen the miracle that Jesus did, said: This is of a truth the Prophet that should come into the world.

When Jesus perceived that they would come, and take him up, to make him king, he departed again into a mountain himself alone.

And when evening was come his disciples went unto the sea and entered into a ship and went over the sea unto Capernaum. And anon it was dark, and Jesus was not come to them. And the sea arose with a great wind that blew. And when they had rowed about a twenty five or a thirty furlongs, they saw Jesus walk on the sea, and draw nigh unto the ship, and they were afraid. And he said unto them: It is I, be not afraid. Then would they have received him into the ship, and the ship was by and by at the land whither they went.

The day following, the people which stood on the other side of the sea, saw that there was none other ship there, save that one wherein his disciples were entered, and that Jesus went not in with his disciples into the ship: but that his disciples were gone away alone. How be it, there came other ships from Tiberias nigh unto the place, where they ate bread, when the Lord had blessed. Then when the people saw that Jesus was not there, neither his disciples, they also took shipping and came to Capernaum seeking for Jesus.

And when they had found him on the other side of the sea, they said unto him: Rabbi, when camest thou hither? Jesus answered them and said: verily, verily I say unto you: ye seek me, not because ye saw the miracles: but because ye ate of the loaves, and were filled. Labor not for the meat which perisheth, but for the meat that endureth unto everlasting life, which meat the son of man shall give unto you. For him hath God the father sealed.

Then said they unto him: what shall we do that we might work the works of God? Jesus answered and said unto them. This is the work of God, that ye believe on him, whom he hath sent. They said unto him: what sign showest thou then, that we may see and believe thee? What dost thou work? Our fathers did eat Mannain in the desert, as it is written: He gave them bread from heaven to eat. Jesus said unto them: verily, verily I say unto you: Moses gave you not bread from heaven: but my father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world.

Then said they unto him: Lord, evermore give us this bread. And Jesus said unto them: I am that bread of life. He that cometh to me shall not hunger: and he that believeth on me shall never thirst. But I said unto you: that ye have seen

me, and yet believe not. All that the father giveth me shall come to me: and him that cometh to me, I cast not away. For I came down from heaven: not to do mine own will, but his will which hath sent me. And this is the fathers will which hath sent me, that of all which he hath given me, I should lose nothing: but should raise it up again at the last day. And this is the will of him that sent me: that every man which seeth the son and believeth on him, have everlasting life. And I will raise him up at the last day. The Jewes then murmured at him, because he said: I am that bread which is come down from heaven. And they said: Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that he sayeth, I came down from heaven? Jesus answered and said unto them. Murmur not between yourselves. No man can come to me except the father which hath sent me, draw him. And I will raise him up at the last day. It is written in the Prophets, that they shall all be taught of God. Every man therefore that hath heard and hath learned of the father cometh unto me. Not that any man hath seen the father, save he which is of God, the same hath seen the father.

Verily, verily I say unto you, he that believeth on me, hath everlasting life. I am that bread of life. Your fathers did eat Manna in the wilderness and are dead? This is that bread which cometh from heaven that he which eateth of it, should also not die. I am that living bread which came down from heaven. If any man eat of this bread, he shall live forever. And the bread that I will give, is my flesh, which I will give for the life of the world.

And the Jewes strove among themselves saying: How can this fellow give us his flesh to eat? Then Jesus said unto them: Verily, verily I say unto you, except ye eat the flesh of the son of man, and drink his blood, ye shall not have life in you. Whosoever eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living father hath sent me, even so live I by my father: and he that eateth me shall live by me. This is the bread which came from heaven: not as your fathers have eaten Manna and are dead. He that eateth of this bread, shall live ever.

These things said he in the synagogue as he taught in Capernaum. Many therefore of his disciples: when they had heard this, said: this is an hard saying: who can abide the hearing of it? Jesus knew in himself, that his disciples murmured at it, and said unto them: Doth this offend you? What and if ye shall see the son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, are

spirit and life. But there are some of you that believe not. For Jesus knew from the beginning, which they were that believed not, and who should betray him. And he said: Therefore said I unto you: that no man can come unto me, except it were given unto him of my father.

From that time many of his disciples went back and walked no more with him. Then said Jesus to the twelve: will ye also go away? Then Simon Peter answered: Master to whom shall we go? Thou hast the words of eternal life, and we believe and know that thou art Christ the son of the living God. Jesus answered them: Have not I chosen you twelve, and yet one of you is the devil? He spake it of Judas Iscariot the son of Simon. For he it was that should betray him, and was one of the twelve.

**ester: exact spelling, maybe: feast of sweet bread. *anon (after a while)*

[Chpt 7] After that, Jesus went about into Galile, and would not go about in Jewry for the Jewes sought to kill him. The Jewes tabernacle feast was at hand. His brethren therefore said unto him: get thee hence and go into Jewry that thy disciples may see thy works that thou doest. For there is no man that doeth anything secretly, and he himself seeketh to be known. If thou do such things, show thyself to the world. For as yet his brethren believed not in him.

Then Jesus said unto them: My time is not yet come: your time is always ready. The world cannot hate you. Me it hateth: because I testify of it, that the works of it are evil. Go ye up unto this feast. I will not go up yet unto this feast, for my time is not yet full come. These words he said unto them, and abode still in Galile. But as soon as his brethren were gone up, then went he also up unto the feast: not openly but as it were privily. Then sought him the Jewes at the feast, and said: Where is he? And much murmuring was there of him among the people. Some said: He is good. Other said nay, but he deceiveth the people. How be it no man spake openly of him, for fear of the Jewes.

In the midst of the feast, Jesus went up into the temple and taught. And the Jewes marvelled saying: How knoweth he the scriptures, seeing that he never learned? Jesus answered them, and said: My doctrine is not mine: but his that sent me: If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own praise. But he that seeketh his praise that sent him, the same is true and no unrighteousness is in him.

Did not Moses give you a law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said: thou hast the devil: who goeth about to kill thee? Jesus answered and said to them: I have done one

work, and ye all marvel. Moses therefore gave unto you circumcision not because it is of Moses: but of the fathers: And yet ye on the Saboth day, circumcise a man. If a man on the Saboth day receive circumcision without breaking of the law of Moses: disdain ye at me, because I have made a man every *whit whole on the Saboth day? Judge not after the utter appearance: but judge righteous judgement.

Then said some of them of Jerusalem: Is not this he whom they go about to kill? Behold he speaketh boldly, and they say nothing to him. Do the rulers know indeed that this is very Christ? How be it we know this man whence he is: but when Christ cometh, no man shall know whence he is.

Then cried Jesus in the temple as he taught saying: ye know me, and whence I am ye know. And yet I am not come of myself, but he that sent me is true, whom ye know not. I know him: for I am of him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his time was not yet come. Many of the people believed on him and said: when Christ cometh, will he do more miracles than this man hath done?

The Pharisees heard that the people murmured such things about him. Wherefore the Pharisees and high priests sent ministers forth to take him. Then said Jesus unto them: Yet am I a little while with you, and then go I unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither can ye not come. Then said the Jewes between themselves: whither will he go, that we shall not find him? Will he go among the gentiles which are scattered all abroad, and teach the gentiles? What manner of saying is this that he said: ye shall seek me, and shall not find me: and where I am, thither can ye not come?

In the last day, that great day of the feast, Jesus stood and cried saying: If any man thirst, let him come unto me and drink. He that believeth on me, as sayeth the scripture out of his belly shall flow rivers of water of life. This spake he of the spirit which they that believed on him, should receive. For the holy ghost was not yet there, because that Jesus was not yet glorified.

Many of the people, when they heard this saying said: of a truth this is a prophet. Other said, this is Christ: Some said: shall Christ come out of Galilee? Saith not the scripture that Christ shall come of the seed of David: and out of the town of Bethlehem where David was? So was there dissension among the people about him. And some of them would have taken him: but no man laid hands on him. Then came the ministers to the high priests and Pharisees. And they said unto them: why have ye not brought him? The servants answered: never man spake as this man doeth. Then answered them the Pharisees: are ye also deceived? Doth any of the rulers or of the Pharisees believe on him? But

the common people which know not the law? are cursed. Nicodemus said unto them: He that came to Jesus by night, and was one of them. Doth our law judge any man before it hear him, and know what he hath done? They answered and said unto him: art thou also of Galile? Search and look, for out of Galile ariseth no Prophet. And every man went unto his own house.

**whit (smallest part)*

[Chpt 8] And Jesus went unto mount olivet, and early in the morning came again into the temple and all the people came unto him, and he sat down and taught them. And the Scribes and the Pharisees brought unto him a woman taken in *advoury, and set her in the midst and said unto him: Master, this woman was taken in *advoury, even as the deed was a doing. Moses in the law commanded us that such should be stoned. What sayest thou therefore? And this they said to tempt him: that they might have, whereof to accuse him. Jesus stooped down, and with his finger wrote on the ground. And while they continued asking him, he lifted himself up, and said unto them: let him that is among you without sin, cast the first stone at her. And again he stooped down and wrote on the ground. And as soon as they heard that, they went out one by one, the eldest first. And Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up himself again, and saw no man, but the woman, he said unto her: Woman where are those thine accusers? Hath no man condemned thee? She said: No man Lord. And Jesus said: Neither do I condemn thee.

Go, and sin no more.

Then spake Jesus again unto them saying: I am the light of the world. He that followeth me, shall not walk in darkness: but shall have the light of life. The Pharisees said unto him: Thou bearest record of thy self, thy record is not true. Jesus answered and said unto them: Though I bear record of myself, yet my record is true: for I know whence I came and whither I go. But ye cannot tell whence I come and whither I go. Ye judge after the flesh, I judge no man. And if I judge, my judgement is true. For I am not alone: but I and the father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the father that sent me, beareth witness of me. Then said they unto him: where is thy father? Jesus answered: ye neither know me, nor yet my father. If ye had known me, ye should have known my father also. These words spake Jesus in the treasury, as he taught in the temple, and no man laid hands on him, for his time was not yet come.

Then said Jesus again unto them: I go my way, and ye shall seek me, and shall

die in your sins. Whither I go, thither can ye not come. Then said the Jewes: will he kill himself, because he saith: whither I go, thither can ye not come? And he said unto them: ye are from beneath, I am from above. Ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins. For except ye believe that I am he, ye shall die in your sins.

Then said they unto him, who art thou? And Jesus said unto them: Even the very same thing that I say unto you. I have many things to say, and to judge of you. Ye and he that sent me is true. And I speak in the world, those things which I have heard of him. How be it they understood not that he spake of his father. Then said Jesus unto them: when ye have lift up on high the son of man, then shall ye know that I am he, and that I do nothing of myself: but as my father hath taught me, even so I speak: and he that sent me, is with me. The father hath not left me alone, for I do always those things that please him.

As he spake these words, many believed on him.

Then said Jesus to those Jewes which believed on him. If ye continue in my words, then are ye my very disciples, and shall know the truth: and the truth shall make you free. They answered him: We be Abrahams seed, and were never bond to any man: why sayest thou then, ye shall be made free?

Jesus answered them: Verily, verily I say unto you, that whosoever committeth sin, is the servant of sin. And the servant abideth not in the house for ever: But the son abideth ever. If the son therefore shall make you free, then are ye free indeed. I know that ye are Abrahams seed: but ye seek means to kill me, because my sayings have no place in you. I speak that I have seen with my father: and ye do that which ye have seen with your father. They answered and said unto him: Abraham is our father. Jesus said unto them. If ye were Abrahams children ye would do the deeds of Abraham. But now ye go about to kill me, a man that have told you the truth which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they unto him: we were not born of fornication. We have one father, which is God. Jesus said unto them: if God were your father, then would ye love me. For I proceeded forth and come from God. Neither came I of myself, but he sent me. Why do ye not know my speech? Even because ye cannot abide the hearing of my words.

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, then speaketh he of his own. For he is a liar, and the father thereof. And because I tell you the truth, therefore ye believe me not.

Which of you can rebuke me of sin? If I say the truth, why do not ye believe

me? He that is of God, heareth Gods words. Ye therefore hear them not, because ye are not of God. Then answered the Jewes and said unto him: Say we not well that thou art a Samaritane and hast the devil? Jesus answered: I have not the devil: but I honour my father, and ye have dishonored me. I seek not mine own praise: but there is one that seeketh and judgeth.

Verily, verily I say unto you, if a man keep my sayings, he shall never see death. Then said the Jewes to him. Now know we that thou hast the devil. Abraham is dead, and also the Prophets: and yet thou sayest, if a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the Prophets are dead. Whom makest thou thyself?

Jesus answered: If I honour my self, mine honour is nothing worth. It is my father that honoureth me, which ye say, is your God, and ye have not known him: but I know him. And if I should say, I know him not, I should be a liar like unto you. But I know him, and keep his saying.

Your father Abraham was glad to see my day, and he saw it and rejoiced. Then said the Jewes unto him: thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them: Verily, verily I say unto you: *yer Abraham was, I am. Then took they up stones, to cast at him. But Jesus hid himself, and went out of the temple.

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else .in this case devoted to the flesh. see James 2 for adultery. *yer (before)*

[Chpt 9] And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying. Master, who did sin: this man or his father and mother, that he was born blind? Jesus answered: Neither hath this man sinned, nor yet his father and mother: but that the works of God should be showed on him. I must work the works of him that sent me, while it is day. The night cometh when no man can work. As long as I am in the world, I am the light of the world.

As soon as he had thus spoken, he spat on the ground and made clay of the spittle, and rubbed the clay on the eyes of the blind, and said unto him: Go wash thee in the pool of Siloe, which by interpretation, signifieth sent. He went his way and washed, and came again seeing. The neighbours and they that had seen him before how that he was a beggar, said: is not this he that sat and begged? Some said: this is he. Other said: he is like him.

But he himself said: I am even he. They said unto him: How are thine eyes opened then? He answered and said. The man that is called Jesus, made clay,

and anointed mine eyes, and said unto me. Go to the pool Siloe and wash. I went and washed and received my sight. They said unto him: where is he? He said: I cannot tell.

Then brought they to the Pharisees, him that a little before was blind: for it was the Saboth day when Jesus made the clay and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them: He put clay upon mine eyes and I washed, and do see. Then said some of the Pharisees: this man is not of God, because he keepeth not the Saboth day. Other said: how can a man that is a sinner, do such miracles? And there was strife among them. Then spake they unto the blind again: What sayest thou of him, because he hath opened thine eyes? And he said: He is a Prophet.

But the Jewes did not believe of the fellow, how that he was blind and received his sight, until they had called the father and mother of him that had received his sight. And they asked them saying: Is this your son, whom ye say was born blind? How doth he now see then? His father and mother answered them and said, we *wot well that this is our son, and that he was born blind: but by what means he now seeth that can we not tell, or who hath opened his eyes, can we not tell. He is old enough, ask him, let him answer for himself. Such words spake his father and mother, because they feared the Jewes. For the Jewes had conspired already that if any man did confess that he was Christ, he should be excommunicate out of the synagogue. Therefore said his father and mother: he is old enough, ask him.

Then again called they the man that was blind, and said unto him: Give God the praise: we know that this man is a sinner. He answered and said: Whether he be a sinner or no, I cannot tell: One thing I am sure of, that I was blind, and now I see. Then said they to him again. What did he to thee? How opened he thine eyes? He answered them, I told you *yer while, and ye did not hear. Wherefore would ye hear it again? Will ye also be his disciples? Then rated they him, and said: Thou art his disciple. We be Mosess disciples. We are sure that God spake with Moses. This fellow we know not from whence he is.

The man answered and said unto them: this is a marvelous thing that ye *wot not whence he is, seeing he hath opened mine eyes. For we be sure that God heareth not sinners. But if any man be a worshipper of God and do his will, him heareth he. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could have done nothing. They answered and said unto him: thou art altogether born in sin, and dost thou teach us? And they cast him out.

Jesus heard that they had excommunicated him: and as soon as he had found

him, he said unto him: dost thou believe on the son of God? He answered and said: Who is it Lord, that I might believe on him? And Jesus said unto him: Thou hast seen him, and he it is that talketh with thee. And he said: Lord I believe: and worshipped him. Jesus said: I am come unto judgement into this world: that they which see not, might see, and they which see, might be made blind. And some of the Pharisees which were with him, heard these words and said unto him: are we then blind? Jesus said unto them: if ye were blind, ye should have no sin. But now ye say, we see, therefore your sin remaineth.

**wot (know) *yer (before)*

[Chpt 10] Verily, verily I say unto you: he that entereth not in by the door, into the sheepfold, but climbeth up some other way: the same is a thief and a robber. He that goeth in by the door, is the shepherd of the sheep: to him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. A stranger they will not follow, but will fly from him: for they know not the voice of strangers. This similitude spake Jesus unto them. But they understood not what things they were which he spake unto them. Then said Jesus unto them again. Verily, verily I say unto you: I am the door of the sheep. All, even as many as came before me, are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be safe, and shall go in and out and find pasture. The thief cometh not but for to steal, kill and destroy. I am come that they might have life, and have it more abundantly.

I am the good shepherd. The good shepherd giveth his life for the sheep. An hired servant, which is not the shepherd, neither the sheep are his own, seeth the wolf coming, and leaveth the sheep, and flyeth, and the wolf catcheth them, and scattereth the sheep. The hired servant flyeth, because he is an hired servant, and careth not for the sheep. I am that good shepherd, and know mine, and am known of mine. As my father knoweth me: even so know I my father. And I give my life for the sheep: and other sheep I have, which are not of this fold. Them also must I bring, that they may hear my voice, and that there may be one flock and one shepherd.

Therefore doth my father love me, because I put my life from me, that I might take it again. No man taketh it from me: but I put it away of myself. I have power to put it from me, and have power to take it again: This commandment have I received of my father. And there was a dissension again among the Jewes for these sayings, and many of them said. He hath the devil, and is mad: why

hear ye him? Other said, these are not the words of him that hath the devil. Can the devil open the eyes of the blind?

And it was at Jerusalem the feast of the dedication, and it was winter: and Jesus walked in Solomons porch. Then came the Jewes round about him, and said unto him: How long dost thou make us doubt? If thou be Christ, tell us plainly. Jesus answered them: I told you and ye believe not. The works that I do in my fathers name, they bear witness of me. But ye believe not, because ye are not of my sheep. As I said unto you: my sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. My father which gave them me, is greater then all and no man is able to take them out of my fathers hand. And I and my father are one.

Then the Jewes again took up stones, to stone him with all. Jesus answered them: many good works have I showed you from my father: for which of them will ye stone me? The Jewes answered him saying. For thy good works sake we stone thee not: but for thy blasphemy, and because that thou being a man, makest thyself God. Jesus answered them: Is it not written in your law: I say, ye are Gods? If he called them Gods unto whom the word of God was spoken (and the scripture cannot be broken) say ye then to him, whom the father hath sanctified, and sent into the world, thou blasphemest, because I said I am the son of God? If I do not the works of my father, believe me not. But if I do, though ye believe not me, yet believe the works, that ye may know and believe that the father is in me, and I in him.

Again they went about to take him: but he escaped out of their hands, and went away again beyond Jordan, into the place where John before had baptised, and there abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man, are true. And many believed on him there.

[Chpt 11] A certain man was sick, named Lazarus of Bethania the town of Mary and her sister Martha. It was that Mary which anointed Jesus with ointment, and wiped his feet with her hair, whose brother Lazarus was sick, and his sisters sent unto him saying. Lord behold he whom thou lovest, is sick. When Jesus heard that, he said: this infirmity is not unto death, but for the laud of God, that the son of God might be praised by the reason of it. Jesus loved Martha and her sister and Lazarus. After he heard that he was sick, then abode he two days still in the same place where he was.

Then after that, said he to his disciples: let us go into Jewry again. His disciples said unto him: Master, the Jewes lately sought means to stone thee,

and wilt thou go thither again? Jesus answered, are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him. This said he, and after that, he said unto them: our friend Lazarus sleepeth, but I go to wake him out of sleep. Then said his disciples: Lord if he sleep, he shall do well enough. How be it Jesus spake of his death: but they thought that he had spoken of the natural sleep. Then said Jesus unto them plainly, Lazarus is dead, and I am glad for your sakes, that I was not there, because ye may believe. Nevertheless let us go unto him. Then said Thomas which is called Didymus, unto the disciples: let us also go, that we may die with him. Then went Jesus, and found that he had lain in his grave four days already. Bethanie was nigh unto Jerusalem, about fifteen furlongs off, and many of the Jewes were come to Martha and Mary to comfort them over their brother. Martha as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.

Then said Martha unto Jesus: Lord if thou hadst been here, my brother had not been dead: but nevertheless, I know that whatsoever thou askest of God, God will give it thee. Jesus said unto her: Thy brother shall rise again. Martha said unto him: I know that he shall rise again in the resurrection at the last day. Jesus said unto her: I am the resurrection and the life: He that believeth on me, yea though he were dead, yet shall he live. And whosoever liveth and believeth on me, shall never die. Believest thou this? She said unto him: yes Lord, I believe that thou art Christ the son of God which should come into the world. And as soon as she had so said, she went her way and called Mary her sister secretly saying: The master is come and calleth for thee. And she as soon as she heard that, arose quickly, and came unto him. Jesus was not yet come into the town: but was in the place where Martha met him. The Jewes then which were with her in the house and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying: She goeth unto the grave, to weep there.

Then when Mary was come where Jesus was and saw him, she fell down at his feet, saying unto him: Lord if thou hadst been here, my brother had not been dead. When Jesus saw her weep, and the Jewes also weep, which came with her, he groaned in the spirit, and was troubled in himself and said: Where have ye laid him? They said unto him: Lord come and see. And Jesus wept. Then said the Jewes: Behold how he loved him. And some of them said: could not he which opened the eyes of the blind, have made also, that this man should not have died? Jesus again groaned in himself, and came to the grave. It was a cave,

and a stone laid on it.

And Jesus said: take ye away the stone. Martha the sister of him that was dead, said unto him: Lord by this time he stinketh. For he hath been dead four days: Jesus said unto her: Said I not unto thee, that if thou didst believe, thou shouldst see the glory of God. Then they took away the stone from the place where the dead was laid. And Jesus lift up his eyes and said: Father I thank thee because that thou hast heard me. I *wot that thou hearest me always: but because of the people that stand by I said it that they may believe, that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead, came forth, bound hand and foot with grave bonds, and his face was bound with a napkin. Jesus said unto them: loose him, and let him go. Then many of the Jewes which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what Jesus had done.

Then gathered the high Priests and the Pharisees a council, and said: what do we? This man doeth many miracles. If we let him scape thus, all men will believe on him, and the Romans shall come and take away our country and the people. And one of them named Caiphias which was the high priest that same year, said unto them: Ye perceive nothing at all nor yet consider that it is expedient for us, that one man die for the people, and not that all the people perish. This spake he not of himself, but being high Priest that same year, he prophesied that Jesus should die for the people, and not for the people only, but that he should gather together in one the children of God which were scattered abroad. From that day forth they held a counsel together, for to put him to death.

Jesus therefore walked no more openly among the Jewes: but went his way thence unto a country nigh to a wilderness, into a city called Ephraim, and there haunted with his disciples. And the Jewes *ester was nigh at hand and many went out of the country up to Jerusalem before the *ester, to purify themselves. Then sought they for Jesus, and spake between themselves as they stood in the temple: What think ye, seeing he cometh not to the feast? The high Priests and Pharisees had given a commandment, that if any man knew where he were, he should show it, that they might take him.

**wot (know) *ester: exact spelling, maybe the feast of sweet bread*

[Chpt 12] Then Jesus six days before *ester, came to Bethany where Lazarus was, which was dead and whom Jesus raised from death. There they made him a supper, and Martha served: but Lazarus was one of them that sat at

the table with him. Then took Mary a pound of ointment called Nardus, perfect and precious, and anointed Jesus feet, and wiped his feet with her hair and the house was filled of the savour of the ointment. Then said one of his disciples named Judas Iscarioth Simons son, which afterward betrayed him: why was not this ointment sold for three hundred pence, and given to the poor? This said he, not that he cared for the poor: but because he was a thief, and kept the bag, and bare that which was given. Then said Jesus: Let her alone, against the day of my burying she kept it. The poor all ways shall ye have with you, but me shall ye not all ways have.

Much people of the Jewes had knowledge that he was there. And they came, not for Jesus sake only, but that they might see Lazarus also whom he raised from death. The high Priests therefore held a council that they might put Lazarus to death also, because that for his sake many of the Jewes went away, and believed on Jesus.

On the morrow, much people that were come to the feast, when they heard that Jesus should come to Jerusalem, took branches of palm trees and went and met him, and cried: Hosanna, blessed is he that in the name of the Lord, cometh king of Israel. And Jesus got a young ass and sat thereon, according to that which was written: fear not daughter of Sion, behold thy king cometh sitting on an ass colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that such things were written of him, and that such things they had done unto him. The people that was with him when he called Lazarus out of his grave, and raised him from death, bare record. Therefore met him the people, because they heard that he had done such a miracle. The Pharisees therefore said among themselves perceive ye how we prevail nothing? behold the world goeth away after him.

There were certain Greeks among them, that came to pray at the feast: the same came to Philip which was of Bethsaida a city in Galile, and desired him saying: Sir we would fain see Jesus. Philip came and told Andrew. And again Andrew and Philip told Jesus. And Jesus answered them saying: the hour is come that the son of man must be glorified.

Verily, verily I say unto you, except the wheat corn fall into the ground and die, it bideth alone. If it die, it bringeth forth much fruit. He that loveth his life shall destroy it: and he that hateth his life in this world, shall keep it unto life eternal. If any man minister unto me, let him follow me and where I am there shall also my minister be. And if any man minister unto me, him will my father honour.

Now is my soul troubled, and what shall I say? Father deliver me from this

hour: but therefore came I unto this hour. Father glorify thy name. Then came there a voice from heaven: I have glorified it and will glorify it again. Then said the people that stood by and heard: it thundereth. Other said an angel spake to him. Jesus answered and said: this voice came not because of me, but for your sakes.

Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I were lifted up from the earth, will draw all men unto me. This said Jesus, signifying what death he should die. The people answered him: We have heard out of the law that Christ bideth ever, and how sayest thou then that the son of man must be lifted up? who is that son of man? Then Jesus said unto them: yet a little while is the light with you. Walk while ye have light, lest the darkness come on you. He that walketh in the dark, *wotteth not whither he goeth. While ye have light believe on the light, that ye may be the children of light.

These things spake Jesus and departed, and hid himself from them. And though he had done so many miracles before them, yet believed not they on him, that the saying of Esaias the Prophet might be fulfilled, that he spake.

Lord who shall believe our saying? And to whom is the arm of the Lord opened? Therefore could they not believe, because that Esaias saith again: he hath blinded their eyes and hardened their hearts, that they should not see with their eyes, and understand with their hearts, and should be converted, and I should heal them. Such things said Esaias when he saw his glory, and spake of him. Nevertheless among the chief rulers many believed on him. But because of the Pharisees they would not be a known of it, lest they should be excommunicated. For they loved the praise that is given of men, more than the praise that cometh of God.

And Jesus cried and said: he that believeth on me, believeth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world that whosoever believeth on me, should not bide in darkness. And if any man hear my words, and believe not, I judge him not. For I came not to judge the world: but to save the world. He that refuseth me and receiveth not my words, hath one that judgeth him. The words that I have spoken, they shall judge him in the last day. For I have not spoken of myself: but the father which sent me, he gave me a commandment what I should say, and what I should speak. And I know that this commandment is life everlasting. Whatsoever I speak therefore, even as the father bade me, so I speak.

**ester: exact spelling, maybe the feast of sweet bread. *wotteth (knows)*

[Chpt 13] Before the feast of ester when Jesus knew that his hour was come, that he should depart out of this world unto the father: When he loved his which were in the world, unto the end he loved them. And when supper was ended, after that the devil had put in the heart of Judas Iscariot Simons son, to betray him: Jesus knowing that the father had given all things into his hands, and that he was come from God, and went to God: he rose from supper, and laid aside his upper garments, and took a towel, and gird himself. After that, poured he water into a basin, and began to wash his disciples feet, and to wipe them with the towel, wherewith he was gird.

Then came he to Simon Peter. And Peter said to him: Lord shalt thou wash my feet? Jesus answered and said unto him: what I do, thou *wettest not now, but thou shalt know hereafter. Peter said unto him: thou shalt not wash my feet while the world standeth. Jesus answered him: if I wash thee not, thou shalt have no part with me. Simon Peter said unto him: Lord, not my feet only: but also my hands and my head. Jesus said to him: he that is washed, needeth not save to wash his feet, and is clean every whit. And ye are clean: but not all. For he knew his betrayer. Therefore said he: ye are not all clean.

After he had washed their feet, and received his clothes, and was set down again, he said unto them: know ye what I have done to you? Ye call me master and Lord, and ye say well, for so am I. If I then your Lord and master have washed your feet, ye also ought to wash one anothers feet. For I have given you an example, that ye should do as I have done to you. Verily, verily I say unto you, the servant is not greater than his master, neither the messenger greater than he that sent him.

If ye understand these things, happy are ye if ye do them. I speak not of you all, I know whom I have chosen. But that the scripture be fulfilled: he that eateth bread with me, hath lifted up his heel against me. Now tell I you before it come: that when it is come to pass ye might believe that I am he. Verily, verily I say unto you. He that receiveth whomsoever I send, receiveth me. And he that receiveth me, receiveth him that sent me.

When Jesus had thus said, he was troubled in the spirit, and testified saying: verily, verily I say unto you, that one of you shall betray me. And then the disciples looked one on another doubting of whom he spake. There was one of his disciples, which leaned on Jesus bosom, whom Jesus loved. To him beckoned Simon Peter that he should ask who it was of whom he spake. He then as he leaned on Jesus breast, said unto him: Lord who is it? Jesus answered, he

it is to whom I give a sop, when I have dipped it. And he wet a sop, and gave it to Judas Iscariot Simons son. And after the sop, Satan entered into him. Then said Jesus unto him: that thou dost, do quickly. That *wist no man at the table, for what intent he spake unto him. Some of them thought, because Judas had the bag, that Jesus had said unto him, buy those things that we have need of against the feast: or that he should give something to the poor. As soon then as he had received the sop, he went immediately out. And it was night. When he was gone out, Jesus said: now is the son of man glorified. And God is glorified by him. If God be glorified by him, God shall also glorify him in himself: and shall straightway glorify him.

Dear children, yet a little while am I with you. Ye shall seek me, and as I said unto the Jewes, whither I go, thither can ye not come. Also to you say I now: A new commandment give I unto you, that ye love together, as I have loved you, that even so ye love one another. By this shall all men know that ye are my disciples, if ye shall have love one to another. Simon Peter said unto him: Lord whither goest thou? Jesus answered him: whither I go thou canst not follow me now, but thou shalt follow me afterwards.

Peter said unto him: Lord, why cannot I follow thee now? I will give my life for thy sake? Jesus answered him: wilt thou give thy life for my sake? Verily, verily I say unto thee, the cock shall not crow, till thou have denied me *thrice.

**wetest (known that is known sharply) *wist (knew) *thrice (three times).*

[Chpt 14] And he said unto his disciples: Let not your hearts be troubled. Believe in God, and believe in me. In my fathers house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receive you even unto myself that where I am, there may ye be also. And whither I go ye know, and the way ye know.

Thomas said unto him: Lord we know not whither thou goest. Also how is it possible for us to know the way? Jesus said unto him: I am the way, the truth and the life. And no man cometh unto the father, but by me. If ye had known me, ye had known my father also. And now ye know him, and have seen him.

Philip said unto him: Lord show us the father, and it sufficeth us. Jesus said unto him, have I been so long time with you: and yet hast thou not known me? Philip, he that hath seen me, hath seen the father. And how sayest thou then: show us the father? Believest thou not that *I am in the father, and the father in me? The words that I speak unto you, I speak not of myself: but the father that dwelleth in me, is he that doeth the works. Believe me, **that I am in the father

and the father in me. At the least believe me for the very works sake.

Verily, verily I say unto you, he that believeth on me, the works that I do, the same shall he do, and greater works then these shall he do, because I go unto my father. And whatsoever ye ask in my name, that will I do, that the father might be glorified by the son. If ye shall ask any thing in my name, I will do it.

If ye love me keep my commandments, and I will pray the father, and he shall give you another comforter, that he may bide with you ever: which is the spirit of truth whom the world cannot receive, because the world seeth him not, neither knoweth him. But ye know him. For he dwelleth with you, and shall be in you. I will not leave you comfortless: but will come to you.

Yet a little while and the world seeth me no more: but ye shall see me. For I live and ye shall live. That day shall ye know that I am in my father, and you in me, and I in you.

He that hath my commandments and keepeth them, the same is he that loveth me. And he that loveth me. And he shall be loved of my father: and I will love him, and will show mine own self unto him. Judas said unto him (not Judas Iscarioth) Lord what is the cause that thou wilt show thyself unto us, and not unto the world? Jesus answered and said unto him: if a man love me and will keep my sayings, my father also will love him, and we will come unto him, and will dwell with him. He that loveth me not, keepeth not my sayings. And the words which ye hear, are not mine, but the fathers which sent me.

This have I spoken unto you being yet present with you. But that comforter which is the holy ghost (whom my father will send in my name) he shall teach you all things, and bring all things to your remembrance whatsoever I have told you.

Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your hearts be grieved, neither fear ye. Ye have heard how I said unto you: I go and come again unto you. If ye loved me, ye would verily rejoice, because I said, I go unto the father. For the father is greater then I. And now have I showed you, before it come, that when it is come to pass, ye might believe. Here after will I not talk many words unto you. For the ruler of this world cometh, and hath nought in me. But that the world may know that I love the father: therefore as the father gave me commandment, even so do I.

Rise let us go hence.

*** note error in some other Tyndale New Testaments transliterations..RN*

[Chpt 15] I am the true vine, and my father is an husbandman. Every branch that beareth not fruit in me, he will take away. And every branch that beareth fruit, will he purge, that it may bring more fruit. Now are ye clean through the words which I have spoken unto you. Bide in me, and let me bide in you. As the branch cannot bear fruit of itself, except it bide in the vine: no more can ye except ye abide in me. I am the vine, and ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can ye do nothing. If a man bide not in me, he is cast forth as a branch, and is withered: and men gather it and cast it into the fire, and it burneth. If ye bide in me and my words also bide in you: ask what ye will, and it shall be done to you.

Herein is my father glorified, that ye bear much fruit, and be made my disciples.

As the father hath loved me, even so have I loved you. Continue in my love. If ye shall keep my commandments, ye shall bide in my love, even as I have kept my fathers commandments, and bide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

This is my commandment, that ye love together as I have loved you. Greater love than this hath no man, than that a man bestow his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth call I you not servants: for the servant knoweth not what his lord doeth. But you have I called friends: for all things that I have heard of my father I have opened to you.

Ye have not chosen me, but I have chosen you and ordained you, that ye go and bring forth fruit, and that your fruit remain, that whatsoever ye shall ask of the father in my name, he should give it you.

This command I you, that ye love together. If the world hate you, ye know that he hated me before he hated you. If ye were of the world, the world would love his own. How be it because ye are not of the world, but I have chosen you out of the world, therefore hateth you the world. Remember the saying that I said unto you: the servant is not greater than the Lord.

If they have persecuted me, so will they persecute you. If they have kept my sayings, so will they keep yours.

But all these things will they do unto you for my names sake, because they have not known him that sent me. If I had not come and spoken unto them they should not have had sin: but now have they nothing to cloak their sin with all. He that hateth me, hateth my father. If I had not done works among them which none other man did, they had not had sin. But now have they seen, and yet have hated both me and my father: even that the saying might be fulfilled that is written in their law: they hated me without a cause.

But when the comforter is come, whom I will send unto you from the father, which is the spirit of truth, which proceedeth of the father, he shall testify of me. And ye shall bear witness also, because ye have been with me from the beginning.

[Chpt 16] These things have I said unto you, because ye should not be offended. They shall excommunicate you: ye the time shall come that whosoever killeth you, will think that he doth God service. And such things will they do unto you, because they have not known the father neither yet me. But these things have I told you, that when that hour is come, ye might remember then, that I told you so. These things said I not unto you at the beginning because I was present with you.

But now I go my way to him that sent me, and none of you asketh me: whither goest thou? But because I have said such things unto you, your hearts are full of sorrow. Nevertheless I tell you the truth, it is expedient for you that I go away. For if I go not away, that comforter will not come unto you. But if I depart, I will send him unto you. And when he is come, he will rebuke the world of sin, and of righteousness, and of judgement. Of sin, because they believe not on me: of righteousness, because I go to my father, and ye shall see me no more: and of judgement, because the chief ruler of this world, is judged all ready.

I have yet many things to say unto you: but ye cannot bear them away now. How be it when he is come (I mean the spirit of truth) he will lead you into all truth. He shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show unto you. All things that the father hath are mine. Therefore said I unto you, that he shall take of mine and show unto you.

After a while ye shall not see me, and again after a while ye shall see me: For I go to the father. Then said some of his disciples between themselves: what is this that he saith unto us, after a while ye shall not see me, and again after a while ye shall see me: and that I go to the father. They said therefore: what is this that he saith after a while? we cannot tell what he saith. Jesus perceived that they would ask him, and said unto them: This is it that ye enquire of between yourselves, that I said after a while ye shall not see me, and again after a while ye shall see me. Verily, verily I say unto you: ye shall weep and lament and the world shall rejoice. Ye shall sorrow: but your sorrow shall be turned to joy.

A woman when she travaileth hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world. And ye now are in sorrow: but I will see you again, and your hearts shall rejoice, and your joy shall no man take from

you. And in that day shall ye ask me no question. Verily, verily I say unto you, whatsoever ye shall ask the father in my name, he will give it you. Hitherto have ye asked nothing in my name. Ask and ye shall receive it: that your joy may be full.

These things have I spoken unto you in proverbs. The time will come when I shall no more speak to you in proverbs: but I shall show you plainly from my father. At that day shall ye ask in mine name. And I say not unto you that I will speak unto my father for you. For the father himself loveth you, because ye have loved me, and have believed that I came out from God. I went out from the father, and came into the world: and I leave the world again, and go to the father

His disciples said unto him: lo now speakest thou plainly, and thou usest no proverb. Now know we that thou understandest all things, and needest not that any man should ask thee any question. Therefore believe we that thou camest from God. Jesus answered them: Now ye do believe. Behold the hour draweth nigh, and is already come that ye shall be scattered every man his ways, and shall leave me alone. And yet am I not alone. For the father is with me.

These words have I spoken unto you, that in me ye might have peace. For in the world shall ye have tribulation: but be of good cheer, I have overcome the world.

[Chpt 17] These words spake Jesus and lifted up his eyes to heaven, and said: father the hour is come: glorify thy son, that thy son may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. This is life eternal, that they might know thee that only very God, and whom thou hast sent Jesus Christ.

I have glorified thee on the earth. I have finished the work which thou gavest me to do. And now glorify me thou father with thine own self, with the glory which I had with thee *yer the world was. I have declared thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me, and they have kept thy sayings. Now they know that all things whatsoever thou hast given me, are of thee. For I have given unto them the words which thou gavest me, and they have received them, and know surely that I came out from thee: and do believe that thou didst send me.

I pray for them, and pray not for the world: but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine, and I am glorified in them. And now am I no more in the world, but they are in the world, and I come to thee. Holy father keep in thine own name, them which thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name. Those that thou gavest me, have I kept, and none of

them is lost, but that lost child, that the scripture might be fulfilled.

Now come I to thee, and these words speak I in the world, that they might have my joy full in them. I have given them thy words, and the world hath hated them, because they are not of the world, even as I am not of the world. I desire not that thou shouldest take them out of the world: but that thou keep them from evil. They are not of the world, as I am not of the world. Sanctify them with thy truth. Thy saying is truth. As thou didst send me in to the world, even so have I sent them into the world, and for their sakes sanctify I myself, that they also might be sanctified through the truth.

I pray not for them alone: but for them also which shall believe on me through their preaching, that they all may be one, as thou father art in me, and I in thee, that they may be also one in us, that the world may believe that thou hast sent me. And that glory that thou gavest me, I have given them, that they may be one, as we are one, I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Father, I will that they which thou hast given me, be with me where I am, that they may see my glory which thou hast given me. For thou lovedest me before the making of the world. O' righteous father, the very world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me, be in them, and that I be in them.

**yer (before,)*

[Chpt 18] When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden into the which he entered with his disciples. Judas also which betrayed him, knew the place: for Jesus often times resorted thither with his disciples. Judas then after he had received a bond of men, and ministers of the high Priests and Pharisees, came thither with lanterns and firebrands and weapons. Then Jesus knowing all things that should come on him, went forth and said unto them: whom seek ye? They answered him: Jesus of Nazareth. Jesus said unto them: I am he. Judas also which betrayed him, stood with them. But as soon as he had said unto them, I am he, they went backwards and fell to the ground. And he asked them again: whom seek ye? They said: Jesus of Nazareth. Jesus answered: I said unto you, I am he. If ye seek me, let these go their way. That the saying might be fulfilled which he spake: of them which thou gavest me, have I not lost one.

Simon Peter had a sword, and drew it, and smote the high priests servant, and

cut off his right ear. The servants name was Malchus. Then said Jesus unto Peter: put up thy sword into the sheath: shall I not drink of the cup which my father hath given me. Then the company and the Captain, and the ministers of the Jewes took Jesus and bound him, and led him away to Anna first: For he was father in law unto Caiphaz which was the high Priest that same year. Caiphaz was he that gave counsel to the Jewes, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus and another disciple: that disciple was known of the high priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake to the damsel that kept the door, and brought in Peter. Then said the damsel that kept the door, unto Peter: Art not thou one of this mans disciples? He said: I am not. The servants and the ministers stood there, and had made a fire of coals: for it was cold and they warmed themselves. Peter also stood among them and warmed himself.

The high priest asked Jesus of his disciples and of his doctrine. Jesus answered him: I spake openly in the world. I ever taught in the Synagogue and in the temple whither all the Jewes resorted, and in secret have I said nothing: Why askest thou me? Ask them which heard me, what I said unto them. Behold they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face saying: answerest thou the high priest so? Jesus answered him. If I have evil spoken, bear witness of the evil: if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiphaz the high priest.

Simon Peter stood and warmed himself. And they said unto him: art not thou also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (his cousin whose ear Peter smote off) said unto him: did not I see thee in the garden with him? Peter denied again: and immediately the cock crew. Then led they Jesus from Caiphaz into the hall of judgement. It was in the morning, and they themselves went not into the judgement hall lest they should be defiled, but that they might eat the paschal lamb. Pilate then went out unto them and said: what accusation bring ye against this man? They answered and said unto him. If he were not an evil doer we would not have delivered him unto thee. Then said Pilate unto them: take ye him and judge him after your own law. Then the Jewes said unto him. It is not lawful for us to put any man to death. That the words of Jesus might be fulfilled which he spake, signifying what death he should die.

Then Pilate entered into the judgement hall again, and called Jesus, and said

unto him: art thou the king of the Jewes? Jesus answered: sayest thou that of thyself, or did other tell it thee of me? Pilate answered: Am I a Jew? Thine own nation and high priests have delivered thee unto me. What hast thou done? Jesus answered: my kingdom is not of this world. If my kingdom were of this world then would my ministers surely fight, that I should not be delivered to the Jewes, but now is my kingdom not from hence. Pilate said unto him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. And all that are of the truth hear my voice. Pilate said unto him: what thing is truth? And when he had said that, he went out again unto the Jewes, and said unto them: I find in him no cause at all. Ye have a custom, that I should deliver you one loose at *ester. Will ye that I loose unto you the king of the Jewes? Then cried they all again saying: Not him but Barabas: that Barabas was a robber.

**ester: exact spelling, maybe the feast of sweet bread.*

[Chpt 19] Then Pilate took Jesus and scourged him. And the soldiers wound a crown of thorns and put it on his head. And they did on him a purple garment, and said: hail king of the Jewes: and they smote him on the face. Pilate went forth again and said unto them: behold I bring him forth to you, that ye may know, that I find no fault in him. Then came Jesus forth wearing a crown of thorns and a robe of purple. And Pilate said unto them: behold the man. When the high Priests and ministers saw him, they cried saying: crucify him, crucify him. Pilate said unto them. Take ye him and crucify him: for I find no cause in him. The Jewes answered him. We have a law, and by our law he ought to die: because he made himself the son of God. When Pilate heard that saying he was the more afraid, and went again into the judgement hall, and said unto Jesus: whence art thou? But Jesus gave him none answer. Then said Pilate unto him: Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to loose thee? Jesus answered: Thou couldest have no power at all against me, except it were given thee from above. Therefore he that delivered me unto thee, is more in sin. And from thence forth sought Pilate means to loose him: but the Jewes cried saying: if thou let him go thou art not Casars friend. For whosoever maketh himself a king is against Caesar.

When Pilate heard that saying, he brought Jesus forth, and sat down to give sentence, in a place called the pavement: but in the Hebrew tongue, Gabbatha. It was the Saboth even which falleth in the *ester feast, and about the sixth hour. And he said unto the Jewes: behold your king. They cried, away with him, away

with him, crucify him. Pilate said unto them shall I crucify your king? The high priests answered: we have no king but Casar. Then delivered he him unto them, to be crucified.

And they took Jesus, and led him away. And he bare his cross, and went forth into a place called the place of dead men s skulls, which is named in Hebrew, Golgotha. Where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote his title, and put it on the cross. The writing was: Jesus of Nazareth king of the Jewes. This title read many of the Jewes. For the place where Jesus was crucified, was nigh to the city. And it was written in Hebrew, Greek and Latin. Then said the high priests of the Jewes to Pilate: write not king of the Jewes, but that he said I am king of the Jewes. Pilate answered: what I have written, that have I written.

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part, and also his coat. The coat was without seam, wrought upon throughout. And they said one to another. Let us not divide it, but cast lots who shall have it. That the scripture might be fulfilled which saith. They parted my raiment among them, and on my coat did cast lots. And the soldiers did such things indeed.

There stood by the cross of Jesus his mother, and his mothers sister Mary the wife of Cleophas, and Mary Magdalene. When Jesus saw his mother, and the disciple standing whom he loved, he said unto his mother: woman behold thy son. Then said he to the disciple: behold thy mother. And from that hour the disciple took her for his own.

After that when Jesus perceived that all things were performed: that the scripture might be fulfilled: he said: I thirst. There stood a vessel full of vinegar by. And they filled a sponge with vinegar, and wound it about with hyssop, and put it to his mouth. As soon as Jesus had received of the vinegar, he said: It is finished, and bowed his head, and gave up the ghost. The Jewes then because it was the Saboth evening, that the bodies should not remain upon the cross on the Saboth day (for that Saboth day was an high day) besought Pilate that their legs might be broken and that they might be taken down. Then came the soldiers and brake the legs of the first, and of the other which was crucified with Jesus. But when they came to Jesus, and saw that he was dead already they brake not his legs: but one of the soldiers with a spear, thrust him into the side, and forthwith came there out blood and water.

And he that saw it, bare record, and his record is true. And he knoweth that he saith true, that ye might believe also. These things were done that the scripture should be fulfilled. Ye shall not break a bone of him. And again another

scripture saith: They shall look on him, whom they pierced. After that, Joseph of Arimathia (which was a disciple of Jesus: but secretly for fear of the Jewes) besought Pilate that he might take down the body of Jesus. And Pilate gave him license. And there came also Nicodemus which at the beginning came to Jesus by night, and brought of myrrh and aloes mingled together about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the odors, as the manner of the Jewes is to bury. And in the place where Jesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus because of the Jewes Saboth even, for the sepulchre was nigh at hand.

**ester: exact spelling, maybe the feast of sweet bread*

[Chpt 20] The morrow after the Sabothday, came Mary Magdalene early, when it was yet dark, unto the sepulchre, and saw the stone taken away from the tomb. Then she ran, and came to Simon Peter and to the other disciple whom Jesus loved, and said unto them. They have taken away the Lord out of the tomb, and we cannot tell where they have laid him. Peter went forth and that other disciple, and came unto the sepulchre. They ran both together, and that other disciple did out run Peter, and came first to the sepulchre. And he stooped down and saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen cloth, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the scriptures that he should rise again from death. And the disciples went away again unto their own home.

Mary stood without at the sepulchre weeping. And as she wept, she bowed herself into the sepulchre and saw two angels in white sitting, the one at the head and the other at the feet, where they had laid the body of Jesus. And they said unto her: woman why weepest thou? She said unto them: For they have taken away my Lord, and I *wot not where they have laid him. When she had thus said, she turned herself back and saw Jesus standing and knew not that it was Jesus. Jesus said unto her: woman why weepest thou? Whom seekest thou? She supposing that he had been the gardener, said unto him. Sir if thou have borne him hence tell me where thou hast laid him, that I may fetch him. Jesus said unto her: Mary. She turned herself, and said unto him: Rabboni, which is to say master. Jesus said unto her, touch me not, for I am not yet ascended to my

father. But go to my brethren and say unto them, I ascend unto my father and your father: to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken such things unto her.

The same day at night, which was the morrow after the Saboth day, when the doors were shut, where the disciples were assembled together for fear of the Jewes, came Jesus and stood in the midst, and said to them: peace be with you. And when he had so said, he showed unto them his hands, and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again: peace be with you. As my father sent me, even so send I you. And when he had said that, he breathed on them and said unto them: Receive the holy ghost. Whosoevers sins ye remit they are remitted unto them. And whosoevers sins ye retain, they are retained.

But Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples said unto him: we have seen the Lord. And he said unto them: except I see in his hands the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were with in, and Thomas with them. Then came Jesus when the doors were shut, and stood in the midst and said: peace be with you.

After that said he to Thomas: bring thy finger hither and see my hands, and bring thy hand and thrust it into my side, and be not faithless, but believing. Thomas answered and said unto him: my Lord, and my God. Jesus said unto him: Thomas, because thou hast seen me, therefore thou believest: Happy are they that have not seen, and yet believe.

And many other signs did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might believe, that Jesus is Christ the son of God, and that in believing ye might have life through his name.

**wot (know)*

[Chpt 21] After that Jesus showed himself again, at the sea of Tiberias. And on this wise showed he himself. There were together Simon Peter and Thomas, which is called Didymus: and Nathanael of Cana a city of Galilee, and the sons of Zebedee, and two other of the disciples. Simon Peter said unto them: I go a fishing. They said unto him: we also will go with thee. They went their way and entered into a ship straight way, and that night caught they nothing. But when the morning was now come, Jesus stood on the shore: nevertheless the disciples knew not that it was Jesus. Jesus said unto them: sirs, have ye any meat? They answered him, no. And he said unto them: cast out the net on the right side of

the ship, and ye shall find. They cast out, and *anon they were not able to draw it for the multitude of fishes.

Then said the disciple whom Jesus loved unto Peter: It is the Lord. When Simon Peter heard that it was the Lord, he girded his mantle to him (for he was naked) and sprang into the sea. The other disciples came by ship for they were not far from land, but as it were two hundred cubits, and they drew the net with fishes. As soon as they were come to land, they saw hot coals and fish laid thereon, and bread. Jesus said unto them: bring of the fish which ye have now caught. Simon Peter stepped forth and drew the net to land full of great fishes, an hundred and fifty three. And for all there were so many, yet was not the net broken. Jesus said unto them: come and dine. And none of the disciples durst ask him: what art thou? For they knew that it was the Lord. Jesus then came and took bread, and gave them, and fish likewise. *Ans this is now the third time that Jesus appeared to his disciples, after that he was risen again from death.

When they had dined, Jesus said to Simon Peter: Simon Joanna, lovest thou me more than these? He said unto him: yes Lord thou knowest, that I love thee. He said unto him: feed my lambs. He said to him again the second time: Simon Joanna, lovest thou me? He said unto him: ye Lord thou knowest that I love thee. He said unto him: feed my sheep. He said unto him the third time: Simon Joanna, lovest thou me? And Peter sorrowed because he said to him the third time, lovest thou me, and said unto him: Lord thou knowest all things, thou knowest that I love thee. Jesus said unto him: feed my sheep.

Verily, verily I say unto thee, when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. That spake he signifying by what death he should glorify God.

And when he had said thus, he said to him follow me. Peter turned about, and saw that disciple whom Jesus loved following: which also leaned on his breast at supper and said: Lord which is he that shall betray thee? When Peter saw him, he said to Jesus: Lord what shall he here do? Jesus said unto him: If I will have him to tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus said not to him, he shall not die: but if I will that he tarry till I come, what is that to thee? The same disciple is he, which testifieth of these things, and wrote these things. And we know, that his testimony is true. There are also many other things which Jesus did the which if they should be written every one I suppose the world could not contain the books that should be written.

Here ends the Gospel of Saint John

**anon (after a while) *Ans (And as)*

[Chpt 1] In the former treatise (dear friend Theophilus) I have written of all that Jesus began to do and teach until the day in the which he was taken up, after that he, through the holy ghost, had given commandments unto the Apostles, which he had chosen: to whom also he showed himself alive after his passion by many tokens, appearing unto them forty days, and speaking of the kingdom of God, and gathered them together, and commanded them, that they should not depart from Jerusalem: but to wait for the promise of the father, whereof ye have heard of me. For John baptised with water: but ye shall be baptised with the holy ghost, and that within this few days. When they were come together, they asked of him saying: Lord wilt thou at this time, restore again the kingdom to Israel? And he said unto them: It is not for you to know the times, or the seasons which the father hath put in his own power: but ye shall receive power of the holy ghost which shall come on you. And ye shall be witnesses unto me in Jerusalem, and in all Jewry and in Samary, and even unto the worlds end.

And when he had spoken these things, while they beheld, he was taken up, and a cloud received him up out of their sight. And while they looked steadfastly up to heaven as he went, behold two men stood by them in white apparel, which also said: ye men of Galile, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven.

Then returned they unto Jerusalem from mount Olivete, which is nigh to Jerusalem, containing a Saboth days journey. And when they were come in, they went up into a parlour, where abode both Peter and James, John and Andrew, Philip and Thomas, Bartlemew and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas, James son. These all continued with one accord in prayer and supplication with the women and Mary the mother of *Jesu, and with his brethren.

And in those days Peter stood up in the midst of the disciples and said (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this scripture must have needs been fulfilled which the holy ghost through the mouth of David spake before of Judas, which was guide to them that took Jesus. For he was numbered with us and had obtained fellowship in this ministration. And the same hath now possessed a plot of ground with the reward of iniquity, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it is known unto all the inhabitants of Jerusalem: in so much that, that field is called in their mother tongue, Acheldama, that is to say, the blood field.

It is written in the book of Psalms: His habitation be void, and no man be dwelling therein: and his *Bishopricke let another take. Wherefore of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning at the baptism of John unto that same day that he was taken up from us, must one be ordained to bear witness with us of his resurrection.

And they appointed two, Joseph called Barsabas (whose surname was Justus) and Matthias. And they prayed saying: thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen that the one may take the room of this ministration and Apostleship, from the which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell on Matthias, and he was counted with the eleven Apostles.

**Jesu: Hebrew name of Jesus. *Bishopricke (place among the Apostles)*

[Chpt 2] When the fiftieth day was come, they were all with one accord together in one place. And suddenly there came a sound from heaven, as it had been the coming of a mighty wind, and it filled all the house where they sat. And there appeared unto them cloven tongues, like as they had been fire, and it sat upon each of them: and they were all filled with the holy Ghost, and began to speak with other tongues, even as the spirit gave them utterance.

And there were dwelling at Jerusalem, Jews, devout men, which were of all nations under heaven. When this was noised about the multitude came together and were astonied, because that every man heard them speak his own tongue. They wondered all and marvelled saying among themselves: Behold, are not all these which speak, of Galile? And how hear we every man his own tongue wherein we were born? Parthians, Medes and Elamites, and the inhabitants of Mesopotamia, of Jury, and of Capadocia, of Ponthus and Asia, Phrigia, Pamphylia, and of Egypt, and of the parts of Lybia which is beside Syrene, and strangers of Rome, Jewes and converts, Greeks and Arabians: we have heard them speak with our own tongues the great works of God.

They were all amazed, and wondered saying one to another what meaneth this? Other mocked them saying: they are full of new wine.

But Peter stepped forth with the eleven, and lift up his voice, and said unto them: Ye men of Jewry, and all ye that inhabit Jerusalem: be this known unto you and with your ears hear my words. These are not drunken, as ye suppose: for it is yet but the third hour of the day. But this is that which was spoken by the Prophet Joel: It shall be in the last days saith God: of my spirit I will pour out upon all flesh. And your sons and your daughters shall prophesy and your

young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens I will pour out of my spirit in those days, and they shall prophesy. And I will show wonders in heaven above, and tokens in the earth beneath, blood and fire, and the vapour of smoke. The sun shall be turned into darkness, and the moon into blood before that great and notable day of the Lord come. And it shall be, that whosoever shall call on the name of the Lord, shall be saved.

Ye men of Israel hear these words. Jesus of Nazareth a man approved of God among you with miracles, wonders and signs which God did by him in the midst of you, as ye yourselves know: him have ye taken by the hands of unrighteous persons, after he was delivered by the determinate counsel and foreknowledge of God, and have crucified and slain: whom God hath raised up and loosed the sorrows of death, because it was impossible that he should be holden of it. For David speaketh of him. Afore hand I saw God always before me: For he is on my right hand, that I should not be moved. Therefore did my heart rejoyce, and my tongue was glad. Moreover, also my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt suffer thine holy, to see corruption. Thou hast showed me the ways of life, and shalt make me full of joy with thy countenance.

Men and brethren, let me freely speak unto you of the patriarch David. For he is both dead and buried, and his sepulchre remaineth with us unto his day. Therefore seeing he was a Prophet, and knew that God had sworn with an oath to him, that the fruit of his loins should sit on his seat (in that Christ should rise again in the flesh) he saw before: and spake of the resurrection of Christ, that his soul should not be left in hell: neither his flesh should see corruption. This Jesus hath God raised up, whereof we all are witnesses.

Since now that he by the right hand of God exalted is, and hath received of the father the promise of the holy Ghost, he hath shed forth that which ye now see and hear. For David is not ascended into heaven: but he said, The Lord said to my Lord sit on my right hand until I make thy foes thy foot stool. So therefore let all the house of Israel know for a surety, that God hath made the same Jesus whom ye have crucified, Lord and Christ.

When they heard this they were pricked in their hearts, and said unto Peter and unto the other Apostles: Ye men and brethren, what shall we do? Peter said unto them: repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy ghost. For the promise was made unto you and to your children, and to all that are afar, even as many as the Lord our God shall call. And with many other words bare he

witness and exhorted them saying: Save yourselves from this *untoward generation. Then they that gladly received his preaching, were baptised: and the same day, there were added unto them about three thousand souls.

And they continued in the Apostles doctrine and fellowship, and in breaking of bread, and in prayer. And fear came over every soul. And many wonders and signs were showed by the Apostles. And all that believed kept them selves together, and had all things common, and sold their possessions and goods, and departed them to all men, as every man had need. And they continued daily with one accord in the temple, and brake bread in every house, and did eat their meat together, with gladness and singleness of heart praising God, and had favour with all the people. And the Lord added to the congregation daily such as should be saved.

**untoward: unfavorable, contrary*

[Chpt 3] Peter and John went up together into the temple at the ninth hour of prayer. And there was a certain man halt from his mothers womb, whom they brought and laid at the gate of the temple called beautiful, to ask alms of them that entered into the temple. Which same when he saw Peter and John, that they would into the temple, desired to receive an alms. And Peter fastened his eyes on him with John and said: look on us. And he gave heed unto them, trusting to receive something of them. Then said Peter: Silver and gold have I none, such as I have, give I thee. In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up. And immediately his feet and anklebones received strength. And he sprang, stood and also walked, and entered with them into the temple, walking, and leaping and lauding God.

And all the people saw him walk and *laud God. And they knew him, that it was he which sat and begged at the beautiful gate of the temple. And they wondered and were sore astonied at that which had happened unto him. And as the halt which was healed, held Peter and John, all the people ran amazed unto them in Solomons porch.

When Peter saw that, he answered unto the people. Ye men of Israel, why marvel ye at this, or why look ye so steadfastly on us, as though by our own power or holiness, we had made this man go? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his son Jesus, whom ye delivered, and denied in the presence of Pilate when he had judged him to be loosed. But ye denied the holy and just, and desired a murderer to be given you, and killed the Lord of life, whom God hath raised from death, of the which we are witnesses. And his name through the faith of his name, hath made this man

sound, whom ye see and know. And the faith which is by him, hath given to him this health in the presence of you all.

And now brethren I *wot well that through ignorance ye did it, as did also your heads. But those things which God before had showed, by the mouth of all his Prophets, how that Christ should suffer, he hath thus wise fulfilled. Repent ye therefore and turn, that your sins may be done away, when the time of refreshing cometh, which we shall have of the presence of the Lord, and when God shall send him, which before was preached unto you, that is to wit Jesus Christ, which must receive heaven until the time that all things, which God hath spoken by the mouth of all his holy Prophets since the world began, be restored again.

For Moses said unto the fathers: A Prophet shall the Lord your God raise up unto you, even of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. For the time will come, that every soul which shall not hear that same Prophet, shall be destroyed from among the people. Also all the Prophets from Samuel and thenceforth, as many as have spoken, have in like wise told of these days.

Ye are the children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham: Even in thy seed shall all the kindreds of the earth be blessed. First unto you hath God raised up his son Jesus, and him he hath sent to bless you, that every one of you should turn from your wickedness.

**laud (celebrate, glorify) *wot (know) wit (know it sharply)*

[Chpt 4] As they spake unto the people, the Priests and the ruler of the temple, and the Saduces came upon them taking it grievously that they taught the people and preached in Jesus the resurrection from death. And they laid hands on them and put them in hold until the next day: for it was now even tide. How be it many of them which heard the words, believed and the number of the men was about five thousand.

And it chanced on the morrow that their rulers and elders and Scribes, as Annas the chief Priest and Caiaphas and John and Alexander and as many as were of the kindred of the high Priests gathered together at Jerusalem, and set the other before them, and asked: by what power or what name have ye done this, sirs?

Then Peter full of the holy ghost said unto them: ye rulers of the people, and elders of Israel, if we this day are examined of the good deed done to the sick man, by what means he is made whole: be it known unto you all, and to the

people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, and whom God raised again from death: even by him doth this man stand here present before you whole. This is the stone cast aside of you builders, which is set in the chief place of the corner. Neither is there salvation in any other. Nor yet also is there any other name given to men wherein we must be saved.

When they saw the boldness of Peter and John, and understood that they were unlearned men and lay people, they marvelled, and they knew them, that they were with *Jesu: and beholding also the man which was healed standing with them, they could not say against it. But they commanded them to go aside out of the council, and counselled among themselves saying: what shall we do to these men? For a manifest sign is done by them, and is openly known to all them that dwell in Jerusalem, and we cannot deny it. But that it be noised no farther among the people, let us threaten and charge them that they speak hence forth to no man in this name.

And they called them, and commanded them that in no wise they should speak or teach in the name of *Jesu. But Peter and John answered unto them and said: whether it be right in the sight of God, to obey you more than God, judge ye. For we cannot but speak that which we have seen and heard. So threatened they them and let them go, and found nothing how to punish them, because of the people. For all men lauded God for the miracle which was done: for the man was above forty years old, on whom this miracle of healing was showed.

As soon as they were let go, they came to their fellows, and showed all that the high Priests and elders had said to them. And when they heard that, they lifted up their voices to God with one accord, and said: Lord, thou art God which hast made heaven and earth the sea and all that in them is, which by the mouth of thy servant David hast said: Why did the heathen rage, and the people imagine vain things. The kings of the earth stood up and the rulers came together, against the Lord and against his Christ.

For of a truth, against thy holy child Jesus whom thou hast anointed, both Herod and also Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together, for to do whatsoever thy hands and thy counsel determined before to be done. And now Lord, behold their threatenings and grant unto thy servants with all confidence to speak thy word. So that thou stretch forth thine hand, that healing and signs and wonders be done by the name of thy holy child Jesus. And as soon as they had prayed the place moved where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

And the multitude of them that believed, were of one heart, and of one soul. Also none of them said, that any of the things which he possessed, was his own: but had all things common. And with great power gave the Apostles witness of the resurrection of the Lord Jesus. And great grace was with them all. Neither was there any among them, that lacked. For as many as were possessors of lands or houses, sold them and brought the price of the things that were sold, and laid it down at the Apostles feet. And distribution was made unto every man according as he had need.

And Joses which was also called of the Apostles, Barnabas (that is to say the son of consolation) being a Levite, and of the country of *Cypers, had land, and sold it and laid the price down at the Apostles feet.

**Jesu: Hebrew name of Jesus. *Cypers, (Cyprus)*

[Chpt 5] A certain man named Ananias with Saphira his wife sold a possession, and kept away part of the price (his wife also being of counsel) and brought a certain part, and laid it down at the Apostles feet. Then said Peter: Ananias how is it that Satan hath filled thine heart, that thou shouldest lie unto the holy ghost, and keep away part of the price of the livelihood. Pertained it not unto thee only, and after it was sold, was not the price in thine own power? How is it that thou hast conceived this thing in thine heart? Thou hast not lied unto men, but unto God. When Ananias heard these words he fell down and gave up the ghost. And great fear came on all them that these things heard. And the young men rose up, and put him apart, and carried him out, and buried him.

And it fortun'd as it were about the space of three hours after that his wife came in, ignorant of that which was done. And Peter said unto her: Tell me, gave ye the land for so much? And she said: ye for so much. Then Peter said unto her: why have ye agreed together, to tempt the spirit of the Lord? Behold the feet of them which have buried thy husband, are at the door, and shall carry thee out. Then she fell down straightway at his feet and yielded up the ghost. And the young men came in, and found her dead, and carried her out and buried her by her husband. And great fear came on all the congregation, and on as many as heard it.

By the hands of the Apostles were many signs and wonders showed among the people. And they were all to gether with one accord in Solomons porch. And of other durst no man join himself to them: neverthelater the people magnified them. The number of them that believed in the Lord both of men and women, grew more and more: in so much that they brought the sick into the

streets, and laid them on beds and pallets, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits. And they were healed every one.

Then the chief Priest rose up and all they that were with him (which is the sect of the Saduces) and were full of indignation, and laid hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said: go, step forth, and speak in the temple to the people all the words of this life. When they heard that, they entered into the temple early in the morning and taught.

The chief Priest came and they that were with him, and called a council together, and all the elders of the children of Israel, and sent to the prison to fetch them. When the ministers came and found them not in the prison, they returned and told saying: the prison found we shut as sure as was possible, and the keepers standing without before the doors. But when we had opened, we found no man with in. When the chief Priest of all and the ruler of the temple and the high Priests heard these things, they doubted of them, whereunto this would grow.

Then came one and showed them: behold the men that ye put in prison, stand in the temple, and teach the people. Then went the ruler of the temple with ministers, and brought them without violence. For they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council. And the chief Priest asked them saying: did not we straitly command you that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine and ye intend to bring this mans blood upon us.

Peter and the other Apostles answered and said: We ought more to obey God than men. The God of our fathers raised up Jesus, whom ye slew and hanged on tree. Him hath God lift up with his right hand, to be a ruler and a saviour, for to give repentance to Israel and forgiveness of sins. And we are his records concerning these things and also the holy ghost whom God hath given to them that obey him. When they heard that, they clave asunder: and sought means to slay them. Then stood there up one in the council, a Pharisee named Gamaliel, a doctor of law, had in authority among all the people and commanded to put the Apostles aside a little space, and said unto them: men of Israel take heed to your selves what ye intend to do as touching these men. Before these days rose up one Theudas boasting him self, to whom resorted a number of men, about a four hundred, which was slain, and they all which believed him were scattered abroad and brought to nought. After this man, arose there up one Judas of

Galile, in the time when tribute began, and drew away much people after him. He also perished: and all even as many as harkened to him, are scattered abroad.

And now I say unto you: refrain yourselves from these men, let them alone. For if the counsel or this work be of men, it will come to nought. But and if it be of God, ye cannot destroy it, lest haply ye be found to strive against God. And to him they agreed, and called the Apostles, and beat them, and commanded that they should not speak in the name of *Jesu, and let them go.

And they departed from the council, rejoicing that they were counted worthy to suffer rebuke for his name. And daily in the temple and in every house they ceased not, teaching and preaching Jesus Christ.

**Jesu: Hebrew name of Jesus (exact spelling)*

[Chpt 6] In those days as the number of the disciples grew, there arose a grudge among the Greeks against the Hebrews, because their widows were despised in the daily ministration. Then the twelve called the multitude of the disciples together and said: it is not meet (worthy) that we should leave the word of God and serve at the tables. Wherefore brethren look ye out among you seven men of honest report and full of the holy ghost and wisdom, which we may appoint to this needful business. But we will give ourselves continually to prayer and to the ministration of the word. And the saying pleased the whole multitude. And they chose Stephen a man full of faith and of the holy ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Permenas, and Nicolas a convert of Antioch. Which they set before the Apostles, and they prayed and laid their hands on them.

And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith. And Stephen full of faith and power, did great wonders and miracles among the people. Then there arose certain of the Synagogue which are called Libertines and Syrenites, and of Alexandria, and of Cilicia, and Asia, and disputed with Stephen. And they could not resist the wisdom, and the spirit, with which he spake. Then sent they in men, which said: we have heard him speak blasphemous words against Moses, and against God. And they moved the people and the elders and the scribes: and came upon him and caught him, and brought him to the council, and brought forth false witnesses which said. This man ceaseth not to speak blasphemous words against this holy place and the law: for we heard him say: this Jesus of Nazareth shall destroy this place, and shall change the ordinances which Moses gave us. And all that sat in the council, looked steadfastly on him, and saw his face as it had been the face of an

Angel.

[Chpt 7] Then said the chief priest: is it even so? And he said: ye men, brethren and fathers, hearken to. The God of glory appeared unto our father Abraham while he was yet in Mesopotamia, before he dwelt in Charran, and said unto him: come out of thy country, and from thy kindred, and come into the land, which I shall show thee. Then came he out of the land of Chaldey, and dwelt in Charran. And after that, as soon as his father was dead, he brought him into this land in which ye now dwell, and he gave him none inheritance in it, no not the breadth of a foot: but promised that he would give it to him to possess and to his seed after him, when as yet he had no child.

God verily spake on this wise, that his seed should be a dweller in a strange land and that they should keep them in bondage and entreat them evil four hundred years. But the nation to whom they shall be in bondage will I judge, said God. And after that shall they come forth and serve me in this place. And he gave him the covenant of circumcision. And he begat Isaac, and circumcised him the eighth day, and Isaac begat Jacob, and Jacob the twelve Patriarchs. And the Patriarchs having indignation sold Joseph into Egypt. And God was with him, and delivered him out of all his adversities, and gave him favour and wisdom in the sight of Pharao king of Egypt which made him governor over Egypt, and over all his household.

Then came there a dearth over all the land of Egypt and Canaan, and great affliction, that our fathers found no sustenance. But when Jacob heard that there was corn in Egypt he sent our fathers first, and at the second time, Joseph was known of his brethren, and Josephs kindred was made known unto Pharao. Then sent Joseph and caused his father to be brought and all his kin, three score and fifteen souls. And Jacob descended into Egypt and died both he and our fathers, and were translated into Sichem, and were put in the sepulchre that Abraham bought for money of the sons of Emor, at Syihem.

When the time of the promise drew nigh (which God had sworn to Abraham) the people grew and multiplied in Egypt, till another king arose which knew not of Joseph. The same dealt subtly with our kindred and evil intreated our fathers, and made them to cast out their young children, that they should not remain alive. The same time was Moses born, and was a proper child in the sight of God, which was nourished up in his fathers house three months. When he was cast out, Pharaohs daughter took him up, and nourished him up for her own son. And Moses was learned in all manner wisdom of the Egyptians, and was mighty in deeds and in words.

And when he was full forty year old, it came into his heart to visit his

brethren, the children of Israel. And when he saw one of them suffer wrong, he defended him, and avenged his quarrel that had the harm done to him, and smote the Egyptian. For he supposed his brethren would have understood, how that God by his hands should save them. But they understood not.

And the next day he showed himself unto them as they strove, and would have set them at one again saying: Sirs, ye are brethren, why hurt ye one another? But he that did his neighbour wrong, thrust him away saying: who made thee a ruler and a judge among us? What, wilt thou kill me, as thou didst the Egyptian yesterday? Then fled Moses at that saying, and was a stranger in the land of Madian, where he begat two sons.

And when forty years were expired, there appeared to him in the wilderness of mount Sina an Angel of the Lord in a flame of fire in a bush. When Moses saw it, he wondered at the sight. And as he drew near to behold, the voice of the Lord came unto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled and durst not behold. Then said the Lord to him: Put off thy shoes from thy feet, for the place where thou standest is holy ground. I have perfectly seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come and I will send thee into Egypt.

This Moses whom they forsook saying: who made thee a ruler and a judge? the same God sent both a ruler and deliverer, by the hands of the Angel which appeared to him in the bush. And the same brought them out, showing wonders and signs in Egypt, and in the reed sea and in the wilderness forty years. This is that Moses which said unto the children of Israel: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.

This is he that was in the congregation, in the wilderness with the Angel which spake to him in the mount Sina, and with our fathers. This man received the word of life to give unto us, to whom our fathers would not obey, but cast it from them, and in their hearts turned back again into Egypt, saying unto Aaron: Make us Gods to go before us. For this Moses that brought us out of the land of Egypt, we *wot not what is become of him. And they made a calf in those days, and offered sacrifice unto the image, and rejoiced in the works of their own hands.

Then God turned himself and gave them up, that they should worship the stars of the sky, as it is written in the book of the Prophets: O ye of the house of Israel, gave ye to me sacrifices and meat offerings, by the space of forty years in the wilderness? And ye took unto you the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them. And I will translate

you beyond Babylon.

Our fathers had the tabernacle of witness in the wilderness, as he had appointed them speaking unto Moses, that he should make it according to the fashion that he had seen. Which tabernacle our fathers received, and brought it in with Joshue into the possession of the Gentiles which God drave out before the face of our fathers unto the time of David, which found favour before God, and would faine have made a tabernacle for the God of Jacob. But Solomon built him an house.

How be it he that is highest of all, dwelleth not in temples made with hands, as saith the Prophet: Heaven is my seat, and earth is my footstool, what house will ye build for me saith the Lord? or what place is it that I should rest in hath not my hand made all these things?

Ye stiffnecked and of uncircumcised hearts and ears: ye have all ways resisted the holy ghost: as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them, which showed before of the coming of that *Just, whom ye have now betrayed and murdered. And ye also have received a law by the ordinance of Angels, and have not kept it.

When they heard these things, their hearts clave asunder, and they gnashed on him with their teeth. But he being full of the holy ghost, looked up steadfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said: behold, I see the heavens open, and the son of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears and ran upon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young mans feet named Saul. And they stoned Stephen calling on and saying: Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice: Lord lay not this sin to their charge. And when he had thus spoken, he fell asleep.

**wot (knew) *Just: cap J*

[Chpt 8] Saul had pleasure in his death. And at that time there was a great persecution against the congregation which was at Jerusalem, and they were all scattered abroad throughout the regions of Jewry and Samaria, except the Apostles. Then devout men dressed Stephen, and made great lamentation over him. But Saul made havoc of the congregation, entering into every house, and drew out both man and woman and thrust them into prison. How be it they that were scattered abroad, went every where preaching the word. Then came Philip into a city of Samaria, and preached Christ unto them. And the people gave

heed unto those things which Philip spake, with one accord in that they heard and saw the miracles which he did. For unclean spirits crying with loud voice, came out of many that were possessed of them. And many taken with palsies, and many that halted, were healed. And there was great joy in that city. And there was a certain man called Simon, which before time in the same city, used witchcraft and bewitched the people of Samaria, saying that he was a man that could do great things. Whom they regarded, from the least to the greatest, saying: this fellow is the great power of God. And him they set much by, because of long time with he mocked them with sorcery. But as soon as they believed Philips preaching of the kingdom of God and of the name of *Jesu Christ, they were baptised both men and women. Then Simon himself believed also, and was baptised, and continued with Philip, and wondered beholding the miracles and signs, which were showed.

When the Apostles which were at Jerusalem heard say that Samaria had received the word of God: they sent unto them Peter and John. Which when they were come, prayed for them that they might receive the holy ghost. For as yet he was come on none of them: But they were baptised only in the name of Christ *Jesu. Then laid they their hands on them, and they received the holy ghost.

When Simon saw, that through laying on of the Apostles hands on them, the holy ghost was given: he offered them money saying: give me also this power, that on whomsoever I put the hands, he may receive the holy ghost. Then said Peter unto him: thy money perish with thee, because thou *wenest that the gift of God may be obtained with money. Thou hast neither part nor fellowship in this business. For thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God that the thought of thine heart may be forgiven thee. For I perceive that thou art full of bitter gall, and wrapped in iniquity .

Then answered Simon and said: Pray ye to the Lord for me, that none of these things which ye have spoken, fall on me. And they when they had testified and preached the word of the Lord returned toward Jerusalem and preached the gospel in many cities of the Samaritans.

Then the Angel of the Lord spake unto Philip saying: arise and go towards mid day unto the way that goeth down from Jerusalem unto Gaza which is in the desert. And he arose and went on. And behold a man of Ethiopia which was a chamberlain, and of great authority with Candace queen of the Ethiopians, and had the rule of all her treasure, came to Jerusalem for to pray. And as he returned home again sitting in his chariot, he read Esai the Prophet.

Then the spirit said unto Philip: Go near and join thyself to yonder chariot. And Philip ran to him, and heard him read the Prophet Esaias and said: Understandest thou what thou readest? And he said: how can I, except I had a guide? And he desired Philip that he would come up and sit with him. The tenor of the scripture which he read was this. He was led as a sheep to be slain: and like a lamb dumb before his shearer, so opened he not his mouth. Because of his humbleness, he was not esteemed: who shall declare his generation? for his life is taken from the earth. The chamberlain answered Philip and said: I pray thee, of whom speaketh the Prophet this? of himself, or of some other man?

And Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water, and the chamberlain said: See here is water, what shall let me to be baptised? Philip said unto him: If thou believe with all thine heart, thou mayst. He answered and said: I believe that Jesus Christ is the son of God. And he commanded the chariot to stand still. And they went down both into the water: both Philip and also the chamberlain, and he baptised him. And as soon as they were come out of the water, the spirit of the Lord caught away Philip, that the chamberlain saw him no more. And he went on his way rejoicing: but Philip was found at Azotus. And he walked throughout the country preaching in their cities, till he came to Cesarea.

*. *Jesu: Hebrew name of Jesus. *wenest (thought, small)*

[Chpt 9] And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues: that if he found any of this way whether they were men or women, he might bring them bound unto Jerusalem. But as he journeyed and was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying to him: Saul, Saul, why persecutest thou me? And he said, what art thou Lord? And the Lord said: I am Jesus whom thou persecutest, it shall be hard for thee to kick against the prick. And he both trembling and astonied said: Lord what wilt thou have me to do? And the Lord said unto him: arise and go into the city, and it shall be told thee what thou shalt do.

The men which journeyed with him, stood amazed, for they heard a voice, but saw no man. And Saul arose from the earth, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damasco. And he was three days without sight and neither ate nor drank. And there was a certain disciple at Damasco named Ananias and to him said the Lord in a vision:

Ananias? And he said: behold I am here Lord. And the Lord said to him: arise and go into the street which is called straight, and seek in the house of Judas, after one called Saul of Tharsus. For behold he prayeth, and hath seen in a vision a man named Ananias coming into him, and putting his hands on him, that he might receive his sight.

Then Ananias answered: Lord I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority of the high Priests to bind all that call on thy name. The Lord said unto him: Go thy ways: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel: For I will show him how great things he must suffer for my names sake.

Ananias went his way and entered into the house, and put his hands on him and said: brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight and be filled with the holy ghost. And immediately there fell from his eyes as it had been scales, and he received sight and arose and was baptised, and received meat and was comforted. Then was Saul a certain days with the disciples which were at Damasco. And straight way he preached Christ in the Synagogues, how that he was the son of God. All that heard him, were amazed and said: is not this he that spoiled them which called on this name in Jerusalem, and came hither for the intent that he should bring them bound unto the high priests? But Saul increased in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

And after a good while, the Jews took counsel together, to kill him. But their laying wait was known of Saul. And they watched at the gates day and night to kill him.

Then the disciples took him by night and put him through the wall and let him down in a basket.

And when Saul was come to Jerusalem, he assayed to couple himself with the disciples and they were all afraid of him, and believed not that he was a disciple. But Barnabas took him and brought him to the Apostles and declared to them how he had seen the Lord in the way, and had spoken with him: and how he had done boldly at Damasco in the name of *Jesu. And he had his conversation with them at Jerusalem, and quit him self boldly in the name of the Lord *Jesu. And he spake and disputed with the Greeks: and they went about to slay him. But when the brethren knew of that, they brought him to Cesarea, and sent him forth to Tharsus. Then had the congregations rest throughout all Jewry and Galile and Samary, and were edified, and walked in the fear of the Lord,

and multiplied by the comfort of the holy ghost.

And it chanced that as Peter walked throughout all quarters, he came to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years sick of the palsy. Then said Peter unto him: Eneas, Jesus Christ make thee whole: Arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and Assaron, saw him, and turned to the Lord.

There was at Joppa a certain woman (which was a disciple named Tabitha, which by interpretation is called Dorcas) the same was full of good works and alms deeds, which she did. And it chanced in those days that she was sick and died. When they had washed her and laid her in a chamber: Because Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him, desiring him that he would not be grieved to come unto them.

Peter arose and came with them. And when he was come, they brought him into the chamber. And all the widows stood round about him weeping and showing the coats and garments which Dorcas made while she was with them. And Peter put them all forth and kneeled down and prayed and turned him to the body, and said: Tabitha, arise. And she opened her eyes, and when she saw Peter, sat up. And he gave her the hand and lift her up, and called the saints and widows, and showed her alive. And it was known throughout all Joppa, and many believed on the Lord. And it fortuneth that he tarried many days in Joppa with one Simon a tanner.

**Jesu: Hebrew name of Jesus.*

[Chpt 10] There was a certain man in Cesarea called Cornelius, a captain of the soldiers of Italy, a devout man, and one that feared God with all his household, which gave much alms to the people, and prayed God always. The same man saw in a vision evidently about the ninth hour of the day, an Angel of God coming into him, and saying unto him: Cornelius. When he looked on him, he was afraid, and said: what is it Lord? He said unto him. Thy prayers and thy alms are come up into remembrance before God. And now send men to Joppa, and call for one Simon named also Peter. He lodgeth with one Simon a tanner, whose house is by the sea side. He shall tell thee, what thou oughtest to do. When the Angel which spake unto Cornelius, was departed, he called two of his household servants and a devout soldier of them that waited on him, and told them all the matter, and sent them to Joppa.

On the morrow as they went on their journey and drew nigh unto the city, Peter went up upon the top of the house to pray, about the sixth hour. Then

waxed he an hungered, and would have eaten. But while they made ready. He fell into a trance, and saw heaven opened and a certain vessel come down unto him, as it had been a great sheet, knit at the four corners, and was let down to the earth, where in were all manner of four footed beasts of the earth, and vermin and worms, and fowls of the air. And there came a voice to him: rise Peter kill and eat. But Peter said: God forbid Lord, for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time: what God hath cleansed, that make thou not common. This was done *thrice, and the vessel was received up again into heaven.

While Peter mused in him self what this vision which he had seen meant: behold, the men which were sent from Cornelius, had made inquirance for Simons house, and stood before the door. And called out one and asked whether Simon which was also called Peter were lodged there. While Peter thought on this vision, the spirit said unto him: Behold, men seek thee: arise therefore, get thee down, and go with them, and doubt not: For I have sent them. Peter went down to the men which were sent unto him from Cornelius, and said. Behold, I am he whom ye seek, what is the cause wherefore ye are come? And they said unto him: Cornelius the captain, a just man, and one that feareth God, and of good report among all the people of the Jews, was warned by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them.

And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And the third day entered they into Cesaria. And Cornelius waited for them, and had called together his kinsmen, and special friends. And as it chanced Peter to come in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up saying: stand up: for even I my self am a man. And as he talked with him he came in, and found many that were come together. And he said unto them: Ye do know how that it is an unlawful thing for a man that is a Jew, to company or come unto an alien: But God hath showed me that I should not call any man common or unclean: therefore came I unto you without saying nay, as soon as I was sent for. I ask therefore, for what intent have ye sent for me?

And Cornelius said: This day now four days I fasted and at the ninth hour I prayed in my house: and behold, a man stood before me in bright clothing, and said: Cornelius, thy prayer is heard and thine alms deeds are had in remembrance in the sight of God. Send therefore to Joppa, and call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the sea side, the which as soon as he is come, shall speak unto thee. Then sent I

for thee immediately: and thou hast well done for to come. Now are we all here present before God, to hear all things that are commanded unto thee of God.

Then Peter opened his mouth and said: Of a truth I perceive, that God is not partial, but in all people he that fear him and worketh righteousness, is accepted with him.

Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published throughout all Jewry, and began in Galile, after the baptism which John preached, how God had anointed Jesus of Nazareth with the holy ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the devils, for God was with him. And we are witnesses of all things which he did in the land of the Jewes and at Jerusalem: whom they slew, and hung on tree. Him God raised up the third day, and showed him openly, not to all the people, but unto us witnesses chosen before of God, which ate and drank with him, after he arose from death. And he commanded unto us to preach unto the people and testify, that it is he that is ordained of God a judge of quick and dead. To him give all the Prophets witness, that through his name, all that believe in him shall receive remission of sins.

While Peter yet spake these words, the holy ghost fell on all them which heard the preaching. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy ghost. For they heard them speak with tongues and magnify God. Then answered Peter: can any man forbid water, that these should not be baptised, which have received the holy ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him, to tarry a few days.

**thrice (three times),*

[Chpt 11] And the Apostles and the brethren that were throughout Jewry heard say that the Heathen had also received the word of God. And when Peter was come up to Jerusalem, they of the circumcision reasoned with him saying: Thou wentest into men uncircumcised and **atest* with them.

Then Peter began and expounded the thing in order to them saying: I was in the city of Joppa praying, and in a trance I saw a vision, a certain vessel descend, as it had been a large linen cloth, let down from heaven by the four corners, and it came to me. Into the which when I had fastened mine eyes, I considered and saw fourfooted beasts of the earth, and vermin and worms, and fowls of the air. And I heard a voice saying unto me: arise Peter, slay and eat.

And I said: God forbid Lord, for nothing common or unclean, hath at any time entered into my mouth. But the voice answered me again from heaven, count not thou those things common, which God hath cleansed. And this was done three times. And all were taken up again into heaven.

And behold immediately there were three men come unto the house where I was, sent from Casarea unto me. And the spirit said unto me, that I should go with them, without doubting. Moreover the six brethren accompanied me: and we entered into the mans house. And he showed us, how he had seen an angel in his house, which stood and said to him: Send men to Joppa, and call for Simon, named also Peter: he shall tell thee words, whereby both thou and all thine house shall be saved. And as I began to preach, the holy ghost fell on them, as he did on us at the beginning. Then came to my remembrance the words of the Lord, how he said: John baptised with water but ye shall be baptised with the holy ghost. For as much then as God gave them like gifts, as he did unto us, when we believed on the Lord Jesus Christ: what was I, that I should have withstood God? When they heard this they held their peace and glorified God, saying: then hath God also to the Gentiles granted repentance unto life.

They which were scattered abroad through the affliction that arose about Steven, walked throughout till they came unto Phenice and Cyper and Antioch preaching the word to no man, but unto the Jews only. Some of them were men of Cypers and Syrene, which when they were come into Antioch, spake unto the Greeks, and preached the Lord Jesus. And the hand of the Lord was with them, and a great number believed and turned unto the Lord.

Tidings of these things came unto the ears of the congregation, which was in Jerusalem. And they sent forth Barnabas that he should go unto Antioche. Which when he was come, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioche. And it chanced that a whole year they had their conversation with the congregation there, and taught much people: in so much that the disciples of Antioche were the first that were called Christian.

In those days came Prophets from Jerusalem unto Antioche. And there stood up one of them, named Agabus, and signified by the spirit, that there should be great dearth throughout all the world, which came to pass in the Emperor Claudius days. Then the disciples every man according to his ability, purposed to send *succour unto the brethren which dwelt in Jewry. Which thing they also

did, and sent it to the elders, by the hands of Barnabas and Saul.

**atest (ate, to eat) *succour (security)*

[Chpt 12] In that time Herod the king stretched forth his hands to vex certain of the congregation. And he killed James the brother of John with the sword and because he saw that it pleased the Jews, he proceeded further, and took Peter also. Then were the days of sweet bread. And when he had caught him, he put him in prison, and delivered him to four **quaternions* of soldiers to be kept, intending after ester to bring him forth to the people. Then was Peter kept in prison. But prayer was made without ceasing of the congregation, unto God for him. And when Herod would have brought him out unto the people, the same night slept Peter between two soldiers, bound with two chains, and the keepers before the door kept the prison.

And behold the angel of the Lord was there present, and a light shined in the lodge. And he smote Peter on the side, and stirred him up saying: arise up quickly. And his chains fell off from his hands. And the Angel said unto him: gird thyself and bind on thy sandals. And so he did. And he said unto him: cast thy mantle about thee, and follow me. And he came out and followed him, and **wist* not, that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and the second watch, they came unto the iron gate, that leadeth unto the city, which opened to them by his own accord. And they went out and passed through one street, and by and by the Angel departed from him.

And when Peter was come to himself, he said: now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Jewes. And as he considered the thing, he came to the house of Mary the mother of one John, which was called Mark also, where many were gathered together in prayer. As Peter knocked at the entry door, a damsel came forth to hearken, named Rhoda. And when she knew Peters voice, she opened not the entry for gladness, but ran in and told how Peter stood before the entry. And they said unto her: thou art mad. And she bare them down that it was even so. Then said they: it is his angel. Peter continued knocking: When they had opened the door, and saw him, they were astonied. And he beckoned unto them with the hand, to hold their peace, and told them by what means the Lord had brought him out of the prison. And he said: go show these things unto James and to the brethren. And he departed and went into a nother place.

As soon as it was day there was no little ado among the soldiers, what was

become of Peter. When Herod had called for him, and found him not, he examined the keepers, and commanded them to depart. And he descended from Jewry to Cesarea, and there abode. Herod was displeased with them of Tyre and Sidon. And they came all at once, and made intercession unto Blastus the kings chamberlain, and desired peace, because their country was nourished by the kings land. And upon a day appointed, Herod arrayed him in royal apparel, and set him in his seat, and made an *oration unto them. And the people gave a shout, saying: it is the voice of a God and not of a man. And immediately the angel of the Lord smote him, because he gave not God the honour, and he was eaten of worms and gave up the ghost. And the word of God grew and multiplied. And Barnabas and Paul returned to Jerusalem, when they had fulfilled their office, and took with them John, which was also called Marcus.

**quaternions : four soldiers, so four quaternions = 16 soldiers (heavy security)*

**wist (knew) *oration (speech)*

[Chpt 13] There were at Antioche, in the congregation certain Prophets and teachers: as Barnabas and Simeon called Niger, and Lucius of Cerene, and Manahen Herod the Tetrarkes nurse fellow, and Saul. As they ministered to the Lord and fasted, the holy ghost said: separate me Barnabas and Saul, for the work where unto I have called them. Then fasted they and prayed, and put their hands on them, and let them go. And they after they were sent of the holy ghost, came unto Seleutia, and from thence they sailed to Cyprus. And when they were come to Solamine, they showed the word of God in the synagogues of the Jewes. And they had John to their minister.

When they had gone throughout the Isle unto the city of Paphos, they found a certain sorcerer, a false prophet which was a Jewe, named *Barjesu, was with the ruler of the country, one Sergius Paulus a prudent man. The same ruler called unto him Barnabas and Saul, and desired to hear the word of God. But elymas the sorcerer (for so was his name by interpretation) stood them, and sought to turn away the ruler from the faith. Then Saul which also is called Paul being full of the holy ghost set his eyes on him, O full of all subtlety and deceitfulness, and child of the devil, and the enemy of all righteousness, thou ceasest not to pervert the straight ways of the Lord. And now behold the hand of the Lord is upon thee, and thou shalt be blind and not see the sun for a season. And immediately there fell on him a mist and darkness, and he went about seeking them that should lead him by the hand. Then the ruler when he saw what had happened, believed, and wend doctrine of the Lord.

When they that were with Paul, were departed by ship from Paphus, they

came to Perga a city of Pamphilia: and there John departed from them, and returned to Jerusalem. But they wandered through the countries from Perga to Antioch a city of the country of Pisidia, and went in to the synagog on the Saboth day and sat down. And after the law and the Prophets were read, the rulers of the synagogue sent unto them saying. Ye men and brethren, if ye have any sermon to exhort the people, say on.

Then Paul stood up and beckoned with the hand, and said: Men of Israel, and ye that fear God, give audience. The God of this people chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a mighty arm brought them out of it, and about the time of forty years, suffered he their manners in the wilderness. And he destroyed seven nations in the land of Canaan, and divided their land to them by lot. And afterward he gave unto them judges about the space of four hundred and fifty years unto the time of Samuel the Prophet. And after that, they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years. And after he had put him down, he set up David to be their king, of whom he reported saying: I have found David the son of Jesse, a man after mine own heart, he shall fulfil all my will.

Of this mans seed hath God (according to his promise) brought forth to the people of Israel, a saviour, one Jesus, when John had first preached before his coming the baptism of repentance to Israel. And when John had fulfilled his course, he said: whom ye think that I am, the same am I not. But behold there cometh one after me, whose shoes of his feet I am not worthy to lowse.

Ye men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. The inhabitants of Jerusalem and their rulers, because they knew him not, nor yet the voices of the Prophets which are read every Saboth day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree and put him in a sepulchre. But God raised him again from death, and he was seen many days of them which came with him from Galile to Jerusalem. Which are his witnesses unto the people.

And we declare unto you, how that the promise made unto the fathers, God hath fulfilled unto us their children, in that he raised up Jesus again, even as it is written in the *first psalm: Thou art my son, this same day begat I thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise: The holy promises made to David, I will give them faithfully to you. Wherefore he saith also in another place: Thou shalt not

suffer thine holy to see corruption. Howbeit David after he had in his time fulfilled the will of God he slept, and was laid with his fathers, and saw corruption. But he whom God raised again, saw no corruption.

Be it known unto you therefore ye men and brethren, that through this man is preached unto you the forgiveness of sins, and that by him, are all that believe, are justified from all things from which ye could not be justified by the law of Moses. Beware therefore lest that fall on you, which is spoken of in the Prophets: Behold ye despisers and wonder, and perish ye: for I do a work in your days, which ye shall not believe, if a man would declare it you.

When they were come out of the Synagogue of the Jews, the Gentiles besought that they would preach the word to them between the Saboth days. When the congregation was broken up, many of the Jews and virtuous converts followed Paul and Barnabas, which spake to them and exhorted them to continue in the grace of God. And the next sabbath day came almost the whole city together, to hear the word of God. When the Jews saw the people, they were full of indignation and spake against those things which were spoken of Paul, speaking against it, and railing on it. Then Paul and Barnabas waxed bold, and said: it was meet that the word of God should first have been preached to you. But seeing ye put it from you, and think yourselves unworthy of everlasting life: lo, we turn to the Gentiles. For so hath the Lord commanded us. I have made thee a light to the Gentiles, that thou be salvation unto the end of the world.

The gentiles heard and were glad and glorified the word of the Lord, and believed: even as many as were ordained unto eternal life. And the word of the Lord was published through out all the region. But the Jews moved the worshipful and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas and expelled them out of their coasts. And they shook off the dust off their feet against them, and came unto Iconium. And the disciples were filled with joy and with the holy ghost.

**Barjesu: or Bariesu. *first psalm: some read second psalm, this text says first. both are of Christ.*

[Chpt 14] And it fortun'd in Iconium that they went both together into the synagogue of the Jewes, and so spake, that a great multitude both of the Jewes and also of the Greeks believed. But the unbelieving Jewes, stirred up and unquieted the minds of the gentiles against the brethren. Long time abode they there and quit themselves boldly with the help of the Lord, the which gave testimony unto the word of his grace, and caused signs and wonders to be done

by their hands. The people of city were divided: and part held with the Jews, and part with the Apostles.

When there was a fault made both of the Gentiles and also of the Jewes with their rulers, to put them to shame and to stone them, they were ware of it, and fled unto Lystra and Derba, cities of Lycaonia, and unto the region that lieth round about, and there preached the Gospel. And there sat a certain man at Lystra weak in his feet, being cripple from his mothers womb, and never walked. The same heard Paul preach. Which beheld him and perceived that he had faith to be whole, and said with a loud voice: stand upright on thy feet. And he started up, and walked. And when the people saw, what Paul had done, they lift up their voices, saying in the speech of Lycaonia: Gods are come down to us in the likeness of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. Then Jupiters priest, which dwelt before their city, brought oxen and garlands unto the church porch, and would have done sacrifice with the people.

But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying and saying: sirs, why do ye this? We are mortal men like unto you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth and the sea and all that in them is: the which in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he showed his benefits, in giving us rain from heaven and fruitful seasons, filling our hearts with food and gladness. And with these sayings, scarce refrained they the people, that they had not done sacrifice unto them.

Thither came certain Jews from Antioche and Iconium, and obtained the peoples consent and stoned Paul, and drew him out of the city, supposing he had been dead. How be it as the disciples stood round about him, he arose up and came into the city. And the next day he departed with Barnabas to Derba. After they had preached to that city, and had taught many, they returned again to Lystra, and to Iconium and Antioche, and strengthened the disciples souls, exhorting them to continue in the faith, affirming that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders by election in every congregation, and prayed and fasted, they commended them to God on whom they believed. And they went through out Pisidia and came into Pamphilia, and when they had preached the word of God in Perga, they descended into Attalia, and thence departed by ship to Antioche, from whence they were delivered unto the grace of God, to the work which they had fulfilled. When they were come and had gathered the congregation to

gether, they rehearsed all that God had done by them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

[Chpt 15] Then came certain from Jewrie, and taught the brethren except ye be circumcised after the manner of Moses, ye cannot be saved. And when there was risen dissension and disputing not a little unto Paul and Barnabas against them. They determined that Paul and Barnabas, and certain other of them should ascend to Jerusalem unto the Apostles and elders about this question. And after they were brought on their way by the congregation, they passed over Phenices and Samaria, declaring the conversion of the Gentiles, and they brought great joy unto all the brethren. And when they were come to Jerusalem, they were received of the congregation and of the Apostles and elders. And they declared what things God had done by them. Then arose there up certain of the sect of the Pharisees, which did believe, saying, that it was needful to circumcise them and to enjoin them to keep the law of Moses. And the Apostles and elders came together to reason of this matter.

And when there was much disputing, Peter rose up and said unto them: Ye men and brethren, ye know how that a good while ago, God chose among us that the Gentiles by my mouth should hear the word of the Gospel and believe. And God which knoweth the heart, bare them witness, and gave unto them the holy ghost, even as he did unto us and he put no difference between them and us, but with faith purified their hearts. Now therefore why tempt ye God, that ye would put a yoke on the disciples necks, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ, we shall be saved, as they do. Then all the multitude was peaced and gave audience to Barnabas and Paul, which told what signs and wonders God had showed among the Gentiles, by them.

And when they held their peace, James answered saying: Men and brethren hearken unto me. Simeon told how God at the beginning did visit the Gentiles, and received of them, people unto his name. And to this agreeth the words of the Prophets, as it is written: After this I will return, and will build again the tabernacle of David which is fallen down, and that which is fallen in decay of it, will I build again, and I will set it up, that the residue of men might seek after the Lord, and also the Gentiles upon whom my name is named saith the Lord, which doth all these things: known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them which from among the Gentiles, are turned to God: but that we write unto them, that they abstain themselves from filthiness of images from fornication, from

strangled and from blood. For Moses of old time hath in every city that preach him, and he is read in the synagogues every Saboth day.

Then pleased it the Apostles and elders with the whole congregation, to send chosen men of their own company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas, and Silas, which were chief men among the brethren, and gave them letters in their hands after this manner.

The Apostles, elders and brethren send greetings unto the brethren which are of the Gentiles in Antioch, Syria and Cilicia. For as much as we have heard that certain which departed from us, have troubled you with words, and cumbered your minds saying: Ye must be circumcised and keep the law, to whom we gave no such commandment. It seemed therefore to us a good thing, when we were come together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, men that have jeopardied their lives for the name of our Lord *Jesu Christ. We have sent therefore Judas and Silas, which shall also tell you the same things by mouth. For it seemed good to the holy ghost and to us, to put no grievous thing to you more than these necessary things: that is to say, that ye abstain from things offered to images, from blood, from strangled and fornication. From which if ye keep yourselves, ye shall do well. So fare ye well.

When they were departed, they came to Antioche and gathered the multitude together and delivered the epistle. When they had read it, they rejoiced of that consolation. And Judas and Silas being Prophets, exhorted the brethren with much preaching, and strengthened them. And after they had tarried there a space, they were let go in peace of the brethren unto the Apostles. Not withstanding it pleased Silas to abide there still. Paul and Barnabas continued in Antioche teaching and preaching the word of the Lord with other many.

But after a certain space, Paul said unto Barnabas: Let us go again and visit our brethren in every city where we have showed the word of the Lord, and see how they do. And Barnabas gave counsel to take with them John, called also Mark. But Paul thought it not meet to take him unto their company which departed from them at Pamphilia, and went not with them to the work. And the dissension was so sharp between them, that they departed asunder one from the other: so that Barnabas took Mark and sailed unto Cypers. And Paul chose Silas and departed, delivered of the brethren unto the grace of God. And he went through all Cyria and Cilicia, establishing the congregations.

**Jesu: Hebrew name of Jesus.*

[Chpt 16] Then came he to Derba and to Lystra. And behold a certain disciple was there named Timotheus, a womans son which was a Jewess and

believed: but his father was a Greek. Of whom reported well, the brethren of Lystra and of Iconium. The same Paul would that he should go forth with him, and took and circumcised him because of the Jewes which were in those quarters: for they knew all, that his father was a Greek. As they went through the cities, they delivered them the decrees for to keep, ordained of the Apostles and elders, which were at Jerusalem. And so were the congregations stablished in the faith, and increased in number daily.

When they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy ghost to preach the word in Asia, they came to Mysia, and sought to go into Bithynia. But the spirit suffered them not. Then they went over Mysia, and came down to Troada. And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying: come into Macedonia and help us. After he had seen the vision, immediately we prepared to go into Macedonia, certified that the Lord had called us, for to preach the gospel unto them. Then loosed we forth from Troada, and with a straight course came to Samothracia, and the next day to Neapolim, and from thence to Philippos, which is the chiefest city in the parts of Macedonia, and a free city.

We were in that city abiding a certain days. And on the Saboth days we went out of the city besides a river where men were wont to pray. And we sat down and spake unto the women which resorted thither: And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, gave us audience. Whose heart the Lord opened that she attended unto the things, which Paul spake. When she was baptised and her household, she besought us saying: If ye think that I believe on the Lord, come into my house, and abide there. And she constrained us.

And it fortuned as we went to prayer, a certain damsel possessed with a spirit that prophesied, met us, which brought her masters much vantage with Prophesying. The same followed Paul and us and cried saying: these men are the servants of the most high God, which show unto us the way of salvation. And this did she many days. But Paul not content, turned about and said to the spirit. I command thee in the name of Jesu Christ, that thou come out of her. And he came out the same hour.

And when her master and masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market place unto the rulers, and brought them to the officers saying: These men trouble our city, which are Jews and preach ordinances, which are not lawful for us to receive, neither to observe, seeing we are Romans. And the people ran on them, and the officers rent their clothes, and commanded them to be beaten with rods. And when they

had beaten them sore, they cast them into prison, commanding the jailer to keep them surely. Which jailer when he had received such commandment, thrust them into the inner prison, and made their feet fast in the stocks.

At midnight Paul and Silas prayed, and lauded God. And the prisoners heard them. And suddenly there was a great earthquake, so that the foundation of the prison was shaken, and by and by all the doors opened, and every mans bonds were loosed. When the keeper of the prison waked out of his sleep and saw the prison doors open he drew out his sword and would have killed himself, supposing the prisoners had been fled. But Paul cried with a loud voice saying: Do thyself no harm, for we are all here. Then he called for a light and sprang in and came trembling, and fell down before Paul and Silas, and brought them out and said: Sirs, what must I do to be saved? And they said: believe on the Lord Jesus and thou shalt be saved and thy household. And they preached unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their wounds, and was baptised with all that belonged unto him straight way. When he had brought them into his house, he set meat before them, and joyed that he with all his household, believed on God.

And when it was day, the officers sent the ministers saying: Let those men go. The keeper of the prison told this saying to Paul, the officers have sent word to loose you. Now therefore get you hence and go in peace. Then said Paul unto them: they have beaten us openly uncondemned, for all that we are Romans, and have cast us into prison: and now would they send us away privily? Nay not so, but let them come themselves and fetch us out. When the ministers told these words unto the officers, they feared when they heard that they were Romans, and came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed.

[Chpt 17] As they made their journey through Amphipolis, and Apollonia, they came to Thessalonica where was a Synagogue of the Jewes. And Paul as his manner was went in unto them, and three Saboth days declared out of the scripture unto them, opening and alleging that Christ must needs have suffered and risen again from death, and that this Jesus was Christ, whom (said he) I preach to you. And some of them believed and came and companied with Paul and Silas: also of the honorable Greeks a great multitude and of the chief women, not a few.

But the Jewes which believed not having indignation, took unto them evil men which were vagabonds, and gathered a company, and set all the city on a roar,

and made assault unto the house of Jason, and sought to bring them out to the people. But when they found them not, they drew Jason and certain brethren unto the heads of the city crying: these that trouble the world are come hither also which Jason hath received privily. And these all do contrary to the elders of Cesar, affirming another king, one Jesus. And they troubled the people and the officers of the city, when they heard these things. And when they were sufficiently answered of Jason and of the other, they let them go.

And the brethren immediately sent away Paul and Silas by night unto Berrea. Which when they were come thither, they entered into the Synagogue of the Jews. These were the noblest of birth among them of Thessalonica, which received the word with all diligence of mind, and searched the scriptures daily whether those things were even so. And many of them believed: also of worshipful women which were Greeks, and of men not a few. When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berrea, they came there and moved the people. And then by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still. And they that guided Paul, brought him unto Athens, and received a commandment unto Silas and Timotheus for to come to him at once, and came their way. While Paul waited for them at Athens, his spirit was moved in him, to see the city given to worshipping of images. Then he disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that came unto him. Certain Philosophers of the Epicures and of the Stoicks, disputed with him. And some there were which said: what will this babblers say? Other said: he seemeth to be a tidings bringer of new devils, because he preached unto them Jesus and the resurrection. And they took him, and brought him into Marce street saying: may we not know what this new doctrine whereof thou speakest, is? For thou bringest strange tidings to our ears. We would know therefore what these things mean. For all the Athenians and strangers which were there, gave themselves to nothing else, but either to tell or to hear new tidings.

Paul stood in the midst of Marce street and said: ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld the manner how ye worship your gods, I found an altar wherein was written: unto the unknown God. Whom ye then ignorantly worship show I unto you: God that made the world and all that are in it, seeing that he is Lord of heaven and earth, he dwelleth not in temples made with hands, neither is worshipped with mens hands, as though he needed of any thing, seeing he himself giveth life and breath to all men everywhere, and hath made of one blood all nations of men,

for to dwell on all the face of the earth, and hath assigned before, how long time, and also the ends of their inhabitation, that they should seek God, if they might feel and find him, though he be not far from every one of us. For in him we live, move and have your being, as certain of your own Poets said. For we are also his generation. For as much then as we are the generation of God, we ought not to think that the Godhead is like unto gold, silver or stone, graven by craft and imagination of man.

And the time of this ignorance God regarded not. but now he biddeth all men everywhere repent, because he hath appointed a day, in the which he will judge the world according to righteousness, by that man whom he hath appointed, and hath offered faith to all men, after that he had raised him from death.

When they heard of the resurrection from death, some mocked, and other said: we will hear thee again of this matter. So Paul departed from among them. How be it certain men clave unto Paul and believed, among the which was Dionysius a senator, and a woman named Damaris, and other with them.

[Chpt 18] After that Paul departed from Athens and came to Corinthum, and found a certain Jew named Aquila, born in Ponthus, lately come from Italy with his wife Priscilla (because that the Emperor Claudius had commanded all Jewes to depart from Rome) and he drew unto them. And because he was of the same craft, he abode with them and wrought: their craft was to make tents. And he preached in the synagogue every Saboth day, and exhorted the Jewes and the gentiles.

When Silas and Timotheus were come from Macedonia, Paul was constrained by the spirit to testify to the Jewes that Jesus was very Christ. And when they said contrary and blasphemed, he shook his raiment and said unto them: your blood upon your own heads, and from henceforth I go blameless unto the gentiles. And he departed thence, and entered into a certain mans house named Justus a worshipper of God, whose house joined hard to the synagogue. How be it one Crispus the chief ruler of the synagogue believed on the Lord with all his household, and many of the Corinthians gave audience and believed and were baptised.

Then spake the Lord to Paul in the night by a vision: be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall invade thee that shall hurt thee. For I have much people in this city. And he continued there a year and six months, and taught them the word of God.

When Gallio was ruler of the country of Acaia the Jewes made insurrection with one accord against Paul, and brought him to the judgement seat, saying: this fellow counselleth men to worship God contrary to the law. And as Paul

was about to open his mouth, Gallio said unto the Jews: if it were a matter of wrong, or an evil deed to ye (O ye Jews) reason would that I should hear you: but if it be a question of words, or of names, or of your law, look ye to it yourselves. For I will be no judge in such matters, and he drave them from the seat. Then took all the Greeks Sosthenes the chief ruler of the Synagogue, and smote him before the judges seat. And Gallio cared for none of those things.

Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Ciria, Priscilla and Aquila accompanying him. And he shore his head in Cenchrea, for he had a vow. And he came to Ephesus and left them there: but he himself entered into the Synagogue, and reasoned with the Jewes. When they desired him to tarry longer time with them, he consented not, but bade them farewell saying, I must needs at this feast that cometh, be in Jerusalem: but I will return again unto you, if God will. And he departed from Ephesus and came unto Cesarea: and ascended and saluted the congregation, and departed unto Antioche, and when he had tarried there a while he departed. And went over all the country of Galatacia and Phrigia by order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, came to Ephesus, an eloquent man, and mighty in the scriptures. The same was informed in the way of the Lord, and he spake fervently in the spirit, and taught diligently the things of the Lord, and knew but the baptism of John only. And the same began to speak boldly in the Synagogue. And when Aquila and Priscilla had heard him, they took him unto them and expounded unto him the way of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote exhorting the disciples to receive him. After he was come thither, he help them much which had believed through grace. And mightily he overcame the Jews, and that openly, showing by the scriptures that Jesus was Christ.

[Chpt 19] It fortun'd, while Apollo was at Corintham, that Paul passed through the upper coasts and came to Ephesus, and found certain disciples, and said unto them: have ye received the holy ghost since ye believed? And they said unto him: no we have not heard whether there be any holy ghost or no. And he said unto them: wherewith were ye then baptised? And they said: with Johns baptism. Then said Paul: John verily baptised with the baptism of repentance, saying unto the people that they should believe on him, which should come after him: that is on Christ Jesus. When they heard that, they were baptised in the name of the Lord Jesus. And Paul laid his hands upon them, and the holy ghost came on them, and they spake with tongues, and prophesied, and all the men

were about twelve.

And he went into the synagogue, and behaved himself boldly for the space of three months, disputing and giving them exhortations of the kingdom of God. When diverse waxed hard hearted and believed not, but spake evil of the way, and that before the multitude: he departed from them, and separated the disciples. And disputed daily in the school of one called Tyranus. And this continued by the space of two years: so that all they which dwelt in Asia, heard the word of the Lord *Jesu, both Jewes and Greeks. And God wrought no small miracles by the hands of Paul: so that from his body, were brought unto the sick, napkins or partlets, and the diseases departed from them, and the evil spirits went out of them.

Then certain of the vagabond Jewes, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus saying: We adjure you by Jesu whom Paul preacheth. And there were seven sons of one Sceva a Jewe and chief of the priests which did so. And the evil spirit answered and said: Jesus I know, and Paul I know: but who are ye? And the man in whom the evil spirit was, ran on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jewes and Greeks also, which dwelt at Ephesus and fear came on them all, and they magnified the name of the Lord Jesus.

And many that believed, came and confessed and showed their works. Many of them which used curious crafts, brought their books and burned them before all men, and they counted the price of them, and found it fifty thousand silverlings. So mightily grew the word of God, and prevailed. After these things were ended, Paul purposed in the spirit, to pass over Macedonia and Achaia, and to go to Jerusalem saying: After I have been there, I must also see Rome. So sent he into Macedonia two of them that ministered unto him Timotheus and Erastus: but he himself remained in Asia for a season.

The same time there arose no little ado about that way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, was not a little beneficial unto the craftsmen. Which he called together with the workmen of like occupation, and said: Sirs, ye know that by this craft we have vantage. Moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be not gods which are made with hands. So that not only this our craft cometh into peril to be set at nought: but also that the temple of the great Goddess Diana should be despised, and her magnificence should be destroyed, which all Asia and the world worshipping.

When they heard these sayings, they were full of wrath, and cried out saying: Great is Diana of the Ephesians. And all the city was on a roar, and they rushed into the common hall with one assent, and caught Gaius and Aristarcus, men of Macedonia, Pauls companions. When Paul would have entered in unto the people, the disciples suffered him not. Certain also of the chief of Asia which were his friends, sent unto him, desiring him that he would not press into the common hall. Some cried one thing and some another, and the congregation was all out of quiet, and the more part knew not wherefore they were come together.

Some of the company drew forth Alexander, the Jewes thrusting him forwards. Alexander beckoned with the hand, and would have given the people an answer. When they knew that he was a Jewe, there arose a shout almost for the space of two hours, of all men crying, great is Diana of the Ephesians.

When the town clerk had ceased the people, he said: ye men of Ephesus, what man is it that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which came from heaven. Seeing then that no man saith here against, ye ought to be content, and to do nothing rashly: For ye have brought hither these men which are neither robbers of churches, nor yet despisers of your goddess. Wherefore if Demetrius and the craftsmen which are with him, have any saying to any man, the law is open, and there are rulers, let them accuse one another. If ye go about any other thing, it may be determined in a lawful congregation. For we are in jeopardy to be accused of this days business: for as much as there is no cause whereby we may give a reckoning of this concourse of people. And when he had thus spoken he let the congregation depart.

**Jesu: Hebrew name of Jesus.*

[Chpt 20] After the rage was ceased, Paul called the disciples unto him, and took his leave of them, and departed for to go into Macedonia. And when he had gone over those parts, and given them large exhortations, he came into Greece, and there abode three months. And when the Jewes laid wait for him as he was about to sail into Syria, he purposed to return through Macedonia. There accompanied him into Asia, Sopater of Berrea, and of Thessalonia Aristarcus and Secundus, and Gaius of Derba, and Timotheus: and out of Asia Tychicus and Trophimos. These went before, and tarried us at Troas. And we sailed away from Philippos after the *ester holy days, and came unto them to Troas in five days, where we abode seven days.

And on the morrow after the Saboth day the disciples came together for to break bread, and Paul preached unto them (ready to depart on the morrow) and continued the preaching unto midnight. And there were many lights in the chamber where they were gathered together, and there sat in a window a certain young man named Eutichus, fallen into a deep sleep. And as Paul declared, he was the more overcome with sleep, and fell down from the third loft, and was taken up dead. Paul went down and fell on him, and embraced him, and said: make nothing ado for his life is in him. When he was come up again, he brake bread, and talked, and communed a long while even till the morning, and so departed. And they brought the young man alive, and were not a little comforted

And we went afore to ship, and loosed unto Asson there to receive Paul. For so had he appointed, and would himself go a foot. When he was come to us unto Asson, we took him in, and came to Mytilenes. And we sailed thence, and came the next day over against Chios. And the next day we arrived at Samos, and tarried at Trogilon. The next day we came to Myleton: for Paul had determined to leave Ephesus as they sailed, because he would not spend the time in Asia. For he hasted to be (if he could possibly) at Jerusalem at the day of Pentecost. Wherefore from Myleton he sent to Ephesus, and called the elders of the congregation. And when they were come to him, he said unto them: Ye know from the first day that I came unto Asia, after what manner I have been with you at all seasons, serving the Lord with all humbleness of mind, and with many tears, and temptations which happened unto me by the laying wait of the Jewes, and how I kept back nothing that was profitable: but that I have showed you and taught you openly and at home in your houses, witnessing both to the Jewes, and also to the Greeks, the repentance toward God, and faith toward our Lord Jesus.

And now behold I go bound in the spirit unto Jerusalem, and know not what shall come on me there, but that the holy ghost witnesseth in every city saying: that bonds and trouble abide me. But none of those things move me: neither is my life dear unto myself, that I might fulfil my course with joy, and the ministration which I have received of the Lord *Jesu, to testify the Gospel of the grace of God.

And now behold, I am sure that henceforth ye all (through whom I have gone preaching the kingdom of God) shall see my face no more. Wherefore I take you to record this same day, that I am pure from the blood of all men. For I have kept nothing back: but have showed you all the counsel of God. Take heed therefore unto your selves and to all the flock, whereof the holy ghost hath made you overseers, to rule the congregation of God, which he hath purchased with

his blood. For I am sure of this, that after my departing shall grievous wolves enter in among you, which will not spare the flock. Moreover of your own selves shall men arise speaking perverse things, to draw disciples after them. Therefore awake and remember, that by the space of three years I ceased not to warn every one of you, both night and day with tears.

And now brethren I commend you to God and to the word of his grace, which is able to build further, and to give you an inheritance among all them which are sanctified. I have desired no mans silver, gold, or vesture. Ye know well that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to receive the weak and to remember the words of the Lord *Jesu, how that he said: It is more blessed to give, than to receive.

When he had thus spoken, he kneeled down, and prayed with them all. And they wept all abundantly and fell on Pauls neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

** ester exactly as recorded; maybe was changed in "bibles of man" to easter.*

**Jesu: Hebrew name of Jesus.*

[Chpt 21] And it chanced that as soon as we had launched forth, and were departed from them, we came with a straight course unto Choon and the day following unto the Rhodes, and from thence unto Patara. And we found a ship ready to sail unto Phenices, and went aboard and set forth. Then appeared unto us Cyprus, and we left it on the left hand, and sailed unto Syria, and came unto Tyre. For there the ship unladen her burden. And when we had found brethren, we tarried there seven days. And they told Paul through the spirit, that he should not go up to Jerusalem. And when the days were ended, we departed and went our ways, and they all brought us on our way, with their wives and children, till we were come out of the city. And we kneeled down in the shore and prayed. And when we had taken our leave one of another, we took ship, and they returned home again.

When we had full ended the course from Tyre we arrived at Ptolemais, and saluted the brethren, and abode with them one day. The next day, we that were of Pauls company departed and came unto Cesarea. And we entered into the house of Philip the Evangelist, which was one of the seven deacons, and abode with him. The same man had four daughters virgins, which did prophesy. And as we tarried there a good many days, there came a certain prophet from Jurie, named Agabus. When he was come unto us, he took Pauls girdle, and bound his

hands and feet, and said: Thus saith the holy ghost: so shall the Jewes at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

When we heard this, both we and other of the same place, besought him that he would not go up to Jerusalem. Then Paul answered and said: what do ye weeping and breaking mine heart? I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesu. When we could not turn his mind, we ceased, saying: the will of the Lord be fulfilled. After those days we made ourselves ready, and went up to Jerusalem. There went with us also certain of his disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple with whom we should lodge. And when we were come to Jerusalem, the brethren received us gladly. And on the morrow Paul went in with us unto James. And all the elders came together. And when he had saluted them, he told by order all things, that God had wrought among the gentiles by his ministration. And when they heard it, they glorified the Lord, and said unto him: Thou seest brother, how many thousand Jewes there are which believe, and they are all zealous over the law. And they are informed of thee, that thou teachest all the Jewes which are among the gentiles, to forsake Moses, and sayest that they ought not to circumcise their children, neither to live after the customs. What is it therefore? The multitude must needs come together. For they shall hear that thou art come. Do therefore this that we say to thee.

We have four men, which have a vow on them. Them take, and purify thyself with them, and do cost on them, that they may shave their heads and all shall know that those things which they have heard concerning thee, are nothing: but that thou thyself also walkest and keepest the law. For as touching the gentiles which believe, we have written and concluded, that they observe no such things: but that they keep themselves from things offered to idols, from blood, from strangled and from fornication. Then the next day Paul took the men, and purified himself with them, and entered into the temple, declaring that he observed the days of the purification, until that an offering should be offered for every one of them.

And as the seven days should have been ended, the Jewes which were of Asia when they saw him in the temple, they moved all the people, and laid hands on him crying: men of Israel help. This is the man that teacheth all men every where against the people, and the law, and this place. Moreover also he hath brought Greeks into the temple, and hath polluted this holy place. For they saw one Trophimus an Ephesian with him in the city. Him they supposed Paul had brought into the temple. And all the city was moved, and the people swarmed

together. And they took Paul and drew him out of the temple, and forth with the doors were shut to.

As they went about to kill him, tidings came unto the high captain of the soldiers, that all Jerusalem was moved. Which immediately took soldiers and undercaptains, and ran down unto them. When they saw the uppercaptain and the soldier they left smiting of Paul. Then the captain came near and took him, and commanded him to be bound with two chains, and demanded what he was, and what he had done. And one cried this, another that among the people. And when he could not know the certainty for the rage, he commanded him to be carried into the castle. And when he came unto a Grece, it fortunated that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after crying: away with him.

And as Paul should have been carried into the castle, he said unto the high Captain: may I speak unto thee? Which said: canst thou speak Greek? Art not thou that Egyptian which before these days made an uproar, and led out into the wilderness four thousand men that were murderers? But Paul said: I am a man which am a Jewe of Tharsus a city in Cicill a Citizen of no vile city, I beseech thee *suffer (allow) me to speak unto the people. When he had given him licence, Paul stood on the steps and beckoned with the hand unto the people, and there was made a great silence. And he spake unto them in the Hebrew tongue saying:

**suffer (allow)*

[Chpt 22] Ye men, brethren and fathers, hear mine answer which I make unto you. When they heard that he spake in the Hebrew tongue to them, they kept the more silence. And he said: I am verily a man which am a Jewe born in Tharsus, a city in Cicill: nevertheless yet brought up in this city, at the feet of Gamaliel, and informed diligently in the law of the fathers, and was fervent minded to God ward, as ye all are this same day, and I persecuted this way unto the death binding and delivering into prison both men and women, as the chief priest doth bear me witness, and all the elders: of whom also I received letters unto the brethren, and went to Damascus to bring them which were there bound unto Jerusalem for to be punished.

And it fortunated, as I made my journey and was come nigh unto Damasco about noon, that suddenly there shone from heaven a great light round about me, and I fell unto the earth, and heard a voice saying unto me. Saul, Saul, why persecutest thou me? And I answered: what art thou Lord? And he said unto me: I am Jesus of Nazareth whom thou persecutest. And they that were with me, saw

verily a light and were afraid: but they heard not the voice of him that spake with me. And I said: what shall I do Lord? And the Lord said unto me: Arise and go into Damasco and there it shall be told thee of all things which are appointed for thee to do. And when I saw nothing for the brightness of that light, I was led by the hand of them that were with me, and came into Damasco.

And one Ananias a perfect man, and as pertaining to the law having good report of all the Jewes which there dwelt, came unto me, and stood and said unto me: Brother Saul, look up. And that same hour I received my sight and saw him. And he said, the God of our fathers hath ordained thee before, that thou shouldest know his will, and shouldest see that which is rightful, and shouldest hear the voice of his mouth: for thou shalt be his witness unto all men of those things, which thou hast seen and heard. And now: why tarriest thou? Arise and be baptised, and wash away thy sins, in calling on the name of the Lord. And it fortunated, when I was come again to Jerusalem and prayed in the temple, that I was in a trance, and saw him saying unto me: Make haste, and get thee quickly out of Jerusalem: for they will not receive thy witness that thou bearest of me. And I said: Lord they know that I prisoned, and beat in every synagogue them that believed on thee. And when the blood of thy witness Stephen was shed, I also stood by, and consented unto his death and kept the raiment of them that slew him. And he said unto me: depart, for I will send thee afar hence unto the Gentiles.

They gave him audience unto this word, and then lifted up their voices and said: away with such a fellow from the earth: it is pity that he should live. And as they cried and cast off their clothes, and threw dust into the air, the captain bade him to be brought into the castle, and commanded him to be scourged, and to be examined, that he might know wherefore they cried on him. And as they bound him with thongs, Paul said unto the Centurion that stood by: Is it lawful for you to scourge a man that is a Roman and uncondemned? When the centurion heard that, he went, and told the upper Captain saying: What intendest thou to do? This man is a Roman.

Then the upper Captain came, and said to him: tell me, art thou a Roman? He said: Ye. And the captain answered: with a great sum obtained I this freedom. And Paul said: I was free born. Then straight way departed from him, they which should have examined him. And the high Captain also was afraid, after he knew that he was a Roman: because he had bound him.

On the morrow because he would have known the certainty wherefore he was accused of the Jewes, he loosed him from his bonds, and commanded the high Priests and all the council to come together, and brought Paul, and set him

before them.

[Chpt 23] Paul beheld the council and said: men and brethren, I have lived in all good conscience before God until this day. The high priest Ananias commanded them that stood by to smite him on the mouth. Then said Paul to him: God smite thee, thou painted wall. Sittest thou and judgest me after the law? and commandest me to be smitten contrary to the law? And they that stood by, said: revilest thou Gods high Priest? Then said Paul: I wist not brethren, that he was the high priest. For it is written, thou shalt not curse the ruler of thy people.

When Paul perceived that the one part were Saduces, and the other Pharises: he cried out in the council. Men and brethren, I am a Pharise, the son of a Pharisaye. Of the hope and resurrection from death, I am Judged. And when he had so said, there arose a debate between the Pharises and the Saduces, and the multitude was divided. For the Saduces say that there is no resurrection, neither angel, nor spirit. But the Pharises grant both. And there arose a great cry, and the Scribes which were of the Pharises part, arose and strove saying: we find none evil in this man. Though a spirit or an angel hath appeared to him, let us not strive against God.

And when there arose great debate, the captain fearing lest Paul should have been plucked asunder of them, commanded the soldiers to go down, and to take him from among them and to bring him into the castle. The night following, God stood by him and said: Be of good cheer Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness at Rome. When day was come, certain of the Jewes gathered themselves together, and made a vow, saying that they would neither eat nor drink till they had killed Paul. They were about forty which had made this *conspiration. And they came to the chief Priest and elders, and said: we have bound ourselves with a vow, that we will eat nothing until we have slain Paul. Now therefore give ye knowledge to the uppercaptain and to the council, that he bring him forth unto us tomorrow, as though we would know something more perfectly of him. But we (or ever he come near) are ready in the mean season to kill him.

When Pauls sisters son heard of their laying wait, he went and entered into the castle, and told Paul. And Paul called one of the under captains unto him, and said: bring this young man unto the high Captain: for he hath a certain thing to show him. And he took him, and said: Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, which hath a certain matter to show thee.

The high captain took him by the hand, and went apart with him out of the

way: and asked him: what hast thou to say unto me? And he said: the Jewes are determined to desire thee that thou wouldest bring forth Paul tomorrow into the council, as though they would enquire somewhat of him more perfectly. But follow not their minds: for there lie in wait for him of them, more than forty men, which have bound themselves with a vow, that they will neither eat nor drink till they have killed him. And now are they ready, and look for thy promise.

The uppercaptain let the young man depart and charged him: see thou tell it out to no man that thou hast showed these things to me. And he called unto him two under Captains, saying: make ready two hundred soldiers to go to Cesarea and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night. And deliver them beasts that they may put Paul on, and bring him safe unto Felix the high *debite, and wrote a letter in this manner.

Claudius Lisias unto the most mighty ruler Felix, sendeth greetings. This man was taken of the Jewes, and should have been killed of them. Then came I with soldiers, and rescued him, and perceived that he was a Roman. And when I would have known the cause, wherefore they accused him, I brought him forth into their council. There perceived I that he was accused of questions of their law: but was not guilty of any thing worthy of death or of bonds. Afterward when it was showed me how that the Jews laid wait for the man, I sent him straightway to thee, and gave commandment to his accusers, if they had ought against him, to tell it unto thee: farewell. Then the soldiers as it was commanded them, took Paul, and brought him by night to Antipatras. On the morrow they left horsemen to go with him, and returned unto the castle. Which when they came to Cesarea, they delivered the epistle to the *debite, and presented Paul before him. When the *debits had read the letter, he asked of what country he was. And when he understood that he was of Cicill. I will hear thee (said he) when thine accusers are come also: and commanded him to be kept in Herods palace.

**conspiration (conspiracy) *debite (deputy; deputies)*

[Chpt 24] After five days, Ananias the high Priest descended, with elders and with a certain Orator named Tartullus, and informed the ruler of Paul. When Paul was called forth, Tartullus began to accuse him saying: Seeing that we live in great quietness by the means of thee, and that many good things are done unto this nation through thy providence: that allow we ever and in all places most mighty Felix with all thanks. Notwithstanding, that I be not tedious unto thee, I pray thee, that thou wouldest hear us of thy courtesy a few words.

We have found this man a pestilent fellow, and a mover of debate unto all the Jewes throughout the world, and a maintainer of the sect of the Nazarites, and hath also enforced to pollute the temple. Whom we took and would have judged according to our law: but the high captain Lysias came upon us, and with great violence took him away out of our hands commanding his accusers to come unto thee. Of whom thou mayest (if thou wilt enquire) know the certain of all these things whereof we accuse him. The Jewes likewise affirmed, saying that it was even so.

Then Paul (after that the ruler himself had beckoned unto him that he should speak) answered: I shall with a more quiet mind answer for myself, for as much as I understand that thou hast been of many years a judge unto this people, because that thou mayest know that there are yet, but twelve days since I went up to Jerusalem for to pray, and that they neither found me in the temple disputing with any man, either raising up the people neither in the Synagogues, nor in the city. Neither can they prove the things whereof they accuse me.

But this I confess unto thee, that after that way (which they call heresy) so worship I the God of my fathers, believing all things which are written in the law and the Prophets, and have hope towards God, that the same resurrection from death (which they themselves look for also) shall be, both of just and unjust. And therefore study I to have a clear conscience toward God, and toward man also.

But after many years I came and brought alms to my people and offerings, in the which they found me purified in the temple, neither with multitude, nor yet with unquietness. Howbeit there were certain Jewes out of Asia, which ought to be here present before thee, and accuse me, if they had ought against me: or else let these same here say, if they have found any evil doing in me, while I stand here in the council: except it be for this one voice, that I cried standing among them, of the resurrection from death am I judged of you this day.

When Felix heard these things, he deferred them, for he knew very well of that way, and said: when Lysias the captain is come, I will know the utmost of your matters. And he commanded an undercaptain to keep Paul and that he should have rest, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

And after a certain days, came Felix and his wife Drusilla which was a Jewess, and called forth Paul, and heard him of the faith which is toward Christ. And as he preached of righteousness, temperance and judgement to come, Felix trembled and answered: thou hast done enough at this time, depart, when I have a convenient time, I will send for thee. He hoped also that money should have

been given him of Paul, that he might loose him: wherefore he called him the oftener and communed with him. But after two year, Festus Porcius came into Felix room. And Felix willing to show the Jewes a pleasure, left Paul in prison bound.

[Chpt 25] When Festus was come into the province, after three days, he ascended from Cesarea unto Jerusalem. Then informed him the high Priests and the chief of the Jewes of Paul. And they besought him and desired favour against him, that he would send for him to Jerusalem: and laid wait for him in the way to kill him. Festus answered that Paul should be kept at Cesarea: but that he himself would shortly depart thither. Let them therefore (said he) which among you are able to do it, come down with us and accuse him, if there be any fault in the man.

When he had tarried there more then ten days, he departed unto Cesarea, and the next day sat down in the judgement seat, and commanded Paul to be brought. When he was come, the Jewes which were come from Jerusalem, came about him and laid many and grievous complaints against Paul, which they could not prove as long as he answered for himself, that he had neither against the law of the Jewes, neither against the temple, nor yet against Cesar offended any thing at all.

Festus willing to do the Jewes a pleasure answered Paul and said: wilt thou go to Jerusalem and there be judged of these things before me? Then said Paul: I stand at Cesars judgement seat, where I ought to be judged. To the Jewes have I no harm done, as thou verily well knowest. If I have hurt them, or committed any thing worthy of death I refuse not to die. If none of these things are, where of they accuse me, no man ought to deliver me to them. I appeal unto Cesar. Then spake Festus with deliberation, and answered. Thou hast appealed unto Cesar: unto Cesar shalt thou go.

After a certain days, king Agrippa and Bernice came unto Cesarea to salute Festus. And when they had been there a good season, Festus rehearsed Pauls cause unto the king saying: there is a certain man left in prison of Felix, about whom when I came to Jerusalem, the high Priests and elders of the Jewes informed me, and desired to have judgement against him. To whom I answered: It is not the manner of the Romans to deliver any man, that he should perish, before that he which is accused, have the accusers before him, and have license to answer for himself concerning the crime laid against him: when they were come hither, without delay on the morrow I sat to give judgement, and commanded the man to be brought forth. Against whom when the accusers stood up, they brought none accusation of such things as I supposed: but had

certain questions against him of their own superstition, and of one Jesus which was dead whom Paul affirmed to be alive. And because I doubted of such manner questions, I asked him whither he would go to Jerusalem, and there be judged of these matters. Then when Paul had appealed to be kept unto the knowledge of Cesar, I commanded him to be kept, till I might send him to Caesar. Agrippa said unto Festus: I would also hear the man myself. Tomorrow (said he) thou shalt hear him. And on the morrow when Agrippa was come and Bernice with great pomp, and were entered into the council house with the captains and chief men of the city, at Festus commandment Paul was brought forth. And Festus said: king Agrippa, and all men which are here present with us: ye see this man about whom all the multitude of the Jewes have been with me, both at Jerusalem, and also here, crying that he ought not to live any longer. Yet found I nothing worthy of death that he had committed. Nevertheless seeing that he hath appealed to Cesar, I have determined to send him. Of whom I have no certain thing to write unto my Lord. Wherefore I have brought him unto you, and specially unto thee, king Agrippa, that after examination had, I might have somewhat to write. For me thinketh it unreasonable, for to send a prisoner, and not to show the causes which are laid against him.

[Chpt 26] Agrippa said unto Paul: thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself. I think myself happy King Agrippa, because I shall answer this day before thee, of all the things whereof I am accused of the Jewes, namely because thou art expert in all customs and questions, which are among the Jewes. Wherefore I beseech thee to hear me patiently.

My living of a child, which was at the first among mine own nation at Jerusalem know all the Jewes which knew me from the beginning, if they would testify it. For after the most straitest sect of our *lay, lived I a Pharisaye. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come. For which hopes sake, king Agrippa, am I accused of the Jewes. Why should it be thought a thing incredible unto you, that God should raise again the dead? I also verily thought in myself, that I ought to do many contrary things clean against the name of Jesus of Nazareth: which things I also did in Jerusalem. Where many of the saints I shut up in prison, and had received authority of the high priests. And when they were put to death, I gave the sentence. And I punished them oft in every synagogue, and compelled them to blaspheme: and was yet more mad upon them, and persecuted them even unto strange cities. About the which things as I went to Damasco with authority and

license of the high Priests, even at midday (O king) I saw in the way a light from heaven, above the brightness of the sun, shine round about me and them, which journeyed with me.

When we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue: Saul, Saul, why persecutest thou me? It is hard for thee to kick against the prick. And I said: Who art thou Lord? And he said I am Jesus whom thou persecutest, but rise and stand up on thy feet. For I have appeared unto thee for this purpose, to make thee a minister and a witness, both of those things which thou hast seen, and of those things in thee which I will appear unto thee, delivering thee from the people, and from the gentiles, unto which now I send thee, to open their eyes, that they might turn from darkness unto light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith in me.

Wherefore king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damasco, and at Jerusalem, and throughout all the coasts of Jewry, and to the gentiles, that they should repent, and turn to God, and do the right works of repentance. For this cause the Jews caught me in the temple, and went about to kill me. Nevertheless I obtained help of God, and continue unto this day witnessing both to small and to great saying none other things, than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from death, and should show light unto the people, and the gentiles. As he thus answered for himself: Festus said with a loud voice: Paul, thou art besides thyself. Much learning hath made thee mad. And Paul said: I am not mad, most dear Festus: but speak the words of truth and soberness. The king knoweth of these things, before whom I speak freely: neither think I that any of these things are hidden from him. For this thing was not done in a corner. King Agrippa believest thou the Prophets? I *wot well thou believest. Agrippa said unto Paul: Somewhat thou bringest me in mind for to become a Christian. And Paul said: I would to God that not only thou: but also all that hear me today, were, not somewhat only, but altogether such as I am, except these bonds. And when he had thus spoken, the king rose up, and the *debite, and Bernice, and they that sat with them. And when they were gone apart, they talked between themselves saying: This man doth nothing worthy of death, nor of bonds. Then said Agrippa unto Festus: This man might have been loosed, if he had not appealed unto Cesar.

**lay : means worldly order of men. See here that this word is NOT "religion" neither is the*

*word religion found in any of the original text. *wot (know) *debite (deputy),*

[Chpt 27] When it was concluded that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, an undercaptain of Cesars soldiers. And we entered into a ship of Adramicium, and loosed from land, appointed to sail by the coasts of Asia, one Aristarcus out of Macedonia, of the country of Thessalia, being with us. And the next day we came to Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends, and to refresh himself. And from thence launched we, and sailed hard by Cypers, because the winds were contrary. Then sailed we over the sea of Cilicia, and Pamphilia, and came to Myra a city in Lycia.

And there the undercaptain found a ship of Alexander, ready to sail into Italy, and put us therein. And when we had sailed slowly many days, and scarce were come over against Gnidon (because the wind withstood us) we sailed hard by the coast of Candy, over against Salmo, and with much work sailed beyond it, and came unto a place called good port. Nigh whereunto was a city called Lasea. When much time was spent and sailing was now jeopardous, because also that we had overlong fasted, Paul put them in remembrance, and said unto them Sirs, I perceive that this voyage will be with hurt and much damage, not of the lading and ship only: but also of our lives. Neverthelater the undercaptain believed the governor and the master, better than those things which were spoken of Paul. And because the haven was not commodious to winter in, many took counsel to depart thence, if by any means they might attain to Phenices and there to winter, which is an haven of Candy, and serveth to the southwest and northwest wind. When the south wind blew, they supposing to obtain their purpose, loosed unto Asson, and sailed past all Candy.

But *anon after, there arose against their purpose, a flaw of wind out of the northeast. And when the ship was caught, and could not resist the wind, we let her go and drave with the weather. And we came unto an isle named Clauda, and had much work to come by a boat, which they took up and used help, undergirding the ship, fearing lest we should have fallen into Syrtes, and we let down a vessel and so were carried. The next day when we were tossed with an exceeding tempest, they lightened the ship, and the third day we cast out with our own hands, the tackling of the ship. When at the last neither sun nor star in many days appeared and no small tempest lay upon us, all hope that we should be saved, was then taken away. Then after long abstinence, Paul stood forth in the midst of them and said: Sirs ye should have hearkened to me, and not have

loosed from Candy, neither to have brought unto us this harm and loss. And now I exhort you to be of good cheer. For there shall be no loss of any mans life among you, save of the ship only. For there stood by me this night the angel of God, whose I am, and whom I serve, saying: fear not Paul for thou must be brought before Cesar. And lo, God hath given unto thee all that sail with thee. Wherefore sirs be of good cheer: for I believe God, that so it shall be even as it was told me. How be it we must be cast into a certain island.

But when the fourteenth night was come as we were carried in Adria about midnight, the shipmen deemed that there appeared some country unto them: and sounded, and found it twenty fathoms. And when they had gone a little further, they sounded again, and found fifteen fathoms. Then fearing lest they should have fallen on some rock, they cast four anchors out of the stern, and wished for the day. As the shipmen were about to flee out of the ship, and had let down the boat into the sea, under a colour as though they would have cast anchors out of the foreship: Paul said unto the undercaptain and the Soldiers: except these abide in the ship, ye cannot be safe. Then the Soldiers cut off the rope of the boat, and let it fall away.

And in the meantime betwixt that and day, Paul besought them all to take meat, saying: this is the fourteenth day that ye have tarried and continued fasting, receiving nothing at all. Wherefore I pray you to take meat: for this no doubt is for your health: for there shall not an hair fall from the head of any of you. And when he had thus spoken, he took bread and gave thanks to God in presence of them all, and brake it, and began to eat. Then were they all of good cheer, and they also took meat. We were altogether in the ship, two hundred three score and sixteen souls. And when they had eaten enough, they lightened the ship and cast out the wheat into the sea.

When it was day, they knew not the land but they spied a certain haven with a bank into the which they were minded (if it were possible) to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bonds and hoised up the mainsail to the wind and drew to land. But they chanced on a place, which had the sea on both the sides, and thrust in the ship. And the fore part stuck fast and moved not, but the hinder brake with the violence of the waves.

The Soldiers counsel was to kill the prisoners, lest any of them, when he had swum out, should flee away. But the undercaptain willing to save Paul kept them from their purpose, and commanded that they that could swim should cast themselves first in to the sea, and scape to land. And the other he commanded to go, some on boards, and some on broken pieces of the ship. And so it came to

pass, that they came all safe to land.

**anon (a little while)*

[Chpt 28] And when they were scaped, then they knew that the isle was called Mileta. And the people of the country showed us no little kindness: for they kindled a fire and received us every one, because of the present rain, and because of cold. And when Paul had gathered a bundle of sticks, and put them into the fire, there came a viper out of the heat and leapt on his hand. When the men of the country saw the worm hang on his hand, they said among themselves: this man must needs be a murderer: Whom (though he have escaped the sea) yet vengeance suffereth not to live. But he shook off the vermin into the fire, and felt no harm. How be it they waited when he should have swollen, or fallen down dead suddenly. But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.

In the same quarters, the chief man of the isle whose name was Publius, had a lordship: the same received us, and lodged us three days courteously. And it fortuned that the father of Publius lay sick of a fever, and of a bloody flux. To whom Paul entered in and prayed, and laid his hands on him and healed him. When this was done, other also which had diseases in the isle, came and were healed. And they did us great honour. And when we departed, they laded us with things necessary.

After three months we departed in a ship of Alexandry, which had wintered in the isle, whose badge was Castor and Pollux. And when we came to Cyracusa, we tarried there three days. And from thence we fetched a compass and came to Regium. And after one day the south wind blew, and we came the next day to Putiolus: where we found brethren, and were desired to tarry with them seven days, and so came to Rome, and from thence, when the brethren heard of us, they came against us to Apiphorum, and to the three taverns. When Paul saw them, he thanked God, and waxed bold. And when he came to Rome, the undercaptain delivered the prisoners to the chief captain of the host: but Paul was **suffered to dwell by himself with one Soldier that kept him.*

And it fortuned after three days, that Paul called the chief of the Jewes together. And when they were come, he said unto them: Men and brethren though I have committed nothing against the people or laws of our fathers: yet was I delivered prisoner from Jerusalem into the hands of the Romans. Which when they had examined me, would have let me go, because they found no cause of death in me. But when the Jewes cried contrary, I was constrained to appeal

unto Cesar: not because I had ought to accuse my people of. For this cause have I called for you, even to see you, and to speak with you: because that for the hope of Israel, I am bound with this chain.

And they said unto him: We neither received letters out of Jewry pertaining unto thee, neither came any of the brethren that showed or spake any harm of thee. But we will hear of thee what thou thinkest. For we have heard of this sect, that everywhere it is spoken against. And when they had appointed him a day, there came many unto him into his lodging. To whom he expounded and testified the kingdom of God, and preached unto them of *Jesu: both out of the law of Moses and also out of the Prophets, even from morning to night. And some believed the things which were spoken, and some believed not.

When they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the holy ghost by Esai the Prophet unto our fathers, saying: Go unto this people and say: with your ears shall ye hear, and shall not understand: and with your eyes shall ye see and shall not perceive.

For the heart of this people is waxed gross, and their ears were thick of hearing, and their eyes have they closed: lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them. Be it known therefore unto you, that this salvation of God is sent to the gentiles, and they shall hear it. And when he had said that, the Jewes departed, and had great *despitions among themselves.

And Paul dwelt two years full in his lodging, and received all that came to him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus, with all confidence, unforbidden.

Here ends the Acts of the Apostles

**suffered (allowed) *Jesu: Hebrew name of Jesus. *despitions (disputations, disputing)*

[Chpt 1] Paul the servant of Jesus Christ called to be an Apostle, put apart to preach the Gospell of God, which he promised afore by his Prophets in the holy scriptures that make mention of his son, the which was begotten of the seed of David, as pertaining to the flesh: and declared to be the son of God, with power of the Holy ghost that sanctifieth, since the time that Jesus Christ our Lord rose again from death, by whom we have received grace and Apostleship, to bring all manner heathen people unto obedience of the faith, that is in his name: of the which heathen are ye a part also, which are Jesus Christs by vocation.

To all you of Rome beloved of God and saints by calling. Grace be with you and peace from God our father, and from the Lord Jesus Christ.

First verily I thank my God through Jesus Christ, for you all, because your faith is published throughout all the world. For God is my witness, whom I serve with my spirit in the Gospell of his son, that without ceasing I make mention of you always in my prayers, beseeching that at one time or another, a prosperous journey (by the will of God) might fortune me, to come unto you. For I long to see you, that I might bestow among you some spiritual gift, to strength you with all: that is, that I might have consolation together with you, through the common faith, which both ye and I have.

I would that ye should know brethren, how that I have often times purposed to come unto you (but have been let hitherto) to have some fruit among you, as I have among other of the Gentiles. For I am debtor both to the Greeks and to them which are no Greeks, unto the learned and also unto the unlearned. Likewise, as much as in me is I am ready to preach the Gospell to you of Rome also. For I am not ashamed of the gospell of Christ because it is the power of God unto salvation to all that believe, namely to the Jewe, and also to the Gentile. For by it the righteousness which cometh of God, is opened, from faith to faith As it is written: The just shall live by faith.

For the wrath of God appeareth from heaven against all ungodliness and unrighteousness of men which withhold the truth in unrighteousness: seeing, what may be known of God, that same is manifest among them. For God did show it unto them. So that his invisible things: that is to say, his eternal power and godhead, are understood and seen, by the works from the creation of the world. So that they are without excuse, in as much as when they knew God, they glorified him not as God, neither were thankful but waxed full of vanities in their imaginations, and their foolish hearts were blinded. When they counted themselves wise, they became fools and turned the glory of the immortal God, unto the similitude of the image of mortal man, and of birds, and fourfooted

beasts, and of serpents. Wherefore God like wise gave them up unto their hearts lusts, unto uncleanness, to defile their own bodies between themselves: which turned his truth unto a lie, and worshipped and served the creatures more then the maker, which is blessed for ever. Amen. For this cause God gave them up unto shameful lusts. For even their women did change the natural use unto the unnatural. And likewise also the men left the natural use of the woman, and burned in their lusts one on another. And man with man wrought filthiness, and received in themselves the reward of their error, as it was according.

And as it seemed not good unto them to be a known of God, even so God delivered them up unto a lewd mind, that they should do those things which were not comely, being full of all unrighteous doing, of fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, evil conditioned, whisperers, backbiters, haters of God, doers of wrong, proud, boasters, bringers up of evil things, disobedient to father and mother, without understanding, covenant breakers, unloving, truce breakers and merciless. Which men though they knew the righteousness of God, how that they which commit such things, are worthy of death, yet not only do the same, but also have pleasure in them that do them.

[Chpt 2] Therefore art thou inexcusable O man, whosoever thou be that judgest. For in the same wherein thou judgest another, thou condemnest thyself. For thou that judgest doest even the same self things. But we are sure that the judgement of God is according to truth, against them which commit such things. Thinkest thou this O thou man that judgest them which do such things, and yet doest even the very same, that thou shalt escape the judgement of God? Either despisest thou the riches of his goodness, patience and long sufferance? and rememberest not how that the kindness of God leadeth thee to repentance?

But thou after thine hard heart that cannot repent, heapest thee together the treasure of wrath against the day of vengeance, when shall be opened the righteous judgement of God which will reward every man according to his deeds: that is to say, praise, honour and immortality, to them which continue in good doing, and seek eternal life. But unto them that are rebellious and disobey the truth, and follow iniquity, shall come indignation and wrath, tribulation and anguish upon the soul of every man that doth evil: of the Jewe first, and also of the Gentile. To every man that doth good, shall come praise, honour, and peace, to the Jewe first, and also to the Gentile. For there is no partiality with God. But whosoever hath sinned without law, shall perish without law. And as many as have sinned under the law, shall be judged by the law. For before God they are not righteous which hear the law: but the doers of the law shall be justified. For

if the Gentiles which have no law, do of nature the things contained in the law: then they having no law, are a law unto themselves, which show the deed of the law written in their hearts: while their conscience beareth witness unto them and also their thoughts, accusing one another or excusing, at the day when God shall judge the secrets of men by Jesus Christ, according to my Gospell.

Behold, thou art called a Jewe, and trustest in the law and rejoicest in God, and knowest his will, and hast experience of good, and bad, in that thou art informed by the law: and believest that thou thyself art a guide unto the blind, a light to them which are in darkness, an informer of them which lack discretion, a teacher of unlearned, which hast the example of that which ought to be known, and of the truth, in the law. But thou which teachest another, teachest not thyself. Thou preachest a man should not steal: and yet thou stealest. Thou sayest, a man should not commit *advoury and thou breakest wedlock. Thou abhorrest images, and robbest God of his honour. Thou rejoicest in the law, and through breaking the law, dishonourest God. For the name of God is evil spoken of among the Gentiles through you, as it is written.

Circumcision verily availeth, if thou keep the law. But if thou break the law, thy circumcision is made uncircumcision. Therefore if the uncircumcised keep the right things contained in the law: shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature (if it keep the law) judge thee, which being under the letter and circumcision, dost transgress the law? For he is not a Jewe, which is a Jewe outward. Neither is that thing circumcision which is outward in the flesh. But he is a Jewe which is hid within, and the circumcision of the heart is the true circumcision, which is in the spirit, and not in the letter, whose praise is not of men, but of God.

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 3] What preferment than hath the Jewe? other what advantageth circumcision? Surely very much. First unto them was committed the word of God. What then though some of them did not believe? shall their unbelief make the promise of God without effect? God forbid. Let God be true, and all men liars, as it is written: That thou mightest be justified in thy saying and shouldest overcome when thou art judged.

If our unrighteousness make the righteousness of God more excellent: what shall we say? Is God unrighteous which taketh vengeance? I speak after the manner of men. God forbid. For how then shall God judge the world? If the verity of God appear more excellent through my life, unto his praise, why am I

hence forth judged as a sinner? and say not rather (as men evil speak of us, and as some affirm that we say) let us do evil that good may come thereof. Whose damnation is just.

What say we then? Are we better than they? No, in no wise. For we have already proved how that both Jews and Gentiles are all under sin, as it is written: There is none righteous no not one: there is none that understandeth, there is none that seeketh after God, they are all gone out of the way, they are all made unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre, with their tongues they have deceived: the poison of asps is under their lips. Whose mouths are full of cursing and bitterness. Their feet are swift to shed blood. Destruction and wretchedness are in their ways. And the way of peace they have not known. There is no fear of God before their eyes.

Yea and we know that whatsoever the law saith, he saith it to them which are under the law. That all mouths may be stopped, and all the world be subdued to God, because that by the deeds of the law, shall no flesh be justified in the sight of God. For by the law cometh the knowledge of sin.

Now verily is the righteousness that cometh of God declared with out the fulfilling of the law, having witness yet of the law and of the Prophets. The righteousness no doubt which is good before God, cometh by the faith of Jesus Christ, unto all and upon all that believe.

There is no difference: for all have sinned, and lack the praise that is of valour before God: but are justified freely by his grace, through the redemption that is in Christ *Jesu, whom God hath made a seat of mercy through faith in his blood, to show the righteousness which before him is of valour, in that he forgiveth the sins that are passed, which God did suffer to show at this time, the righteousness that is allowed of him, that he might be counted just, and a justifier of him which believeth on Jesus.

Where is then thy rejoicing? It is excluded. By what law? by the law of works? Nay: but by the law of faith.

Therefore we hold that a man is justified by faith without the deeds of the law. Is he the God of the Jews only? Is he not also the God of the Gentiles? Yes, even of the Gentiles also. For it is God only which justifieth circumcision which is of faith, and uncircumcision through faith. Do we then destroy the law through faith? God forbid. But we rather maintain the law.

**Jesu: Jesus from the Hebrew*

[Chpt 4] What shall we say then, that Abraham our father as pertaining to the flesh, did find? If Abraham were justified by deeds, then hath he wherein to rejoice: but not with God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. To him that worketh, is the reward not reckoned of favour: but of duty. To him that worketh not but believeth on him that justifieth the ungodly, is his faith counted for righteousness. Even as David describeth the blessedfulness of the man unto whom God ascribeth righteousness without deeds. Blessed are they, whose unrighteousnesses are forgiven, and whose sins are covered. Blessed is that man to whom the Lord imputeth not sin.

Came this blessedness then upon the circumcised or upon the uncircumcised? We say verily how that faith was reckoned to Abraham for righteousness. How was it reckoned? in the time of circumcision? or in the time before he was circumcised? Not in time of circumcision: but when he was yet uncircumcised. And he received the sign of circumcision, as a seal of the righteousness which is by faith, which faith he had yet being uncircumcised: that he should be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also: and that he might be the father of the circumcised, not because they are circumcised only: but because they walk also in the steps of that faith that was in our father Abraham before the time of circumcision.

For the promise that he should be heir of the world, was not given to Abraham or to his seed through the law: but through the righteousness which cometh of faith. For if they which are of the law, be heirs, then is faith but vain, and the promise of none effect. Because the law causeth wrath. For where no law is, there is no transgression.

Therefore by faith is the inheritance given that it might come of favour: and the promise might be sure to all the seed. Not to them only which are of the law: but also to them which are of the faith of Abraham, which is the father of us all. As it is written: I have made thee a father to many nations, even before God whom thou hast believed, which quickeneth the dead, and called those things which be not, as though they were.

Which Abraham contrary to hope, believed in hope, that he should be the father of many nations, according to that which was spoken: So shall thy seed be. And he fainted not in the faith, nor yet considered his own body which was now dead, even when he was almost an hundred year old: neither yet that Sara was past childbearing. He staggered not at the promise of God through unbelief: but was made strong in the faith, and gave honour to God full certified, that

what he had promised, that he was able to make good. And therefore was it reckoned to him for righteousness.

It is not written for him only, that it was reckoned to him for righteousness: but also for us, to whom it shall be counted for righteousness, so we believe on him that raised up Jesus our Lord from death. Which was delivered for our sins, and rose again for to justify us.

[Chpt 5] Because therefore that we are justified by faith, we are at peace with God through our Lord Jesus Christ: by whom we have a way in through faith, unto this grace wherein we stand and rejoyce in hope of the praise that shall be given of God. Neither do we so only: but also we rejoyce in tribulation. For we know that tribulation bringeth patience, patience bringeth experience, experience bringeth hope. And hope maketh not ashamed for the love of God is shed abroad in our hearts by the holy ghost, which is given unto us.

For when we were yet weak, according to the time: Christ died for us which were ungodly. Yet scarce will any man die for a righteous man. Peradventure for a good man durst a man die. But God setteth out his love that he hath to us, seeing that while we were yet sinners, Christ died for us. Much more than now (seeing we are justified in his blood) shall we be saved from wrath, through him.

For if when we were enemies, we were reconciled to God by the death of his son: much more, seeing we are reconciled, we shall be preserved by his life. Not only so, but we also joy in God by the means of our Lord Jesus Christ, by whom we have received the atonement.

Wherefore as by one man sin entered into the world, and death by the means of sin. And so death went over all men, in so much that all men sinned. For even unto the time of the law was sin in the world, but sin was not regarded, as long as there was no law: nevertheless death reigned from Adam to Moses, even over them also that sinned not, with like transgression as did Adam: which is the similitude of him that is to come.

But the gift is not like as the sin. For if through the sin of one, many be dead: much more plenteous upon many was the grace of God and gift by grace: which grace was given by one man Jesus Christ.

And the gift is not over one sin, as death came through one sin of one that sinned. For damnation came of one sin unto condemnation: but the gift came to justify from many sins. For if by the sin of one, death reigned by the means of one, much more shall they which receive abundance of grace and of the gift of righteousness, reign in life by the means of one (that is to say) Jesus Christ.

Likewise then as by the sin of one, condemnation came on all men: even so by the justifying of one cometh the righteousness that bringeth life upon all men.

For as by one mans disobedience many became sinners: so by the obedience of one, shall many be made righteous. But the law in the meantime entered in, that sin should increase. Neverthelater where abundance of sin was, there was more plenteousness of grace. That as sin had reigned unto death, even so might grace reign through righteousness, unto eternal life, by the help of Jesus Christ.

[Chpt 6] What shall we say then? Shall we continue in sin, that there may be abundance of grace? God forbid. How shall we that are dead as touching sin, live any longer therein? Remember ye not that all we which are baptised in the name of *Jesu Christ are baptised to die with him? We are buried with him by baptism, for to die, that likewise as Christ was raised up from death by the glory of the father even so we also should walk in a new life. For if we be graft in death like unto him: even so must we be in the resurrection. This we must remember that our old man is crucified with him also, that the body of sin might utterly be destroyed, that henceforth we should not be servants of sin. For he that is dead, is justified from sin.

Wherefore if we be dead with Christ, we believe that we shall live with him: remembering that Christ once raised from death, dieth no more. Death hath no more power over him. For as touching that he died, he died concerning sin, once. And as touching that he liveth, he liveth unto God. Likewise imagine ye also, that ye are dead concerning sin but are alive unto God through Jesus Christ our Lord. Let not sin reign therefore in your mortal bodies, that ye should thereunto obey in the lusts of it. Neither give ye your members as instruments of unrighteousness unto sin: but give yourselves unto God as they that are alive from death. And give your members as instruments of righteousness unto God. Let not sin have power over you. For ye are not under the law, but under grace.

What then? Shall we sin, because we are not under the law: but under grace? God forbid. Remember ye not how that to whomsoever ye commit your selves as servants to obey: his servants ye are to whom ye obey: whether it be of sin unto death, or of obedience unto righteousness? God be thanked, that though ye were once the servants of sin, ye have yet obeyed with heart unto the form of doctrine whereunto ye were delivered. Ye are then made free from sin, and are become the servants of righteousness.

I will speak grossly because of the infirmity of your flesh. As ye have given your members servants to uncleanness and to iniquity, from iniquity unto iniquity: even so now give your members servants unto righteousness, that ye may be sanctified. For when ye were servants of sin, ye were not under righteousness. What fruit had ye then in those things, whereof ye are now ashamed. For the end of those things is death. But now are ye delivered from

sin, and made the servants of God, and have your fruit that ye should be sanctified, and the end everlasting life. For the reward of sin is death: but eternal life is the gift of God, through Jesus Christ our Lord.

**Jesu: Jesus from the Hebrew*

[Chpt 7] Remember ye not brethren (I speak to them that know the law) how that the law hath power over a man as long as it endureth? For the woman which is in subjection to a man, is bound by the law to the man, as long as he liveth. If the man be dead, she is loosed from the law of the man. So then if while the man liveth she couple herself with another man, she shall be counted a wedlock breaker. But if the man be dead, she is free from the law: so that she is no wedlock breaker, though she couple herself with another man.

Even so ye my brethren, are dead concerning the law by the body of Christ, that ye should be coupled to another (I mean to him that is risen again from death) that we should bring forth fruit unto God. For when we were in the flesh, the lusts of sin which were stirred up by the law reigned in our members, to bring forth fruit unto death. But now are we delivered from the law and dead from that whereunto we were in bondage that we should serve in a new conversation of the spirit, and not in the old conversation of the letter.

What shall we say then? is the law sin?. God forbid: but I knew not what sin meant but by the law. For I had not known what lust had meant, except the law had said, thou shalt not lust. But sin took an occasion by the means of the commandment and wrought in me all manner of *concupiscence. For verily without the law, sin was dead. I once lived without law. But when the commandment came, sin revived, and I was dead. And the very same commandment which was ordained unto life, was found to be unto me an occasion of death. For sin took occasion by the means of the commandment, and so deceived me, and by the self commandment slew me. Wherefore the law is holy, and the commandment holy, just and good.

Was that then which is good, made death unto me? God forbid. Nay sin was death unto me, that it might appear, how that sin by the means of that which is good, had wrought death in me: that sin which is under the commandment, might be out of measure sinful. For we know that the law is spiritual: but I am carnal, sold under sin, because I wot (know) not what I do. For what I would, that do I not: but what I hate, that do I. If I do now that which I would not, I grant to the law that it is good. So then now, it is not I that do it, but sin that dwelleth in me. For I know that in me (that is to say in my flesh) dwelleth no

good thing. To will is present with me: but I find no means to perform that which is good. For I do not that good thing which I would but that evil do I, which I would not. Finally if I do that I would not, then is it not I that do it, but sin that dwelleth in me, doeth it. I find then by the law that when I would do good, evil is present with me. I delight in the law of God, concerning the inner man. But I see another law in my members rebelling against the law of my mind, and subduing me unto the law of sin, which is in my members. O wretched man that I am: who shall deliver me from this body of death? I thank God through Jesus Christ our Lord. So then I myself in my mind serve the law of God, and in my flesh the law of sin.

**concupiscence: strong desire; lust of the flesh, lust of the eye and/or pride of goods.*

[Chpt 8] There is then no damnation to them which are in Christ *Jesu, which walk not after the flesh: but after the spirit. For the law of the spirit that bringeth life through Jesus Christ, hath delivered me from the law of sin and death. For what the law could not do in as much it was weak because of the flesh: that performed God, and sent his son in the similitude of sinful flesh, and by sin damned sin in the flesh: that the righteousness required of the law might be fulfilled in us, which walk not after the flesh, but after the spirit.

For they that are carnal, are carnally minded. But they that are spiritual, are ghostly minded. To be carnally minded, is death. But to be spiritually minded is life and peace.

Because that the fleshly mind is *emnity against God: for it is not obedient to the law of God, neither can be. So then they that are given to the flesh, cannot please God.

But ye are not given to the flesh, but to the spirit: if so be that the spirit of God dwell in you. If there be any man that hath not the spirit of Christ, the same is none of his. If Christ be in you, the body is dead because of sin: but the spirit is life for righteousness sake. Wherefore if the spirit of him that raised up Jesus from death, dwell in you: even he that raised up Christ from death, shall quicken your mortal bodies, because that this spirit dwelleth in you.

Therefore brethren we are now debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye must die. But if ye mortify the deeds of the body, by the help of the spirit, ye shall live. For as many as are led by the spirit of God: they are the sons of God. For ye have not received the spirit of bondage to fear any more, but ye have received the spirit of adoption whereby we cry Abba father. The same spirit certifieth our spirit that we are the sons of God. If we be sons, we are also heirs, the heirs I mean of God, and heirs annexed with

Christ if so be that we suffer together, that we may be glorified together.

For I suppose that the afflictions of this life, are not worthy of the glory which shall be showed upon us. Also the fervent desire of the creatures abideth looking when the sons of God shall appear, because the creatures are subdued to vanity against their will: but for his will which subdueth them in hope. For the very creatures shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that every creature groaneth with us also, and travaileth in pain even unto this time.

Not they only, but even we also which have the first fruits of the spirit, mourn in ourselves and wait for the (adoption) and look for the deliverance of our bodies. For we are saved by hope. But hope that is seen is no hope. For how can a man hope for that which he seeth? But and if we hope for that we see not, then do we with patience abide for it.

Likewise the spirit also helpeth our infirmities. For we know not what to desire as we ought: but the spirit maketh intercession mightily for us with groanings which cannot be expressed with tongue. And he that searcheth the hearts, knoweth what is the meaning of the spirit: for he maketh intercession for the saints according to pleasure of God.

For we know that all things work for the best unto them that love God, which also are called of purpose. For those which he knew before, he also ordained before, that they should be like fashioned unto the shape of his son, that he might be the first begotten son among many brethren. Moreover which he appointed before them he also called. And which he called, them also be justified, which he justified, them he also glorified.

What shall we then say to these things? If God be on our side: who can be against us? which spared not his own son, but gave him for us all: how shall he not with him give us all things also? Who shall lay anything to the charge of Gods chosen? it is God that justifieth: who then shall condemn? it is Christ which is dead, yee rather which is risen again, which is also on the right hand of God, and maketh intercession for us.

Who shall separate us from the love of God? shall tribulation? or anguish? or persecution? other hunger? either nakedness? either peril? either sword? As it is written: For thy sake are we killed all day long, and are counted as sheep appointed to be slain. Nevertheless in all these things we overcome strongly through his help that loved us. Ye and I am sure that neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come, neither height, neither lowth, neither any other creature shall be able to depart us from the love of God, showed in Christ *Jesu our Lord.

**Jesu: Jesu from the Hebrew. *emny (enmity :hostility)*

[Chpt 9] I Say the truth in Christ, and lie not, in that whereof my conscience beareth me witness in the holy ghost that I have great heaviness and continual sorrow in my heart. For I have wished myself to be cursed from Christ, for my brethren and my kinsmen as pertaining to the flesh, which are the Israelites. To whom pertaineth the adoption, and the glory, and the covenants, and the law that was given, and the service of God, and the promises: whose also are the fathers, and they of whom (as concerning the flesh) Christ came, which is God over all things blessed for ever. Amen.

I speak not these things as though the words of God had taken none effect. For they are not all Israelites which came of Israel: neither are they all children straight way because they are the seed of Abraham. But in Isaac shall thy seed be called: that is to say, they which are the children of the flesh, are not the children of God. But the children of promise are counted the seed. For this is a word of promise, about this time will I come, and Sara shall have a son.

Neither was it to with her only: but also when Rebecca was with child by one, I mean by our father Isaac, *yer the children were born, when they had neither done good neither bad: that the purpose of God which is by election, might stand, it was said unto her, not by the reason of works, but by grace of the caller: the elder shall serve the younger. As it is written: Jacob he loved, but Esau he hated. What shall we say then? is there any unrighteousness with God? God forbid. For he saith to Moses: I will show mercy to whom I show mercy: and will have compassion on whom I have compassion. So lieth it not then in a mans will or cunning, but in the mercy of God. For the scripture saith unto Pharaoh even for this same purpose have I stirred thee up, to show my power on thee, and that my name might be declared throughout all the world. So hath he mercy on whom he will, and whom he will, he maketh hard hearted.

Thou wilt say then unto me: why then blameth he us yet? For who can resist his will? But O' man, what art thou which disputest with God? Shall the work say to the workman: why hast thou made me on this fashion? Hath not the potter power over the clay, even of the same lump to make one vessel unto honour, and another unto dishonour? Even so, God willing to show his wrath, and to make his power known, suffered with long patience the vessels of wrath, ordained to damnation, that he might declare the riches of his glory on the vessels of mercy, which he had prepared unto glory: that is to say, us which he called, not of the Jewes only, but also of the gentiles. As he saith in *Osee: I

will call them my people which were not my people: and her beloved which was not beloved. And it shall come to pass in the place where it was said unto them, ye are not my people: that there shall be called the children of the living God.

But Esaias crieth concerning Israel, though the number of the children of Israel be as the sand of the sea, yet shall a remnant be saved. He finisheth the work verily, and maketh it short in righteousness. For a short word will God make on earth. And as Esaias said before: Except the Lord of Saboth had left us seed, we had been made as *Zodoma, and had been likened to Gomorra.

What shall we say then? We say that the gentiles which followed not righteousness have overtaken righteousness: I mean the righteousness which cometh of faith. But Israel which followed the law of righteousness could not attain unto the law of righteousness. And wherefore? Because they sought it not by faith: but as it were by the works of the law. For they have stumbled at the stumbling stone. As it is written: Behold I put in Sion a stumbling stone, and a rock which shall make men fall. And none that believe on him, shall be ashamed.

**yer (before) *Osee (Oseas, Hosea) *Zodoma (Sodom)*

[Chpt 10] Brethren, my hearts desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a fervent mind to God ward, but not according to knowledge. For they are ignorant of the righteousness which is allowed before God, and go about to establish their own righteousness and therefore are not obedient unto the righteousness which is of value before God. For Christ is the end of the law, to justify all that believe.

Moses describeth the righteousness which cometh of the law, how that the man which doth the things of the law, shall live therein. But the righteousness which cometh of faith, speaketh on this wise. Say not in thine heart who shall ascend into heaven? (that is nothing else than to fetch Christ down). Or who shall descend into the deep? (that is nothing else but to fetch up Christ from death). But what saith the scripture? The word is nigh thee, even in thy mouth and in thine heart.

This word is the word of faith which we preach. For if thou shalt knowledge with thy mouth that Jesus is the Lord, and shalt believe with thine heart that God raised him up from death, thou shalt be safe. For the belief of the heart justifieth, and to knowledge with the mouth maketh a man safe. For the scripture saith: whosoever believeth on him, shall not be ashamed.

There is no difference between the Jew and the Gentile. For one is Lord of all, which is rich unto all that call on him. For whosoever shall call on the name of

the Lord, shall be safe. But how shall they call on him, on whom they believed not? how shall they believe on him of whom they have not heard? how shall they hear without a preacher? And how shall they preach except they be sent? As it is written: how beautiful are the feet of them which bring glad tidings of peace, and bring glad tidings of good things. But they have not all obeyed to the Gospel. For Esaias saith: Lord who shall believe our sayings? So then faith cometh by hearing, and hearing cometh by the word of God. But I ask: have they not heard? No doubt, their sound went out into all lands: and their words into the ends of the world.

But I demand whether Israel did know or not? First Moses saith: I will provoke you for to envy, by them that are no people, and by a foolish nation I will anger you. Esaias after that, is bold and saith, I am found of them that sought me not, and have appeared to them that asked not after me. And against Israel he saith: All day long have I stretched forth my hands unto a people that believeth not, but speaketh against me.

[Chpt 11] I say then: hath God cast away his people? God forbid. For even I verily am an Israelite, of the seed of Abraham, and of the tribe of Benjamin, God hath not cast away his people which he knew before. Either *wot ye not what the scripture saith by the mouth of *Helias, how he maketh intercession to God against Israel, saying: Lord they have killed thy Prophets and digged down thine altars: and I am left only, and they seek my life. But what saith the answer of God to him again? I have reserved unto me seven thousand men which have not bowed the knee to Baal. Even so at this time is there a remnant left through the election of grace. If it be of grace, then is it not of works. For then were grace no more grace. If it be of works, then is it no more grace. For then were deserving no longer deserving. What then? Israel hath not obtained that he sought. No but yet the election hath obtained it. The remnant are blinded, according as it is written: God hath given them the spirit of unquietness: eyes that they should not see and ears that they should not hear even unto this day. And David saith: Let their table be made a snare to take them with all, and an occasion to fall, and a reward unto them. Let their eyes be blinded that they see not: and even bow down their backs.

I say then: Have they therefore stumbled, that they should but fall only? God forbid: but through their fall is salvation happened unto the gentiles, for to provoke them with all. Wherefore if the fall of them, be the riches of the world: and the minishing of them: the riches of the gentiles: How much more should it be so, if they all believed? I speak to you gentiles, in as much as I am the Apostle of the gentiles, I will magnify mine office, that might provoke them

which are my flesh, and might save some of them. For if the casting away of them, be the reconciling of the world: what shall the receiving of them be, but life again from death? For if one piece be holy, the whole heap is holy. And if the root be holy, the branches are holy also.

Though some of the branches be broken off, and thou being a wild olive tree, art graft in among them, and made partaker of the root and fatness of the olive tree, boast not thyself against the branches. For if thou boast thyself, remember that thou bearest not the root, but the root thee. Thou wilt say then: the branches are broken off, that I might be graft in. Thou sayest well: because of unbelief they are broken off, and thou standest steadfast in faith. Be not high minded, but fear seeing that God spared not the natural branches, lest haply he also spare not thee.

Behold the kindness and rigorousness of God: on them which fell, rigorousness: but towards thee, kindness, if thou continue in his kindness. Or else thou shalt be hewn off, and they if they bide not still in unbelief, shall be grafted in again. For God is of power to *graff them in again. For if thou wast cut out of a natural wild olive tree, and wast grafted contrary to nature in a true olive tree: how much more shall the natural branches be grafted in their own olive tree again?

I would not that this secret should be hid from you my brethren (lest ye should be wise in your own conceits) that partly blindness is happened in Israel, until the fullness of the gentiles be come in: and so all Israel shall be saved. As it is written: There shall come out of Sion he that doth deliver, and shall turn away the ungodliness of Jacob. And this is my covenant unto them, when I shall take away their sins. As concerning the gospell they are enemies for your sakes: but as touching the election, they are loved for the fathers sakes.

For verily the gifts and calling of God are such, that it cannot repent him of them: for look, as ye in time passed have not believed God, yet have now obtained mercy through their unbelief: even so now have they not believed the mercy which is happened unto you, that they also may obtain mercy. God hath wrapped all nations in unbelief, that he might have mercy on all.

O' the deepness of the abundant wisdom and knowledge of God: how unsearchable are his judgements, and his ways past finding out. For who hath known the mind of the Lord? Or who was his counsellor? other who hath given unto him first, that he might be recompensed again? For of him, and through him, and for him are all things. To him be glory for ever Amen.

**wot (know) *Helias (Elias) *graff (graft)*

[Chpt 12] I beseech you therefore brethren, by the mercifulness of God, that ye make your bodies a quick sacrifice, holy and acceptable unto God: which is your reasonable serving of God and fashion not yourselves like unto this world: But be ye changed in your shape, by the renewing of your wits that ye may feel what thing that good, that acceptable, and perfect will of God is. For I say . (through the grace that unto me given is) to every man among you, that no man esteem of himself more than it becometh him to esteem: but that he discreetly judge of himself, according as God hath dealt to every man the measure of faith.

As we have many members in one body, and all members have not one office: so we being many are one body in Christ, and every man (among ourselves) one anothers members.

Seeing that we have divers gifts according to the grace that is given unto us: if any man have the gift of prophecy, let him have it that it be agreeing unto the faith. Let him that hath an office wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with singleness. Let him that ruleth do it with diligence. If any man show mercy, let him do it with cheerfulness. Let love be without *dissimulation. Hate that which is evil, and cleave unto that which is good. Be kind unto another with brotherly love. In giving honour, go one before another. Let not that business which ye have in hand, be tedious to you. Be fervent in the spirit. Apply your selves to the time. Rejoice in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessity of the saints and be ready to harbor. Bless them which persecute you: bless but curse not. Be merry with them that are merry. Weep with them that weep. Be of like affection one towards another. Be not high minded: but make your selves equal to them of the lower sort. Be not wise in your own opinions. Recompense to no man evil for evil. Provide afore hand things honest in the sight of all men. If it be possible, how be it of your part, have peace with all men. Dearly beloved avenge not your selves, but give room unto the wrath of God. For it is written: vengeance is mine, and I will reward saith the Lord.

Therefore if thine enemy hunger, feed him, if he thirst, give him drink. For in so doing thou shalt heap coals of fire on his head. Be not overcome of evil: But overcome evil with goodness.

**dissimulation (disguised motives)*

[Chpt 13] Let every soul submit himself unto the authority of the higher powers. For there is no power but of God. The powers that be, are ordained of

God. Whosoever therefore resisteth power, resisteth the ordinance of God. And they that resist, shall receive to themselves damnation. For rulers are not to be feared for good works, but for evil. Wilt thou be without fear of the power? Do well then: and so shalt thou be praised of the same. For he is the minister of God, for thy wealth. But and if thou do evil, then fear: for he beareth not a sword for nought but is the minister of God, to take vengeance on them that do evil. Wherefore ye must needs obey, not for fear of vengeance only: but also because of conscience. And even for this cause pay ye tribute. For they are Gods ministers, serving for the same purpose.

Give to every man therefore his duetie: Tribute to whom tribute belongeth: Custom to whom custom is due: fear to whom fear belongeth: Honour to whom honour pertaineth.

Owe nothing to any man: but to love one another. For he that loveth another, fulfilleth the law. For these commandments: Thou shalt not commit *advoury: Thou shalt not kill: Thou shalt not steal: Thou shalt not bear false witness: Thou shalt not desire and so forth (if there be any other commandment), they are all comprehended in this saying: Love thine neighbor as thy self. Love hurteth not his neighbor. Therefore is love the fulfilling of the law.

This also we know, I mean the season, how that it is time that we should now awake out of sleep. For now is our salvation nearer than when we believed. The night is passed and the day is come nigh. Let us therefore cast away the deeds of darkness, and let us put on the (Armour) of light. Let us walk honestly as it were in the daylight: not in eating and drinking: neither in chambering and wantonness, neither in strife and envying: but put ye on the Lord Jesus Christ. And make not provision for the flesh, to fulfill the lusts of it.

**advoury: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 14] Him that is weak in the faith, receive unto you, not in disputing and troubling his conscience. One believeth that he may eat all things. Another which is weak, eateth herbs. Let not him that eateth, despise him that eateth not. And let not him which eateth not, judge him that eateth. For God hath received him. What art thou that judgest another mans servant? Whether he stand or fall, that pertaineth unto his master: ye, he shall stand. For God is able to make him stand.

This man putteth difference between day and day. Another man counteth all days alike. See that no man waver in his own meaning. He that observeth one day more than another, doth it for the Lords pleasure. And he that observeth not

one day more than another, doth it to please the lord also. He that eateth, doth it to please the lord, for he giveth God thanks. And he that eateth not, eateth not, to please the Lord with all, and giveth God thanks. For none of us liveth his own servant: neither doth any of us die his own servant. If we live, we live to be at the Lords will. And if we die we die at the Lords will. Whether we live therefore or die we are the Lords. For Christ therefore died and rose again, and revived that he might be Lord both of dead and quick.

But why dost thou then judge thy brother? Other why dost thou despise thy brother? We shall all be brought before the judgement seat of Christ. For it is written: as truly as I live saith the Lord, all knees shall bow to me, and all tongues shall give a knowledge to God. So shall every one of us give accounts of himself to God. Let us not therefore judge one another any more.

But judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way. For I know and am full certified in the Lord Jesus that there is nothing common of itself: but unto him that judgeth it to be common: to him it is common. If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. Cause not your treasure to be evil spoken of. For the kingdom of God is not meat and drink: but righteousness, peace and joy in the holy ghost. For whosoever in these things serveth Christ pleaseth well God, and is commended of men.

Let us follow those things which make for peace, and things wherewith one may edify another. Destroy not the work of God for a little meats sake. All things are pure: but it is evil for that man, which eateth with hurt of his conscience. It is good neither to eat flesh, neither to drink wine, neither any thing, whereby thy brother stumbleth, either falleth, or is made weak. Hast thou faith? have it with thy self before God. Happy is he that condemneth not himself in that thing which he alloweth. For he that maketh conscience, is damned if he eat: because he doth it not of faith. For whatsoever is not of faith, that same is sin.

[Chpt 15] We which are strong, ought to bear the frailness of them which are weak, and not to stand in our own conceits. Let every man please his neighbor unto his wealth and edifying. For Christ pleased not himself: but as it is written. The rebukes of them which rebuked thee, fell on me. Whatsoever things are written afore time, are written for our learning, that we through patience and comfort of the scripture, might have hope.

The God of patience and consolation, give unto every one of you, that ye be like minded one towards another after the example of Christ *Jesu: that ye all agreeing together, may with one mouth praise God the father of our Lord Jesus.

Wherefore receive ye one another as Christ received us, to the praise of God. And I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. And let the gentiles praise God for his mercy, as it is written: For this cause I will praise thee among the gentiles, and sing in thy name. And again he saith: rejoyce ye gentiles with his people. And again, praise the Lord all ye gentiles, and laud him all nations. And in another place Esaias saith: there shall be the root of Jesse, and he that shall rise to reign over the gentiles: in him shall the gentiles trust. The God of hope fill you with all joy and peace in believing: that ye may be rich in hope through the power of the holy ghost.

I myself am full certified of you my brethren, that ye yourselves are full of goodness and filled with all knowledge, and are able to exhort one another. Nevertheless brethren I have somewhat boldly written unto you, as one that putteth you in remembrance, through the grace that is given me of God, that I should be the minister of *Jesu Christ among the Gentiles, and should minister the glad tidings of God, that the gentiles might be an acceptable offering sanctified by the holy ghost. I have therefore whereof I may rejoyce in Christ *Jesu, in those things which pertain to God. For I dare not speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, with word and deed, in mighty signs and wonders, by the power of the spirit of God: so that from Jerusalem and the coast round about unto Illyricum, I have filled all countries with glad tidings of Christ.

So have I enforced myself to preach the Gospell, not where Christ was named, lest I should have built on another mans foundation: but as it is written: To whom he was not spoken of, they shall see: and they that heard not, shall understand. For this cause I have been often let to come unto you: but now seeing I have no more to do in these countries, and also have been desirous many years to come unto you, when I shall take my journey into *spaine, I will come to you. I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have somewhat enjoyed you.

Now go I unto Jerusalem, and minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain distribution upon the poor saints which are at Jerusalem. It hath pleased them verily, and their debtors are they. For if the Gentiles be made partakers of their spiritual things, their duty is to minister unto them in carnal things. When I have performed this, and have brought them this fruit sealed. I will come back again by you into Spaine. And I am sure when I come, that I shall come with abundance of the blessing of the Gospell of Christ. I beseech you brethren for our Lord Jesus Christs sake, and

for the love of the spirit, that ye help me in my business with your prayers to God for me, that I may be delivered from them which believe not in Jewry and that this my service, which I have to Jerusalem, may be accepted of the saints, that I may come unto you with joy, by the will of God, and may with you be refreshed. The God of peace be with you. Amen.

*. *Jesu: Jesus from the Hebrew. *spaine (Spain),*

[Chpt 16] I commend unto you Phebe our sister (which is a minister of the congregation of Cenchrea) that ye receive her in the Lord as it becometh saints, and that ye assist her in what soever business she needeth of your aid. For she hath succoured many, and mine own self. Greet Prisca and Aquila my helpers in Christ *Jesu, which have for my life laid down their own necks. Unto which not I only give thanks, but also the congregation of the Gentiles. Likewise greet the congregation that is in their house. Salute my well beloved Epenetes, which is the first fruit among them of Achaia. Greet Mary which bestowed much labour on us. Salute Andronicus and Junia my cousins, which were prisoners with me also, which are well taken among the Apostles, and were in Christ before me. Greet Amplias my beloved in the Lord. Salute Urban our helper in Christ, and Stachys my beloved. Salute Apells approved in Christ. Salute them which are of Aristobolus household. Salute Herodion my kinsman. Greet them of the household of Narcissus which are in the Lord. Salute Tryphena and Tryphosa, which women did labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. Salute Rufus chosen in the Lord, and his mother and mine. Greet Asineritus, Phlegon, Herman, Patrobas, Hermen, and the brethren which are with them. Salute Philologus and Julia, Nereus and his sister, and Olimpha, and all the saints which are with them. Salute one another with an holy kiss. The congregations of Christ salute you.

I beseech you brethren, mark them which cause division and give occasions of evil, contrary to the doctrine which ye have learned: and avoid them. For they that are such, serve not the Lord Jesus Christ: but their own bellies, and with sweet preachings and flattering word deceive the hearts of the innocents. For your obedience extendeth to all men. I am glad no doubt of you. But yet I would have you wise unto that which is good, and to be innocent as concerning evil. The God of peace tread Satan under your feet shortly. The grace of our Lord Jesu Christ be with you.

Timotheus my workfellow, and Lucius and Jason and Sopater my kinsmen, salute you, I Tertius salute you, which wrote this epistle in the Lord. Gaius mine host and the host of all the congregations, saluteth you. Erastus the chamberlain

of the city saluteth you. And Quartus a brother saluteth you. The grace of our Lord *Jesu Christ be with you all. Amen.

To him that is of power to establish you according to my gospell and preaching of Jesus Christ in uttering of the mystery which was kept secret since the world began, but now is opened by the scriptures of prophecy, at the commandment of the everlasting God, to stir up obedience to the faith, published among all nations: To the same God, which alone is wise, be praise through Jesus Christ for ever. Amen.

To the Romans. Sent from Corinth by Phebe, she that was the minister unto the congregation at Cenchrea.

**Jesu: Jesus from the Hebrew.*

[Chpt 1] Paul by vocation an Apostle of Jesus Christ through the will of God, and brother Sostenes.

Unto the congregation of God which is at Corinthum. To them that are sanctified in Christ *Jesu, saints by calling, with all that call on the name of our Lord Jesus Christ in every place, both of theirs and of ours.

Grace be with you and peace from God our father, and from the Lord Jesus Christ.

I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him, in all learning and in all knowledge, even as the testimony of Jesus Christ was confirmed in you, so that ye are behind in no gift, and wait for the appearing of our Lord Jesus Christ which shall strength you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. For God is faithful by whom ye are called unto the fellowship of his son Jesus Christ our Lord. I beseech you brethren in the name of our Lord Jesus Christ, that ye all speak one thing and that there be no dissension among you: but be ye knit to gether in one mind and in one meaning: It is showed unto me (my brethren) of you, by them that are of the house of Cloe, that there is strife among you. And this is it that I mean: how that commonly among you, one sayeth: I hold of Paul: another I hold of Apollo: the third I hold of Cephas: the fourth that I hold of Christ. Is Christ divided? was Paul crucified for you? either were ye baptised in the name of Paul? I thank God that I christened none of you, but Crispus and Gaius, lest any should say that I had baptised in mine own name. I baptised also the house of Stephana. Furthermore know I not whether I baptised any man or no.

For Christ sent me not to baptise, but to preach the Gospell, not with wisdom of words, lest the cross of Christ should have been made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written: I will destroy the wisdom of the wise, and will cast away the understanding of the prudent. Where is the wise? Where is the scribe? Where is the searcher of this world? Hath not God made the wisdom of this world foolishness?

For when the world through wisdom knew not God, in the wisdom of God: it pleased God through foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews an occasion, of falling, and unto the Greeks fooliound the wise. And God hath chosen the weak things of the world, to confound things which are mighty. And vile things of the world, and things which are despised

hath God chosen, yee and things of no reputation, for to bring to nought things of reputation, that no flesh should reioyce in his presence. And unto him pertain yee, in Christ Jesu, which of God is made unto us wisdom, and also righteousness, and sanctifying and redemption. That according as it is written: he which rejoiceth, should reioyce in the Lord.

**Jesu; Hebrew for Jesus*

[Chpt 2] And I brethren when I came to you, came not in gloriousness of words or of wisdom, showing unto you the testimony of God. Neither showed I myself that I knew any thing among you save Jesus Christ, even the same that was crucified. And I was among you in weakness, and in fear, and in much trembling. And my words and my preaching were not with enticing words of mans wisdom: but in showing of the spirit and of power that your faith should not stand in the wisdom of men: but in the power of God.

That we speak of, is wisdom among them that are perfect: not the wisdom of this world, neither of the rulers of this world (which go to nought), but we speak the wisdom of God, which is in secret and lieth hid, which God ordained before the world, unto our glory: which wisdom none of the rulers of the world knew. For had they known it, they would not have crucified the Lord of glory. But as it is written: The eye hath not seen, and the ear hath not heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath opened them unto us by his spirit. For the spirit searcheth all things, ye the bottom of Gods secrets. For what man knoweth the things of a man: save the spirit of a man which is within him? Even so the things of God knoweth no man, but the spirit of God. And we have not received the spirit of the world: but the spirit which cometh of God, for to know the things that are given to us of God, which things also we speak, not in the cunning words of mans wisdom, but with the cunning words of the holy ghost, making spiritual comparisons of spiritual things. For the natural man perceiveth not the things of the spirit of God. For they are but foolishness unto him. Neither can he perceive them, because he is spiritually examined. But he that is spiritual, discusseth all things: yet he him self is judged of no man. For who knoweth the mind of the Lord, other who shall inform him? But we understand the mind of Christ.

[Chpt 3] And I could not speak unto you brethren as unto spiritual: but as unto carnal, even as it were unto babes in Christ. I gave you milk to drink and

not meat. For ye then were not strong, no neither yet are. For ye are yet carnal. As long verily as there is among you envying, strife and dissension: are ye not carnal, and walk after the manner of men? As long as one saith, I hold of Paul, and another I am of Apollo, are ye not carnal? What is Paul? What thing is Apollo? Only ministers are they by whom ye believed, even as the Lord gave every man grace. I have planted: Apollo watered: but God gave increase. So then, neither is he that planteth any thing, neither he that watereth: but God which gave the increase. He that planteth and he that watereth, are neither better than the other. Every man yet shall receive his reward according to his labour. We are Gods laborers, ye are Gods husbandry, ye are Gods building. According to the grace of God given unto me, as a wise builder have I laid the foundation. And another built thereon. But let every man take heed how he buildeth upon. For other foundation can no man lay, than that which is laid, which is Jesus Christ. If any man build on this foundation, gold, silver, precious stones: timber, hay or stubble: every mans work shall appear. For the day shall declare it, and it shall be showed in fire. And the fire shall try every mans work, what it is. If any mans work that he hath built upon, bide, he shall receive a reward. If any mans work burn, he shall suffer loss, but he shall be safe himself: nevertheless yet as it were through fire.

Are ye not **ware* that ye are the temple of God, and how that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are. Let no man deceive himself. If any man seem wise among you, let him be a fool in this world, that he may be wise. For the wisdom of this world is foolishness with God. For it is written: he compasses the wise in their craftiness. And again, God knoweth the thoughts of the wise that they be vain. Therefore let no man rejoice in men. For all things are yours, whether it be Paul, either Apollos, either Cephas: whether it be the world, or life, either death, whether they be present things or things to come: all are yours: and ye are Christs, and Christ is Gods.

**ware (aware)*

[Chpt 4] Let men this wise esteem us, even as the ministers of Christ, and disposers of the secrets of God. Furthermore it is required of the disposers that they be found faithful. With me is it but a very small thing, that I should be judged of you, either of (mans day). No, I judge not mine own self. I know **nought* by myself: yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time until the Lord come, which will lighten

things that are hid in darkness and open the counsels of the hearts. And then shall every man have praise of God.

These things brethren I have described in mine own person and Apollos, for your sakes, that ye might learn by us, that no man count of him self beyond that which is above written: that one swell not against another for any mans cause. For who preferreth thee? What hast thou, that thou hast not received? If thou have received it, why rejoicest thou as though thou haddest not received it? Now ye are full: now ye are made rich: ye reign as kings without us: and I would to God ye did reign, that we might reign with you.

Me thinketh that God hath set forth us which are Apostles, for the lowest of all, as it were men appointed to death. For we are a gazing stock unto the world, and to the angels, and to men. We are fools for Christs sake and ye are wise through Christ. We are weak, and ye are strong. Ye are honorable, and we are despised. Even unto this day we hunger and thirst, and are naked, and are buffeted with fists, and have no certain dwelling place, and labour working with our own hands. We are reviled, and yet we bless. We are persecuted, and suffer it. We are evil spoken of, and we pray. We are made as it were the filthiness of the world, the off scouring of all things, even unto this time.

I write not these things to shame you: but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ: yet have ye not many fathers. In Christ Jesu, I have begotten you through the Gospell. Wherefore I desire you to follow me. For this cause have I sent unto you Timotheus, which is my dear son and faithful in the Lord, which shall put you in remembrance of my ways which I have in Christ, even as I teach everywhere in all congregations. Some swell as though I would come no more at you. But I will come to you shortly, if God will: and will know, not the words of them which swell, but the power: for the Kingdom of God is not in words, but in power. What will ye? Shall I come unto you with a rod, or else in love and in the spirit of meekness?

**nought (nothing)*

[Chpt 5] There goeth a common saying that there is fornication among you, and such fornication as is not once named among the gentiles: that one should have his fathers wife. And ye swell, and have not rather sorrowed, that he which hath done this deed, might be put from among you. For I verily as absent in body, even so present in spirit, have determined already (as though I were present) of him that hath done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus

Christ, to deliver him unto Satan, for the destruction of the flesh, that the spirit may be: saved in the day of the Lord Jesus.

Your rejoicing is not good: know ye not that a little leaven soureth the whole lump of dough? Purge therefore the old leaven, that ye may be new dough, as ye are sweet bread. For Christ our *ester lamb is offered up for us. Therefore let us keep holy day, not with old leaven, neither with the leaven of maliciousness and wickedness: but with the sweet bread of pureness and truth.

I wrote unto you in an epistle that ye should not company with fornicators. And I meant not at all of the fornicators of this world, either of the covetous, or of extortioners, either of the idolaters: for then must ye needs have gone out of the world. But now I write unto you, that ye company not together, if any that is called a brother, be a fornicator, or covetous, or a worshipper of images, either a railer, either a drunkard, or an extortioner: with him that is such see that ye eat not. For what have I to do, to judge them which are without? Do ye not judge them that are within? Them that are without, God shall judge. Put away from among you, that evil person.

**ester lamb: exactly as it appears; this is the Hebrew feast of sweet bread, and this lamb was offered at the first passover in Egypt.*

[Chpt 6] How dare one of you having business with another, go to law under the wicked, and not rather under the saints? Do ye not know that the saints shall judge the world? If the world shall be judged by you: are ye not good enough to judge small trifles: know ye not how that we shall judge the angels? How much more may we judge things that pertain to the life? If ye have judgements of worldly matters, take them which are despised in the congregation, and make them judges. This I say to your shame. Is there utterly no wise man among you? What not one at all, that can judge between brother and brother, but one brother goeth to law with another: and that under the unbelievers?

Now therefore there is utterly a fault among you, because ye go to law one with another. Why rather suffer ye not wrong? why rather suffer ye not yourselves to be robbed? Nay, ye yourselves do wrong, and rob: and that the brethren. Do ye not remember how that the unrighteous shall not inherit the kingdom of God? Be not deceived. For neither fornicators, neither worshippers of images, neither whoremongers, neither weaklings, neither abusers of themselves with mankind, neither thieves, neither the covetous, neither

drunkards, neither cursed speakers, neither *pillers, shall inherit the kingdom of God. And such were ye verily: but ye are washed: ye are sanctified: ye are justified by the name of the Lord Jesus, and by the spirit of our God. *pillers: those that charge others excessively, as to pillage the people, what ever the market will bear.

All things are lawful unto me: but all things are not profitable. I may do all things: but I will be brought under no mans power. Meats are ordained for the belly, and the belly for meats: but God shall destroy both it and them. Let not the body be applied unto fornication, but unto the Lord, and the Lord unto the body. God hath raised up the Lord, and shall raise us up by his power.

Either remember ye not, that your bodies are the members of Christ? Shall I now take the members of Christ, and make them the members of an harlot? God forbid. Do ye not understand that he which coupleth himself with an harlot, is become one body? For two (saith he) shall be one flesh. But he that is joined unto the Lord, is one spirit.

Flee fornication. All sins that a man doth, are without the body. But he that is a fornicator, sinneth against his own body. Either know ye not how that your bodies are the temple of the holy ghost, which is in you, whom ye have of God, and how that ye are not your own? For ye are dearly bought. Therefore glorify ye God in your bodies and in your spirits, for they are Gods.

[Chpt 7] As concerning the things whereof ye wrote unto me: it is good for a man, not to touch a woman. Nevertheless to avoid fornication, let every man have his wife: and let every woman have her husband. Let the man give unto the wife due *benevolence. Likewise also the wife unto the man. The wife hath not power over her own body: but the husband. And likewise the man hath not power over his own body: but the wife. Withdraw not yourselves one from another, except it be with consent for a time, for to give yourselves to fasting and prayer. And afterward come again to the same thing, lest Satan tempt you for your *incontinence.

This I say of favour, not of commandment. For I would that all men were as I myself am: but every man hath his proper gift of God, one after this manner, another after that. I say unto the unmarried men and widows: it is good for them if they abide even as I do. But and if they cannot abstain, let them marry. For it is better to marry than to burn.

Unto the married command not I, but the Lord: that the wife separate not herself from the man. If she separate herself, let her remain unmarried or be reconciled unto her husband again. And let not the husband put away his wife

from him.

To the remnant speak I, and not the Lord. If any brother have a wife that believeth not, if she be content to dwell with him, let him not put her away. And the woman which hath to her husband an infidel, if he consent to dwell with her, let her not put him away. For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband. Or else were your children unclean: but now are they pure. But and if the unbelieving depart, let him depart. A brother or a sister is not in subjection to such. God hath called us in peace. For how knowest thou o woman, whether thou shalt save that man or no? Other how knowest thou o man whether thou shalt save that woman or no? but even as God hath distributed to every man.

As the Lord hath called every person, so let him walk: and so ordain I in all congregations. If any man be called being circumcised, let him add nothing thereto. If any be called uncircumcised: let him not be circumcised. Circumcision is nothing, uncircumcision is nothing: but the keeping of the commandments of God is altogether.

Let every man abide in the same state wherein he was called. Art thou called a servant? care not for it. Nevertheless if thou mayst be free, use it rather. For he that is called in the Lord being a servant is the Lords freeman. Likewise he that is called being free, is Christs servant. Ye are dearly bought, be not mens servants. Brethren let every man wherein he is called, therein abide with God.

As concerning virgins, I have no commandment of the Lord: yet give I counsel, as one that hath obtained mercy of the Lord to be faithful. I suppose that it is good for the present necessity. For it is good for a man so to be. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not, a wife. But and if thou take a wife thou sinnest not. Likewise if a virgin marry, she sinneth not. Nevertheless such shall have trouble in their flesh: but I favour you.

This say I brethren, the time is short. It remaineth that they which have wives, be as though they had none, and they that weep be as though they wept not: and they that rejoyce, be as though they rejoiced not: and they that buy, be as though they possessed not: and they that use this world, be as though they used it not. For the fashion of this world goeth away. I would have you without care. The single man careth for the things of the Lord, how he may please the Lord. But he that hath married, careth for the things of the world, how he may please his wife. There is difference between a virgin and a wife. The single woman careth for the things of the Lord, that she may be pure both in body and also in spirit.

But she that is married, careth for the things of the world, how she may please her husband. This speak I for your profit, not to tangle you in a snare: but for that which is honest and comely unto you, and that ye may quietly cleave unto the Lord without separation.

If any man think that it is uncomely for his virgin, if she pass the time of marriage, and if so need require, let him do what he listeth, he sinneth not: let them be coupled in marriage. Nevertheless he that purposeth surely in his heart, having none need: but hath power over his own will: and hath so decreed in his heart, that he will keep his virgin, doth well. So then he that joineth his virgin in marriage doth well. But he that joineth not his virgin in marriage, doth better. The wife is bound to the law as long as her husband liveth. If her husband sleep, she is at liberty to marry with whom she will, only in the Lord. But she is happier if she so abide, in my judgement. And I think verily that I have the spirit of God.

**benevolence (compassion, kindness) *incontinence (not continuing)*

[Chpt 8] To speak of things dedicate unto idols, we are sure that we all have knowledge. Knowledge maketh a man swell: but love edifieth. If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him.

To speak of meat dedicate unto idols, we are sure that there is none idol in the world and that there is none other God but one. And though there be that are called Goddes, whether in heaven or in earth (as there be Godds many and lords many) yet unto us is there but one God, which is the father, of whom are all things, and we in him: and one Lord Jesus Christ by whom are all things, and we by him. But every man hath not knowledge. For some suppose that there is an idol until this hour, and eat as of a thing offered unto the idol, and so their consciences being yet weak, are defiled. Meat maketh us not acceptable to God. Neither if we eat, are we the better. Neither if we eat not, are we the worse.

But take heed that your liberty cause not the weak to fall. For if some man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak, be boldened to eat those things which are offered unto the idol? And so through thy knowledge shall the weak brother perish for whom Christ died. When ye sin so against the brethren, and wound their weak consciences ye sin against Christ. Wherefore if meat hurt my brother, I will eat no flesh while the world standeth, because I will not hurt my brother.

[Chpt 9] Am I not an Apostle? am I not free? have I not seen Jesus Christ our Lord? Are not ye my work in the Lord? If I be not an Apostle unto other, yet am I unto you. For the seal of mine Apostleship are ye in the Lord. Mine answer to them that ask me, is this. Have we not power to eat and to drink? Either have we not power to lead about a sister to wife, as well as other Apostles, and as the brethren of the Lord and Cephas? Either only I and Barnabas have not power this to do? Who goeth a warfare any time at his own cost? Who planteth a vineyard, and eateth not of the fruit? Who feedeth a flock and eateth not of the milk?

Say I these things after the manner of men? Or saith not the law the same also? For it is written in the law of Moses: Thou shall not muzzle the mouth of the ox that treadeth out the corn. Doth God take thought for oxen? Either saith he it not all together for our sakes? For our sakes no doubt this is written: that he which eareth, should ear in hope: and that he which thresheth in hope, should be partaker of his hope. If we sow unto you spiritual things: is it a great thing if we reap your carnal things? If other be partakers of this power over you, wherefore are not we rather?

Nevertheless we have not used this power: but suffer all things lest we should hinder the Gospell of Christ. Do ye not understand how that they which minister in the temple, have their finding of the temple? And they which wait at the altar, are partakers with the altar. Even so also did the Lord ordain, that they which preach the Gospell, should live of the Gospell. But I have used none of these things.

Neither wrote I these things that it should be so done unto me. For it were better for me to die, than any man should take this rejoicing from me. In that I preach the Gospell, I have nothing to rejoyce of. For necessity is put unto me. Woe is it unto me if I preach not the Gospell. If I do it with a good will I have a reward. But if I do it against my will, an office is committed unto me. What is my reward then? Verily that when I preach the Gospell, I make the Gospell of Christ free, that I misuse not mine authority in the Gospell.

For though I be free from all men, yet have I made myself servant unto all men, that I might win the more. Unto the Jewes, I became as a Jewe, to win the Jews. To them that were under the law, was I made as though I had been under the law, to win them that were under the law. To them that were without law, became I as though I had been without law (when I was not without law as pertaining to God, but under a law as concerning Christ) to win them that were without law. To the weak became I as weak, to win the weak. In all things I

fashioned myself to all men, to save at the least way some. And this I do for the Gospells sake, that I might have my part thereof.

Perceive ye not how that they which run in a course, run all, yet but one receiveth the reward? So run that ye may obtain. Every man that proveth masteries, abstaineth from all things. And they do it to obtain a corruptible crown: but we to obtain an uncorruptible crown: I therefore so run, not as at an uncertain thing. So fight I, not as one that beateth the air: but I tame my body and bring it into subjection, lest after that I have preached to others, I myself should be a castaway.

[Chpt 10] Brethren I would not that ye should be ignorant of this, how that our fathers were all under a cloud, and all passed through the sea, and were all baptised under Moses, in the cloud and in the sea: and did all eat of one spiritual meat, and did all drink of one manner of spiritual drink. And they drank of that spiritual rock that followed them, which rock was Christ. But in many of them had God no delight. For they were overthrown in the wilderness.

These are examples to us that we should not lust after evil things, as they lusted. Neither be ye worshippers of images as were some of them according as it is written: The people sat down to eat and drink, and rose up again to play. Neither let us commit fornication as some of them committed fornication, and were destroyed in one day twenty three thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye as some of them murmured, and were destroyed of the destroyer.

All these things happened upon them for examples, and were written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength: but shall in the midst of the temptation make a way to escape out. Wherefore my dear beloved, flee from worshipping of idols.

I speak as unto them which have *discretion, judge ye what I say. Is not the cup of blessing which we bless, partaking of the blood of Christ? Is not the bread which we break, partaking of the body of Christ? Because that we (though we be many) yet are one bread, and one body in as much as we all are partakers of one bread. Behold Israel which walketh carnally: Are not they which eat of the sacrifice, partakers of the altar?

What say I then? that the image is anything? or that it which is offered to images is anything? Nay but I say, that these things which the gentiles offer,

they offer to devils, and not to God.

And I would not that ye should have fellowship with the devils. Ye cannot drink of the cup of the Lord, and of the cup of the devils. Ye can not be partakers of the Lords table, and of the table of devils. Either shall we provoke the Lord? Or are we stronger then he? All things are lawful unto me, but all things are not *expedient. All things are lawful to me, but all things edify not. Let no man seek his own profit: but let every man seek anothers wealth.

Whatsoever is sold in the market, that eat, and ask no questions for conscience sake. For the earth is the Lords, and all that therein is. If any of them which believe not, bid you to a feast, and if ye be disposed to go, whatsoever is set before you: eat, asking no question for conscience sake. But and if any man say unto you: this is dedicate unto idols, eat not of it for his sake that showed it, and for hurting of conscience. The earth is the Lords and all that therein is. Conscience I say, not thine: but the conscience of that other. For why should my liberty be judged of another mans conscience? For if I take my part with thanks: why am I evil spoken of for that thing wherefore I give thanks?

Whether therefore ye eat or drink, or whatsoever ye do, do all to the praise of God. See that ye give none occasion of evil, neither to the Jewes, nor yet to the gentiles, neither to the congregation of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved. Follow me as I do Christ.

**discretion (common sense) *expedient (helpful)*

[Chpt 11] I commend you brethren that ye remember me in all things, and keep the ordinances even as I delivered them to you. I would ye knew that Christ is the head of every man. And the man is the womans head. And God is Christs head. Every man praying or prophesying having any thing on his head, shameth his head. Every woman that prayeth or prophesieth bare headed, dishonesteth her head. For it is even all one, and the very same thing, even as though she were shaven. If the woman be not covered, let her also be shorn. If it be shame for a woman to be shorn or shaven, let her cover her head.

A man ought not to cover his head, for as much as he is the image and glory of God. The woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake: but the woman for the mans sake. For this cause ought the woman to have power on her head, for the angels sakes. Nevertheless, neither is the man without the woman, neither the woman without the man in the Lord. For as the

woman is of the man, even so is the man by the woman: but all is of God.

Judge in yourselves whether it be comely that a woman pray unto God bareheaded. Or else doth not nature teach you, that it is a shame for a man, if he have long hair: and a praise to a woman, if she have long hair? For her hair is given her to cover her with all. If there be any man among you that lusteth to strive let him know that we have no such custom, neither the congregations of God.

This I warn you of, and commend not that ye come together: not after a better manner but after a worse. First of all when ye come together in the congregation, I hear that there is dissension among you: and I partly believe it. For there must be sects among you, that they which are perfect among you, might be known. When ye come together, a man cannot eat the Lords supper. For every man beginneth afore to eat his own supper. And one is hungry, and another is drunken. Have ye not houses to eat and to drink in? Or else despise ye the congregation of God, and shame them that have not? What shall I say unto you? shall I praise you? In this praise I you not.

That which I delivered unto you, I received of the Lord. For the Lord Jesus the same night in which he was betrayed, took bread: and thanked and brake, and said. Take ye, and eat ye: this is my body which is broken for you. This do ye in the remembrance of me. After the same manner he took the cup, when supper was done, saying: This do as oft as ye drink it, in remembrance of me. For as often as ye shall eat this bread, and drink this cup, ye shall show the Lords death, till he come. Wherefore whosoever shall eat of this bread, or drink of the cup unworthily, shall be guilty of the body and blood of the Lord. Let a man therefore examine himself, and so let him eat of the bread and drink of the cup. For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body.

For this cause many are weak and sick among you, and many sleep. If we had truly judged ourselves, we should not have been judged. But when we are judged of the Lord we are chastened, because we should not be damned with the world. Wherefore my brethren when ye come to gether to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

[Chpt 12] In spiritual things brethren I would not have you ignorant. Ye know that ye were gentiles, and went your ways unto dumb idols, even as ye were led. Wherefore I declare unto you that no man speaking in the spirit of God, defieth Jesus. Also no man can say that Jesus is the Lord: but by the holy

ghost. There are diversities of gifts verily, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diverse manners of operations, and yet but one God which worketh all things that are wrought, in all creatures. The gifts of the spirit are given to every man, to profit the congregation. To one is given through the spirit the utterance of wisdom: To another is given the utterance of knowledge by the same spirit. To another is given faith, by the same spirit. To another the gifts of healing by the same spirit. To another power to do miracles. To another prophecy. To another judgement of spirits. To another diverse tongues. To another the interpretation of tongues. And these all worketh even the self same spirit, dividing to every man several gifts, even as he will.

For as the body is one, and hath many members, and all the members of one body though they be many, yet are but one body: even so is Christ. For in one spirit are we all baptised to make one body, whether we be Jewes or Gentiles, whether we be bond or free, and have all drunk of one spirit. For the body is not one member, but many. If the foot say: I am not the hand, therefore I am not of the body: is he therefore not of the body? And if the ear say, I am not the eye: therefore I am not of the body: is he therefore not of the body? If all the body were an eye, where were then the ear? If all were hearing. where were the smelling? But now hath God disposed the members every one of them in the body, at his own pleasure. If they were all one member: where were the body? Now are there many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor the head also to the feet, I have no need of you. Yee rather a great deal those members of the body which seem to be most feeble, are most necessary. And upon those members of that body which we think least honest, put we most honesty on. And our ungodly parts have most beauty on. For our honest members need it not. But God hath so disposed the body, and hath given most honour to that part which lacked, lest there should be any strife in the body: but that the members should indifferently care one for another. And if one member suffer, all suffer with him: if one member be had in honour, all members be glad also.

Ye are the body of Christ, and members one of another. And God hath also ordained in the congregation, first the Apostles, secondarily prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, helpers, governors, diversity of tongues.

Are all Apostles? Are all Prophets? Are all teachers? Are all doers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all

interpret? Covet after the best gifts. And yet show I unto you a more excellent way.

[Chpt 13] Though I spake with the tongues of men and angels, and yet had no love, I were even as sounding brass: or as a tinkling cymbal. And though I could prophesy, and understood all secrets, and all knowledge: yee, if I had all faith so that I could move mountains out of their places, and yet had no love, I were nothing. And though I bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it profiteth me nothing.

Love suffereth long and is courteous. Love envieth not. Love doth not *frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh not evil, rejoiceth not in iniquity: but rejoiceth in the truth, suffereth all things, believeth all things, hopeth all things, endureth in all things. Though that prophesying fail, or tongues shall cease, or knowledge vanish away, yet love falleth never away.

For our knowledge is imperfect, and our prophesying is imperfect. But when that which is perfect is come, then that which is imperfect shall be done away. When I was a child, I spake as a child, I understood as a child, I imagined as a child. But as soon as I was a man, I put away childishness. Now we see in a glass, even in a dark speaking: but then shall we see face to face. Now I know imperfectly: but then shall I know even as I am known. Now abideth faith, hope, and love, even these three: but the chief of these is love.

**frowardly: stubbornly headstrong, contrary to love and truth.*

[Chpt 14] Labour for love and covet spiritual gifts: and most chiefly for to prophesy. For he that speaketh with tongues, speaketh not unto men, but unto God. For no man heareth him. How be it in the spirit he speaketh mysteries. But he that prophesieth, speaketh unto men, to edifying, to exhortation and to comfort. He that speaketh with tongues, profiteth him self: he that prophesieth edifieth the congregation. I would that ye all spake with tongues: but rather that ye prophesied. For greater is he that prophesieth, than he that speaketh with tongues, except he expound it also: that the congregation may have edifying. Now brethren if I come unto you speaking with tongues: what shall I profit you, except I speak to you, *other by revelation or knowledge, or prophesying, or doctrine?

Moreover when things without life, give sound: whether it be a pipe or an harp: except they make a distinction in the sounds: how shall it be known what

is piped or harped? And also if the trumpet give an uncertain voice, who shall prepare himself to fight? Even so likewise when ye speak with tongues, except ye speak words that have signification, how shall it be understood what is spoken? For ye shall but speak in the air.

Many kinds of voices are in the world, and none of them are without signification. If I know not what the voice meaneth, I shall be unto him that speaketh, an alien: and he that speaketh shall be an alien unto me. Even so ye (for as much as ye covet spiritual gifts) seek that ye may have plenty unto the edifying of the congregation.

Wherefore let him that speaketh with tongues, pray that he may interpret also. If I pray with tongues my spirit prayeth: but my mind is without fruit. What is it then? I will pray with the spirit, and will pray with the mind also. I will sing with the spirit, and will sing with the mind also.

For else when thou blessest with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? Thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more then ye all. Yet had I lever in the congregation, to speak five words with my mind to the information of others rather than ten thousand words with the tongue.

Brethren, be not children in wit. How be it as concerning maliciousness, be children but in wit be perfect. In the law it is written with other tongues, and with other lips will I speak unto this people, and yet for all that, will they not hear me, saith the Lord. Wherefore, tongues are for a sign, not to them that believe: but to them that believe not. Contrariwise, prophesying serveth not for them that believe not: but for them which believe.

If therefore when all the congregation is come together, and all speak with tongues, there come in they that are unlearned or they which believe not: will they not say that ye are out of your wits? But and if all prophesy, and there come in one that believeth not, or one unlearned, he is rebuked of all men, and is judged of every man: and so are the secrets of his heart opened, and so falleth he down on his face, and worshippeth God, and saith that God is with you indeed.

How is it then brethren? When ye come together, every man hath his song, hath his doctrine, hath his tongue, hath his revelation, hath his interpretation. Let all things be done unto edifying. If any man speak with tongues, let it be two at once or at the most three at once and that by course, and let another interpret it. But if there be no interpreter, let him keep silence in the congregation, and let

him speak to him self and to God.

Let the prophets speak two at once, or three at once, and let other judge. If any revelation be made to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may have comfort. For the spirits of the Prophets are in the power of the Prophets. For God is not causer of strife: but of peace, as he is in all other congregations of the saints.

Let your wives keep silence in the congregations. For it is not permitted unto them to speak: but let them be under obedience, as saith the law. If they will learn any thing, let them ask their husbands at home. For it is a shame for women to speak in the congregation. Sprang the word of God from you? Either came it unto you only? If any man think himself a Prophet either spiritual: let him understand, what things I write unto you. For they are the commandments of the Lord. But and if any man be ignorant, let him be ignorant. Wherefore brethren covet to prophesy, and forbid not to speak with tongues. And let all things be done honestly and in order.

**other (either)*

[Chpt 15] Brethren as pertaining to the gospell which I preached unto you, which ye have also accepted, and in the which ye continue, by which also ye are saved: I do you to wit, after what manner I preached unto you, if ye keep it, except ye have believed in vain.

For first of all I delivered unto you that which I received: how that Christ died for our sins, agreeing to the scriptures: and that he was buried, and that he arose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve. After that he was seen of more than five hundred brethren at once: of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles.

And last of all he was seen of me, as of one that was born out of due time. For I am the least of All the apostles, which am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God I am that I am. And his grace which is in me, was not in vain: but I laboured more abundantly than they all, yet not I, but the grace of God which is with me. Whether it were I or they, so we preach, and so have ye believed.

If Christ be preached how that he rose from the dead: how say some that are among you, that there is no resurrection of the dead? If there be no rising again of the dead: then is Christ not risen. If Christ be not risen, then is our preaching vain, and your faith is also in vain. Ye and we are found false witnesses of God.

For we have testified of God, how that he raised up Christ whom he raised not up, if it be so that the dead rise not up again. For if the dead rise not again, then is Christ not risen again. If it be so that Christ rose not, then is your faith in vain, and yet are ye in your sins. And thereto they which are fallen asleep in Christ are perished. If in this life only we believe on Christ, then are we of all men the miserablest.

But now is Christ risen from the dead, and is become the first fruits of them that slept. For by a man came death, and by a man came resurrection of the dead. For as by Adam all die: even so by Christ, shall all be made alive, and every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdom to God the father, when he hath put down all rule, authority and power. For he must reign till he have put all his enemies under his feet.

The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest, that he is excepted, which did put all things under him. When all things are subdued unto him: then shall the son also himself be subject unto him that put all things under him, that God may be all in all things. Either else what do they which are baptised over the dead, if the dead rise not at all? Why are they then baptised over the dead? Ye and why stand we in jeopardy every hour? By our rejoicing which I have in Christ *Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink tomorrow we shall die. Be not deceived: malicious speakings corrupt good manners. Awake truly out of sleep, and sin not. For some have not the knowledge of God. I speak this unto your rebuke.

But some man will say: how arise the dead? with what bodies come they in? Thou fool, that which thou sowest is not quickened except it die. And what sowest thou? Thou sowest not that body that shall be: but bare corn (I mean either of wheat, or of some other) and God giveth it a body at his pleasure, to every seed a several body.

All flesh is not one manner of flesh but there is one manner flesh of men, another manner flesh of beasts, another manner flesh of fishes, and another of birds. There are celestial bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glory of the terrestrial is another. There is one manner glory of the sun, and another glory of the moon, an another glory of the stars. For one star differeth from another in glory. So is the resurrection of the

dead. It is sown in corruption, and riseth in incorruption. It is sown in dishonour, and riseth in honour. It is sown in weakness, and riseth in power. It is sown a natural body, and riseth a spiritual body. There is a natural body and there is a spiritual body: as it is written: the first man Adam was made a living soul: and the last Adam was made a quickening spirit. How be it, that is not first which is spiritual: but that which is natural, and then that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthy, so shall we bear the image of the heavenly.

This say I brethren, that flesh and blood cannot inherit the kingdom of God: Neither doth corruption inherit incorruption. Behold I show you a mystery. We shall not all sleep: but we shall all be changed, and that in a moment, and in the twinkling of an eye, at the sound of the last trumpet. For the trumpet shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruptibility: and this mortal must put on immortality.

When this corruptible hath put on incorruptibility and this mortal hath put on immortality: then shall be brought to pass the saying that is written: Death is consumed into victory. Death where is thy sting? Hell where is thy victory? The sting of death is sin: and the strength of sin is the law. But thanks be unto God which hath given us victory, through our Lord Jesus Christ. Therefore my dear brethren, be ye steadfast and unmoveable, always rich in the works of the Lord, for as much as ye know how that your labour is not in vain in the Lord.

**Jesu; Hebrew for Jesus*

[Chpt 16] Of the gathering for the saints, as I have ordained in the congregations of Galacia, even so do ye. Upon some *sonday let every one of you put aside at home and lay up whatsoever he thinketh meet, that there be no gatherings when I come. When I am come, whosoever ye shall allow by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go, they shall go with me. I will come unto you after I have gone over Macedonia. For I will go throughout Macedonia. With you peradventure I will abide a while: or else winter, that ye may bring me on my way whithersoever I go.

I will not see you now in my passage: but I trust to abide a while with you, if God shall *suffer me. I will tarry at Ephesus until *whitsontide. For a great door

and a fruitful is opened unto me: and there are many adversaries. If Timotheus come, see that he be without fear with you. For he worketh the work of the Lord as I do. Let no man despise him: but convey him forth in peace, that he may come unto me. For I look for him with the brethren.

To speak of brother Apollos: I greatly desired him to come unto you with the brethren, but his mind was not at all to come at this time. How be it he will come when he shall have convenient time. Watch ye, stand fast in the faith, quit you like men, and be strong. Let all your business be done in love.

Brethren, ye know the house of Stephana, how that they are the first fruits of Achaia, and that they have appointed themselves to minister unto the saints: I beseech you that ye be obedient unto such, and to all that help and labour. I am glad of the coming of Stephana, Fortunatus and Achaicus: for that which was lacking on your part, they have supplied. They have comforted my spirit and yours. Look therefore that ye know them that are such.

The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord and so doeth the congregation that is in their house. All the brethren greet you. Greet ye one another with an holy kiss. The salutation of me Paul with mine own hand. If any man love not the Lord Jesus Christ, the same be *Anathema maranatha. The grace of the Lord Jesus Christ be with you all. My love be with you all in Christ Jesus. Amen.

**The end of the first epistle unto the Corinthians.
Sent from Philippi, by Stephanas, and Fortunatus, and Achaicus, and
Timotheus.**

**sonday: exact spelling. *suffer (allow) *whitsontide: whitsuntide; apparently a time set according to the tide; as in the high and low tides, exemplified when sun, moon and earth are aligned. *Anathema maranatha: from the marginal notes: The same be accursed at the coming of the Lord.*

[Chpt 1] Paul an apostle of Jesus Christ by the will of God, and brother Timotheus.

Unto the congregation of God, which is at Corinthum with all the saints which are in all Achaia. Grace be with you and peace from God our father, and from the Lord Jesus Christ.

Blessed be God the father of our Lord Jesus Christ, the father of mercy, and the God of all comfort, which comforteth us in all our tribulation, in so much that we are able to comfort them which are troubled, in whatsoever tribulation it be, with the same comfort, wherewith we ourselves are comforted of God. For as the afflictions of Christ are plenteous in us, even so is our *consolation plenteous by Christ.

Whether we be troubled for your consolation and salvation, which salvation showeth her power in that ye suffer the same afflictions, which we also suffer: or whether we be comforted for your consolation and salvation: yet our hope is steadfast for you, in as much as we know how that as ye have your part in afflictions, so shall ye be partakers of consolation.

Brethren I would not have you ignorant of our trouble, which happened unto us in Asia. For we were grieved out of measure passing strength, so greatly that we despaired even of life. Also we received an answer of death in ourselves, and that because we should not put our trust in ourselves: but in God, which raiseth the dead to life again, and which delivered us from so great a death, and doth deliver. On whom we trust, that yet hereafter he will deliver, by the help of your prayer for us, that by the means of many occasions, thanks may be given of many on our behalf, for the grace given unto us.

Our rejoicing is this, the testimony of our conscience, that in singleness and godly pureness and not in fleshly wisdom, but by the grace of God, we have had our conversation in the world, and most of all to you wards. We write no other things unto you, than that ye read and also know. Yea and I trust ye shall find us unto the end, even as ye have found us partly: for we are your rejoicing, even as ye are ours in the day of the Lord Jesus.

And in this confidence was I minded the other time to have come unto you, that ye might have had yet one pleasure more, and to have passed by you into Macedonia, and to have come again out of Macedonia unto you, and to have been led forth to Jewry ward of you. When I thus wise was minded: did I use lightness? Or think I carnally those things which I think? that with me should be yee, yee, and nay, nay. God is faithful: For our preaching unto you, was not yea and nay. For Gods son Jesus Christ which was preached among you by us (that

is to say by me and Silvanus and Timotheus) was not yea and nay: but in him it was yee: For all the promises of God, in him are yee: and are in him Amen, unto the *laud of God through us. For it is God which stablisheth us and you in Christ, and hath anointed us, which hath also sealed us, and hath given the earnest of the spirit into our hearts.

**consolation (relief, peace of our heart and soul) *laud (glorify, honor, celebrate)*

[Chpt 2] I call God for a record unto my soul, that for to favour you with all I came not any more unto Corinthum. Not that we be lords over your faith: but helpers of your joy. For by faith ye stand. But I determined this in my self, that I would not come again to you in heaviness. For if I make you sorry, who is it that should make me glad, but the same which is made sorry by me? And I wrote this same epistle unto you, lest if I came, I should take heaviness of them, of whom I ought to rejoyce. Certainly this confidence have I in you all, that my joy is the joy of you all. For in great affliction and anguish of heart I wrote unto you with many tears: not to make you sorry, but that ye might perceive the love which I have, most specially unto you.

If any man hath caused sorrow, the same hath not made me sorry, but partly: lest I should grieve you all. It is sufficient unto the same man that he was rebuked of many. So that now contrary wise ye ought to forgive him and comfort him: lest that same person should be swallowed up with over much heaviness. Wherefore I exhort you that love may have strength over him. For this cause verily did I write, that I might know the proof of you, whether ye should be obedient in all things. To whom ye forgive any thing, I forgive also. And verily if I forgive any thing, to whom I forgave it, for your sakes forgave I it, in the room of Christ, lest Satan should prevent us. For his thoughts are not unknown unto us.

When I was come to Tronda for Christs Gospels sake (and a great door was opened unto me of the Lord) I had no rest in my spirit, because I found not Titus my brother: but took my leave of them and went away into Macedonia. Thanks be unto God which always giveth us the victory in Christ, and openeth the savour of his knowledge by us in every place. For we are unto God the sweet savour of Christ, both among them that are saved, and also among them which perish. To the one part are we the savour of death unto death. And unto the other part are we the savour of life unto life. And who is meet unto these things? For we are not as many are which chop and change with the word of God: but even out of pureness, and by the power of God, and in the sight of

God, so speak we in Christ.

[Chpt 3] We begin to praise ourselves again. Need we as some other, of Epistles of recommendation unto you? or letters of recommendation from you? Ye are our epistle written in our hearts, which is understood and read of all men, in that ye are known, how that ye are the epistle of Christ, ministered by us and written, not with ink: but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart.

Such trust have we through Christ to God ward, not that we are sufficient of our selves to think anything as it were of our selves but our ableness cometh of God, which hath made us able to minister the new testament, not of the letter, but of the spirit. For the letter killeth, but the spirit giveth life.

If ministration of death through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glory of countenance (which glory nevertheless is done away) why shall not the ministration of the spirit be much more glorious? For if the ministering of condemnation be glorious: much more doth the ministration of righteousness exceed in glory. For no doubt that which was there glorified is not once glorified in respect of this exceeding glory. Then if that which is destroyed was glorious, much more shall that which remaineth, be glorious.

Seeing then that we have such trust, we use great boldness, and do not as Moses, which put a veil over his face that the children of Israel should not see for what purpose that served which is put away. But their minds were blinded. For until this day remaineth the same covering untaken away in the old testament when they read it, which in Christ is put away. But even unto this day when Moses is read, the veil hangeth before their hearts. Nevertheless when they turn to the Lord, the veil shall be taken away. The Lord no doubt is a spirit. And where the spirit of the Lord is, there is liberty. But we all behold the glory of the Lord with his face open, and are changed unto the same similitude, from glory to glory, even of the spirit of the Lord.

[Chpt 4] Therefore seeing that we have such an office, even as mercy is come on us, we faint not: but have cast from us the cloaks of dishonesty, and walk in craftiness neither corrupt we the word of God: but walk in open truth, and report our selves to every mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ which is the image of God should shine unto them.

For we preach not ourselves, but Christ Jesus to be the Lord, and our selves

your servants, for Jesus sake. For it is God that commanded the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

But we have this treasure in earthen vessels that the excellent power of it might appear to be of God, and not of us. We are troubled on every side, yet are we not without shift. We are in poverty: but not utterly without somewhat. We are persecuted: but are not forsaken. We are cast down: nevertheless we perish not. And we always bear in our bodies the dying of the Lord Jesus, that the life of *Jesu might appear in our bodies.

For we which live, are always delivered unto death for Jesus sake, that the life also of Jesu might appear in our mortal flesh. So then death worketh in us, and life in you.

Seeing then that we have the same spirit of faith, according as it is written: I believed, and therefore have I spoken. We also believe, and therefore speak. For we know that he which raised up the Lord Jesus, shall raise up us also by the means of Jesus, and shall set us with you. For all things do I for your sakes, that the plenteous grace by thanks given of many, may *redound to the praise of God.

Wherefore we are not wearied, but though our outward man perish, yet the inward man is renewed day by day. For our exceeding tribulation which is momentary and light, prepareth an exceeding and an eternal weight of glory unto us, while we look not on the things which are seen, but on the things which are not seen. For things which are seen, are temporal: but things which are not seen, are eternal.

**Jesu: Hebrew name of Jesus. *redound (return, rebound)*

[Chpt 5] We know surely if our earthy mansion wherein we now dwell were destroyed, that we have a building ordained of God, an habitation not made with hands, but eternal in heaven: And therefore sigh we, desiring to be clothed with our mansion which is from heaven: so yet if that we be found clothed, and not naked. For as long as we are in this tabernacle, we sigh and are grieved, for we would not be unclothed, but would be clothed upon, that mortality might be swallowed up of life. He that hath ordained us for this thing, is God: which very same hath given unto us the earnest of the spirit.

Therefore we are always of good cheer, and know well that as long as we are at home in the body, we are absent from God. For we walk in faith and see not.

Nevertheless we are of good comfort, and had *liefer to be absent from the body and to be present with the Lord. Wherefore, whether we be at home or from home we endeavor our selves to please him. For we must all appear before the judgement seat of Christ, that every man may receive the works of his body according to that he hath done, whether it be good or bad?

Seeing then that we know, how the Lord is to be feared, we fare fair with men. For we are known well enough unto God. I trust also that we are known in your consciences.

We praise not ourselves again unto you, but give you an occasion to rejoice of us, that ye may have somewhat against them, which rejoice in the face, and not in the heart. For if we be too fervent to God are we too fervent. If we keep measure, for your cause keep we measure. For the love of Christ constraineth us, because we thus judge, if one be dead for all, that then are all dead, and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again.

Wherefore henceforth know we no man after the flesh. In so much though we have known Christ after the flesh, now hence forth know we him so no more. Therefore if any man be in Christ, he is a new creature. Old things are passed away, behold all things are become new. Nevertheless all things are of God, which hath reconciled us unto himself by Jesus Christ, and hath given unto us the office to preach the atonement. For God was in Christ, and made agreement between the world and him self, and imputed not their sins unto them: and hath committed to us the preaching of the atonement. Now then are we messengers in the room of Christ even as though God did beseech you through us: So pray we you in Christs stead, that ye be at one with God: for he hath made him to be sin for us, which knew no sin, that we by his means should be that righteousness which before God is allowed.

**liefer (loved to, ready willing,)*

[Chpt 6] We as helpers therefore exhort you, that ye receive not the grace of God in vain. For he saith: I have heard thee in a time accepted: and in the day of salvation, have I succoured thee. Behold, now is that well accepted time: behold now is the day of salvation. Let us give no man occasion of evil, that in our office be found no fault: but in all things let us behave our selves as the ministers of God.

In much patience, in afflictions, in necessity, in anguish, in stripes, in imprisonment, in strife, in labour, in watching, in fasting, in pureness, in

knowledge, in longsuffering, in kindness, in the holy ghost, in love unfeigned, in the words of truth, in the power of God, by the armour of righteousness of the right hand and on the left, in honour and dishonour, in evil report and good report, as deceivers and yet true, as unknown, and yet known: as dying, and behold we yet live: as chastened, and not killed: as sorrowing, and yet always merry: as poor, and yet make many rich: as having nothing, and yet possessing all things.

O ye Corinthians, our mouth is open unto you. Our heart is made large: ye are in no strait in us, but are in a strait in your own bowels: I promise you like reward with me, as to my children. Set your selves therefore at large, and bear not a strangers yoke with the unbelievers. For what fellowship hath righteousness with unrighteousness? What company hath light with darkness? What *concord hath Christ with Belial? Either what part hath he that believeth, with an infidel? how agreeth the temple of God with images? And ye are the temple of the living God, as said God. I will dwell among them and walk among them, and will be their God: and they shall be my people. Wherefore come out from among them, and separate yourselves (saith the Lord) and touch none unclean thing: so will I receive you, and will be a father unto you, and ye shall be unto me sons and daughters, saith the Lord almighty.

**concord (agreement)*

[Chpt 7] Seeing that we have such promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, and grow up to full holiness in the fear of God. Understand us, we have hurt no man: we have corrupted no man: we have defrauded no man. I speak not this to condemn you: for I have showed you before that ye are in our hearts to die and live with you. I am very bold over you, and rejoyce greatly in you. I am filled with comfort and am exceeding joyous in all our tribulations. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side. Outward was fighting, inward was fear. Nevertheless God that comforteth the *abject, comforted us at the coming of Titus.

And not with his coming only: but also with the consolation wherewith he was comforted of you. For he told us your desire, your mourning, your fervent mind to me ward: so that I now rejoyce the more. Wherefore though I made you sorry with a letter, I repent not: though I did repent. For I perceive that, that same epistle made you sorry, though it were but for a season. But I now rejoyce, not that ye were sorry, but that ye so sorrowed, that ye repented. For ye sorrowed

godly: so that in nothing ye were hurt by us. For godly sorrow causeth repentance unto salvation not to be repented of: when worldly sorrow causeth death.

Behold what diligence this godly sorrow that ye took, hath wrought in you: yee it caused you to clear yourselves. It caused indignation, it caused fear, it caused desire, it caused a fervent mind, it caused punishment: For in all things ye have showed yourselves that ye were clear in that matter. Wherefore though I wrote unto you, I did it not for his cause that did hurt, neither for his cause that was hurt: but that our good mind which we have toward you in the sight of God, might appear unto you.

Therefore we are comforted, because ye are comforted: yee and exceedingly the more joyed we, for the joy that Titus had: because his spirit was refreshed of you all. I am therefore, not now ashamed though I boasted my self to him of you. For as all things which I preached unto you are true, even so is our boasting, that I boasted my self to Titus withal, found true. And now is his inward affection more abundant toward you, when he remembereth the obedience of every one of you: how with fear and trembling ye received him. I rejoice that I may be bold over you in all things.

**abject (low, pitiful),*

[Chpt 8] I do you to **wit* brethren, of the grace of God which is given in the congregations of Macedonia, how that the abundance of their rejoicing is, that they are tried with much tribulation. And thereto though they were exceeding poor, yet have they given exceeding richly, and that in singleness. For to their powers (I bear record) yee and beyond their power, they were willing of their own accord, and prayed us with great instance, that we would receive their benefit, and suffer them to be partakers with others in ministering to the saints. And this they did, not as we looked for: but gave their own selves first to the Lord, and after unto us by the will of God: so that we could not but desire. Titus to accomplish the same benevolence among you also, even as he had begun.

Now therefore, as ye are rich in all parts, in faith, in word, in knowledge, in all ferventness, and in love, which ye have to us: even so see that ye be plenteous in this benevolence. This say I not as commanding: but because others are so fervent, therefore prove I your love, whether it be perfect or no. Ye know the liberality of our Lord Jesus Christ, which though he were rich, yet for your sakes became poor: that ye through his poverty, might be made rich.

And I give counsel here to. For this is expedient for you, which began, not to

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do only: but also to will a year ago. Now therefore perform the deed: that as there was in you a readiness to will, even so ye may perform the deed, of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

It is not my mind that others be set at ease, and ye brought into cumbrance: but that there be *egalness now at this time, that your abundance succour their lack: that their abundance may supply your lack: that there may be equality, agreeing to that which is written: He that gathered much had never the more abundance, and he that gathered little had never the less. Thanks be unto God, which put in the heart of Titus the same good mind toward you. For he accepted the request yee rather he was so well willing that of his own accord came unto you.

We have sent with him that brother, whose laud is in the gospel throughout all the congregations: and not so only, but is also chosen of the congregations to be a fellow with us in our journey concerning this benevolence that is ministered by us unto the praise of the Lord and to stir up your prompt mind.

For this we *eschew, that any man should rebuke us in this plenteous distribution that is ministered by us, and therefore make provision for honest things, not in the sight of God only, but also in the sight of men.

We have sent with them a brother of ours whom we have often times proved diligent in many things, but now much more diligent. The great confidence which I have in you, hath caused me this to do: partly for Titus sake which is my fellow and helper as concerning you, partly because of others which are our brethren, and the messengers of the congregations, and the glory of Christ. Wherefore show unto them the proof of your love, and of the rejoicing that we have of you, that the congregations may see it.

**wit (know) *egalness (eagleness, agility: meaning to quicken, to have lightness ...no burden ?) *eschew (avoid),*

[Chpt 9] Of the ministering to the saints, it is but *superfluous for me to write unto you: for I know your readiness of mind, whereof I boast my self unto them of Macedonia, and say that Achaia was prepared a year ago, and your ferventness hath provoked many. Nevertheless yet have I sent these brethren, lest our rejoicing over you should be in vain in this behalf, and that ye (as I have said) prepare yourselves, lest peradventure if they of Macedonia come with me and find you unprepared, the boast that I made in this matter, should be a shame to us: I say not unto you.

Wherefore I thought it necessary to exhort the brethren, to come before hand unto you for to prepare your good blessing promised afore, that it might be ready: so that it be a blessing, and not a defrauding. This yet remember, how that he which soweth little, shall reap little: and he that soweth plenteously shall reap plenteously. And let every man do according as he hath purposed in his heart, not grudgingly, or of necessity. For God loveth a cheerful giver.

God is able to make you rich in all grace, that ye in all things having sufficient unto the utmost, may be rich unto all manner good works, as it is written: He that dispersed abroad and hath given to the poor, his righteousness remaineth for ever. He that findeth the sower seed, shall minister bread for food, and shall multiply your seed and increase the fruits of your righteousness that on all parts, ye may be made rich in all singleness, which causeth through us, thanks giving unto God.

For the office of this ministration, not only supplieth the need of the saints: but also is abundant herein, that for this laudable ministering, thanks might be given to God of many, which praise God for the obedience of your professing the Gospel of Christ, and for your singleness in distributing to them and to all men: and in their prayers to God for you, long after you, for the abundant grace of God given unto you. Thanks be unto God for his unspeakable gift.

**superfluous (more than enough)*

[Chpt 10] I Paul my self beseech you by the meekness and softness of Christ which when I am present among you, am of no reputation, but am bold toward you being absent. I beseech you that I need not to be bold when I am present (with that same confidence, wherewith I am supposed to be bold) against some which repute us as though we walked carnally. Nevertheless though we walk compassed with the flesh, yet we war not fleshly. For the weapons of our war are not carnal things, but things mighty in God, to cast down strongholds, wherewith we overthrow imaginations, and every high thing that exalteth itself against the knowledge of God and bring into captivity all understanding to the obedience of Christ, and are ready to take vengeance on all disobedience, when your obedience is fulfilled. Look ye on things after the outer appearance?

If any man trust in him self that he is Christs, let the same also consider of him self, that as he is Christs, even so are we Christs. And though I should boast my self somewhat more of our authority which the Lord hath given us to edify and not to destroy you, it should not be to my shame. This say I, lest I should seem

as though I went about to make you afraid with letters. For the epistles (saith he) are sore and strong: but his bodily presence is weak, and his speech rude. Let him that is such think on this wise, that as we are in words by letters when we are absent, such are we in deeds when we are present.

For we cannot find in our hearts to make ourselves of the number of them, or to compare ourselves to them, which *laud them selves nevertheless while they measure them selves with them selves, and compare them selves with them selves, they understand nought. But we will not rejoyce above measure: but according to the quantity of the measure which God hath distributed unto us, a measure that reacheth even unto you. For we stretch not out ourselves beyond measure as though we had not reached unto you. For even unto you have we come with the gospel of Christ, and we boast not our selves out of measure in other mens labors. Yee and we hope, when your faith is increased among you, to be magnified according to our measure, more largely, and to preach the gospel in those regions which are beyond you: and not to rejoyce of that which is by another mans measure prepared already. Let him that rejoiceth, rejoyce in the Lord. For he that praiseth him self, is not allowed: but he whom the Lord praiseth.

**laud (praise, exalt)*

[Chpt 11] Would to God, ye could *suffer me a little in my foolishness: yee, and I pray you forbear me. For I am jealous over you with godly jealousy. For I coupled you to one man, to make you a chaste virgin to Christ. But I fear lest as the serpent beguiled Eve through his subtlety, even so your wits should be corrupt from the singleness that is in Christ. For if he that cometh, preach another Jesus than him whom we preached: or if ye receive another spirit than that which ye have received: either another gospel than that ye have received, ye might right well have been content. I suppose that I was not behind the chief Apostles. Though I be rude in speaking, yet I am not so in knowledge. How be it among you we are known to the utmost what we are in all things. Did I therein sin, because I submitted myself, that ye might be exalted, and because I preached to you the gospel of God free? I robbed other congregations, and took wages of them, to do you service with all. And when I was present with you, and had need, I was grievous to no man for that which was lacking unto me, the brethren which came from Macedonia, supplied: and in all things I kept my self that I should not be grievous to you: and so will I keep myself.

If the truth of Christ be in me, this rejoicing shall not be taken from me in the

regions of Achaia. Wherefore? Because I love you not? God knoweth. Nevertheless what I do, that will I do, to cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they rejoice. For these false apostles are deceitful workers, and fashion them selves like unto the Apostles of Christ. And no marvel, for Satan himself is changed into the fashion of an angel of light. Therefore it is no great thing, though his ministers fashion them selves as though they were the ministers of righteousness: whose end shall be according to their deeds.

I say again, lest any man think that I am foolish: or else even now take me as a fool, that I may boast my self a little. That I speak, I speak it not after the ways of the Lord: but as it were foolishly, while we are now come to boasting. Seeing that many rejoice after the flesh, I will rejoice also. For ye ****suffer** fools gladly, because that ye your selves are wise. For ye ****suffer** even if a man bring you into bondage: if a man devour: if a man take: if a man exalt him self: if a man smite you on the face. I speak as concerning rebuke, as though we had been weak.

How be it whereinsoever any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrews, so am I: They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the ministers of Christ (I speak as a fool) I am more: In labors more abundant: In stripes above measure: In prison more plenteously: In death often. Of the Jewes five times received I every time forty stripes save one. ***Thrice** was I beaten with rods. I was once stoned. I suffered thrice shipwreck. Night and day have I been in the deep of the sea. In journeying often: In perils of waters: In perils of robbers: In jeopardies of mine own nation In jeopardies among the heathen. I have been in perils in cities, in perils in wilderness, in perils in the sea, in perils among false brethren, in labour and travail, in watching often, in hunger, in thirst, in fastings often, in cold and in nakedness. And beside the things which outwardly happen unto me, I am cumbered daily, and do care for all congregations. Who is sick, and I am not sick? Who is hurt in the faith and my heart burneth not? If I must needs rejoice, I will rejoice of mine infirmities.

**suffer (allow) **suffer (allow, even suffer) *Thrice (three times)*

[Chpt 12] The God and father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In the city of Damascon, the governor of the people under king Aretas, laid watch in the city of the Damascens, and would have caught me, and at a window was I let down in a basket through the wall,

and so escaped his hands.

It is not expedient for me no doubt to rejoice. Nevertheless I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether he were in the body I cannot tell, or whether he were out of the body I cannot tell, (God knoweth) which was taken up into the third heaven. And I know the same man (whether in the body, or out of the body. I cannot tell God knoweth) how that he was taken up into Paradise, and heard words not to be spoken, which no man can utter. Of this man will I rejoice, of my self will I not rejoice, except it be of mine infirmities. And yet though I would rejoice, I should not be a fool: for I would say the truth. Nevertheless I spare, lest any man should think of me above that he seeth me to be, or heareth of me.

And lest I should be exalted out of measure through the abundance of revelations, there was given unto me unquietness of the flesh, the messenger of Satan to buffet me: because I should not be exalted out of measure. For this thing besought I the Lord *thrice, that it might depart from me. And he said unto me: my grace is sufficient for thee. For my strength is made perfect through weakness. Very gladly therefore will I rejoice of my weakness, that the strength of Christ may dwell in me. Therefore have I *delectation in infirmities, in rebukes, in need, in persecutions, in anguish, for Christs sake. For when I am weak, then am I strong.

I am made a fool in boasting myself. Ye have compelled me: I ought to have been commended of you. For in nothing was I inferior unto the chief Apostles, though I be nothing, yet the tokens of an Apostle were wrought among you with all patience: with signs and wonders, and mighty deeds. For what is it wherein ye were inferiors unto other congregations except it be therein that I was not grievous unto you. Forgive me this wrong done unto you. Behold now the third time I am ready to come unto you: and yet will I not be grievous unto you. For I seek not yours, but you. Also the children ought not to lay up for the fathers and mothers: but the fathers and mothers for the children.

I will very gladly bestow, and will be bestowed for your souls: though the more I love you, the less I am loved again. But be it that I grieved you not: nevertheless I was crafty and took you with guile. Did I *pill you by any of them which I sent unto you: I desired Titus, and with him I sent a brother. Did Titus defraud you of any thing? walked we not in one spirit? walked we not in like steps? Again think ye that we excuse ourselves? We speak in Christ in the sight of God.

But we do all things dearly beloved for your edifying. For I fear lest it come

to pass, that when I come, I shall not find you such as I would: and I shall be found unto you such as I would not: I fear lest there be found among you debate, envying, wrath, strife, backbitings, whisperings, swellings and discord. I fear lest when I come again, God bring me low among you, and I be constrained to bewail many of them which have sinned already, and have not repented of the uncleanness, fornication and wantonness which they have committed.

**thrice (three times), *delectation (enjoyment, delight) *pill (from pilliage: extort, place in bondage)*

[Chpt 13] Now come I the third time unto you in the mouth of two or three witnesses shall everything stand. I told you before, and tell you before: and as I said when I was present with you the second time, so write I now being absent to them which in time past have sinned, and to all other: that if I come again, I will not spare, seeing that ye seek experience of Christ which speaketh in me, which among you is not weak, but is mighty in you. And verily though it came of weakness that he was crucified, yet liveth he through the power of God. And we no doubt are weak in him: but we shall live with him, by the might of God among you.

Prove yourselves whether ye are in the faith or not. Examine your own selves: know ye not your own selves how that Jesus Christ is in you, except ye be castaways? I trust that ye shall know that we are not castaways. I desire before God that ye do none evil, not that we should seem commendable: but that ye should do that which is honest: and let us be counted as lewd persons. We can do nothing against the truth, but for the truth. We are glad when we are weak, and ye strong. This also we wish for, even that ye were perfect. Therefore write I these things being absent, lest when I am present, I should use sharpness according to the power which the Lord hath given me, to edify, and not to destroy. Finally brethren fare ye well, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace, shall be with you. Greet one another in an holy kiss. All the saints salute you. The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy ghost be with you all. Amen

**The end of the second epistle to the Corinthians
Sent from Philippi a city in Macedonia, by Titus and Lucas.**

The Epistle of St Paul the Apostle Unto the Galathians

[Chpt 1] Paul an apostle not of men, neither by man, but by Jesus Christ, and by God the father which raised him from death: and all the brethren which are with me.

Unto the congregations of Galacia.

Grace be with you and peace from God the father, and from our Lord Jesus Christ, which gave himself for our sins, to deliver us from this present evil world, through the will of God our father, to whom be praise for ever and ever. Amen.

I marvel that ye are so soon turned from him that called you in the grace of Christ, unto another Gospell: which is nothing else, but that there be some which trouble you, and intend to pervert the Gospell of Christ. Nevertheless though we ourselves, or an angel from heaven, preach any other Gospell unto you, than that which we have preached unto you, hold him as accursed. As I said before, so say I now again, if any man preach any other thing unto you, than that ye have received, hold him accursed. Preach I mans doctrine or Gods? Other (Or do I) go I about to please men? If I studied to please men, I were not the servant of Christ.

I certify you brethren, that the Gospell which was preached of me, was not after the manner of men, neither received I it of man, neither was I taught it: but received it by the revelation of Jesus Christ. For ye have heard of my conversation in time past, in the Jewes *ways, how that beyond measure I persecuted the congregation of God, and spoiled it: and prevailed in the Jewes *laye, above many of my companions, which were of mine own nation, and was a much more fervent maintainer of the traditions of the elders.

But when it pleased God, which separated me from my mothers womb, and called me by his grace, for to declare his son by me, that I should preach him among the heathen: immediately I commended (acclaimed) not of the matter with flesh and blood, neither returned to Jerusalem to them which were Apostles before me: but went my ways into Arabia, and came again unto Damasco. Then after three years, I returned to Jerusalem to see Peter, and abode with him fifteen days, no other of the Apostles saw I, save James the Lords brother. The things which I write, behold, God knoweth I lie not.

After that I went into the coasts of Syria and Cilicia: and was unknown as touching my person unto the congregations of Jewry, which were in Christ. But they heard only that he which persecuted us in time past, now preacheth the faith which before he destroyed. And they glorified God on my behalf.

**ways or *laye: means worldly, of those that lay charges to and against the congregation of*

God. See here that this word is not "religion" neither is the word religion found in any of the original text.

[Chpt 2] Then fourteen years there after, I went up again to Jerusalem with Barnabas, and took with me Titus also. Ye and I went up by revelation and commended with them, of the Gospell which I preach among the Gentiles: but between our selves, with them which were counted chief, lest it should have been thought that I should run or had run in vain. Also Titus which was with me, though he were a Greek, yet was not compelled to be circumcised, and that because of incomers being false brethren which came in among others to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. To whom we gave no room, no not for the space of an hour, as concerning to be brought into subjection: and that because that the truth of the Gospell might continue with you.

Of them which seemed to be great (what they were in time passed it maketh no matter to me: God looketh on no mans person) nevertheless they which seemed great, added nothing to me. But contrariwise, when they saw that the Gospell over the uncircumcision was committed unto me, as the Gospel over circumcision was unto Peter: for he that was mighty in Peter in the Apostleship over the circumcision, the same was mighty in me among the Gentiles: and therefore when they perceived the grace that was given unto me, then James, Cephas and John, which seemed to be pillars, gave to me and Barnabas the right hands and agreed with us, that we should preach among the Heathen, and they among the Jewes: warning only that we should remember the poor. Which thing also I was diligent to do.

And when Peter was come to Antioch, I withstood him in the face, for he was worthy to be blamed. For *ere that certain came from James, he ate with the Gentiles. But when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jewes dissembled likewise, in so much that Barnabas was brought into their simulation also. But when I saw, that they went not the right way after the truth of the Gospell, I said unto Peter, before all men, if thou being a Jewe, livest after the manner of the Gentiles, and not as do the Jewes: why causest thou the Gentiles to live as do the Jewes? We which are Jewes by nature, and not sinners of the Gentiles, know that a man is not justified by the deeds of the law: but by the faith of Jesus Christ. And therefore we have believed on Jesus Christ, that we might be justified by the faith of Christ, and not by the deeds of the law: because that by

the deeds of the law no flesh shall be justified.

If then while we seek to be made righteous by Christ, we ourselves are found sinners, is not then Christ the minister of sin? God forbid. For if I build again that which I destroyed, then make I my self a trespasser. But I through the law, am dead to the law: that I might live unto God. I am crucified with Christ. I live verily: yet now not I, but Christ liveth in me. For the life which I now live in the flesh, I live by the faith of the son of God, which loved me, and gave him self for me. I despise not the grace of God. For if righteousness come of the law, then Christ died in vain.

**yer (before)*

[Chpt 3] O' foolish Galatians: who hath bewitched you, that ye should not believe the truth? To whom Jesus Christ was described before the eyes, and among you crucified. This only would I learn of you, received ye the spirit by the deeds of the law, or else by preaching of the faith? Are ye so unwise, that after ye have begun in the spirit, ye would now end in the flesh?

So many things there ye suffered in vain, if that be vain. Which ministered to you the spirit, and worketh miracles among you, doth he it through the deeds of the law, or by preaching of the faith? Even as Abraham believed God, and it was ascribed to him for righteousness. Understand therefore, that they which are of faith, the same are the children of Abraham.

For the scripture saw aforehand, that God would justify the Heathen through faith, and therefore showed before hand glad tidings unto Abraham: In thee shall all nations be blessed. So then they which be of faith, are blessed with faithful Abraham. For as many as are under the deeds of the law, are under *malediction. For it is written: cursed is every man that continueth not in all things which are written in the book of the law, to fulfil them. That no man is justified by the law in the sight of God, is evident. For the just shall live by faith. The law is not of faith: but the man that fulfilleth the things contained in the law (shall live in them). But Christ hath delivered us from the curse of the law, and was made accursed for us. For it is written: cursed is every one that hangeth on tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ, and that we might receive the promise of the spirit through faith.

Brethren I will speak after the manner of men. Though it be but a mans testament, yet no man despiseth it, or addeth any thing thereto, when it is once allowed. To Abraham and his seed were the promises made. He saith not in the

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seeds, as many: but in thy seed, as in one, which is Christ. This I say, that the law which began afterward, beyond four hundred and thirty years, doth not disannul the testament, that was confirmed afore of God unto Christ ward, to make the promise of none effect. For if the inheritance come of the law, it cometh not of promise. But God gave it unto Abraham by promise.

Wherefore then serveth the law? The law was added because of transgression (till the seed came to which the promise was made) and it was ordained by Angels in the hand of a mediator. A mediator is not a mediator of one. But God is one. Is the law then against the promise of God? God forbid. How be it if there had been a law given which could have given life: then no doubt righteousness should have come by the law. But the scripture concluded all things under sin that the promise by the faith of Jesus Christ, should be given unto them that believe. Before that faith came, we were kept and shut up under the law, unto the faith which should afterward be declared.

Wherefore the law was our schoolmaster unto the time of Christ, that we might be made righteous by faith. But after that faith is come, now are we no longer under a schoolmaster. For ye are all the sons of God, by the faith which is in Christ Jesus. For all ye that are baptised, have put on Christ. Now is there no Jewe neither Gentile: there is neither bond nor free: there is neither man nor woman: but ye are all one thing in Christ *Jesu. If ye be Christs, then are ye Abrahams seed, and heirs by promise.

**malediction (curse). *Jesu: Hebrew for Jesus.*

[Chpt 4] And I say that the heir as long as he is a child, differeth not from a servant, though he be Lord of all, but is under tutors and governors, until the time appointed of the father. Even so we, as long as we were children, were in bondage under the ordinances of the world. But when the time was full come, God sent his son born of a woman and made bond unto the law, to redeem them which were under the law: that we through election might receive the inheritance that belongeth unto the natural sons. Because ye are sons, God hath sent the spirit of his son into our hearts, which crieth Abba father. Wherefore now, thou art not a servant, but a son. If thou be the son, thou art also the heir of God through Christ.

Notwithstanding, when ye knew not God ye did service unto them, which by nature were no Goddes. But now seeing ye know God (yee rather are known of God) how is it that ye turn again unto the weak and beggarly ceremonies, where unto again ye desire afresh to be in bondage? Ye observe days, and months, and

times, and years. I am in fear of you, lest I have bestowed on you labour in vain.

Brethren I beseech you, be ye as I am: for I am as ye are. You have not hurt me at all. Ye know, how through infirmity of the flesh, I preached the Gospell unto you at the first. And my temptation which I suffered by reason of my flesh, ye despised not neither abhorred: but received me as an Angel of God: yee as Christ Jesus. How happy were ye then? for I bear you record that if it had been possible ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?

They are jealous over you amiss. Yee, they intend to exclude you, that ye should be fervent to them ward. It is good always to be fervent, so it be in a good thing, and not only when I am present with you.

My little children (of whom I travail in birth again until Christ be fashioned in you) I would I were with you now, and could change my voice: for I stand in a doubt of you. Tell me ye that desire to be under the law, have ye not heard of the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yee and he which was of the bondwoman was born was born after the flesh: but he which was of the free woman, was born by promise. Which things betoken mystery. For these women are two testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar. For mount Sinai is called Agar in Arabia, and bordereth upon the city which is now Jerusalem, and is in bondage with her children.

But Jerusalem, which is above, is free: which is the mother of us all. For it is written: rejoice thou barren, that bearest no children, break forth and cry, thou that travailest not. For the desolate hath many more children than she which hath an husband. Brethren we are after the manner of Isaac, children of promise. But as then he that was born carnally, persecuted him that was born spiritually, even so is it now. Nevertheless what saith the scripture: put away the bond woman and her son. For the son of the bond woman shall not be heir with the son of the free woman. So then brethren we are not children of the bond woman: but of the free woman.

[Chpt 5] Stand fast therefore in the liberty wherewith Christ hath made us free, and wrap not your selves again in the yoke of bondage. Behold I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing at all. I testify again to every man which is circumcised that he is bound to keep the whole law. Ye are gone quite from Christ as many as are justified by the law, and are fallen from grace. We look for, and hope in the spirit, to be justified through faith. For in Jesus Christ, neither is circumcision any thing worth, neither yet

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uncircumcision, but faith which by love is mighty in operation. Ye did run well: who was a let unto you, that ye should not obey the truth? Even that counsel that is not of him that called you. A little leaven doth leaven the whole lump of dough.

I have trust toward you in the Lord, that ye will be none otherwise minded. He that troubleth you shall bear his judgement, whatsoever he be. Brethren if I yet preach circumcision: why do I then yet suffer persecution? For then had the offense which the cross giveth, ceased. I would to God they were separated from you which trouble you. Brethren ye were called into (liberty) only let not your liberty be an occasion unto the flesh, but in love serve one another. For all the law is fulfilled in one word, which is this: thou shalt love thine neighbour as thyself. If ye bite and devour one another: take heed lest ye be consumed one of another.

I say walk in the spirit, and fulfil not the lusts of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot do that which ye would. But and if ye be led of the spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these, *advourty, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, variance, zeal, wrath, strife, sedition, sects, envying, murder, drunkenness, gluttony, and suchlike of the which I tell you before as I have told you in time past, that they which commit such things, shall not inherit, the kingdom of God. But the fruit of spirit is, love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance. Against such there is no law. They that are Christs, have crucified the flesh with the appetites and lusts.

If we live in the spirit, let us walk in the spirit. Let us not be vain glorious, provoking one another, and envying one another.

**advourty: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 6] Brethren, if any man be fallen by chance into any fault: ye which are spiritual help to amend him in the spirit of meekness: considering thyself, lest thou also be tempted. Bear ye one anothers burden, and so fulfil the law of Christ. If any man seem to himself that he is somewhat, when indeed he is nothing, the same deceiveth himself in his imagination. Let every man prove his own work, and then shall he have rejoicing in his own self, and not in another. For every man shall bear his own burden.

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Let him that is taught in the word minister unto him that teacheth him, in all good things. Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he reap. He that soweth in his flesh, shall of the flesh reap corruption. But he that soweth in the spirit, shall of the spirit reap life everlasting. Let us not be weary of well doing. For when the time is come, we shall reap with out weariness. While we have therefore time, let us do good unto all men, and specially unto them which are of the household of faith.

Behold how large a letter I have written unto you with mine own hand. As many as desire with *utward appearance to please carnally, they constrain you to be circumcised, only because they would not suffer persecution with the cross of Christ. For they them selves which are circumcised, keep not the law: but desire to have you circumcised, that they might rejoyce in your flesh.

God forbid that I should rejoyce, but in the cross of our Lord *Jesu Christ, whereby the world is crucified as touching me, and I as concerning the world. For in Christ *Jesu nether circumcision availeth anything at all nor uncircumcision: but a new creature.

And as many as walk according to this rule, peace be on them, and mercy, and upon Israel that pertaineth to God. From hence forth, let no man put me to business. For I bear in my body the marks of the Lord Jesu.

Brethren the grace of our Lord Jesu Christ be with your spirit. Amen.

Unto the Galathians written from Rome

**utward (outward) *Jesu: Hebrew for Jesus*

[Chpt 1] Paul an apostle of *Jesu Christ, by the will of God. Jesu: Hebrew for Jesus

To the saints, which are at Ephesus, and to them which believe on Jesus Christ
Grace be with you and peace from God our father, and from the Lord Jesus Christ.

Blessed be God the father of our Lord Jesus Christ, which hath blessed us with all manner of spiritual blessings in heavenly things by Christ, according as he had chosen us in him, before the foundation of the world was laid, that we should be saints, and without blame before him, through love. And ordained us before through Jesus Christ to be heirs unto him self, according to the pleasure of his will to the praise of the glory of his grace where with he hath made us accepted in the beloved.

By whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace, which grace he shed on us abundantly in all wisdom, and *purdence. And hath opened unto us the mystery of his will according to his pleasure, and purposed the same in him self, to have it declared when the time were full come, that all things, both the things which are in heaven, and also the things which are in earth, should be gathered together, even in Christ: that is to say, in him in whom we are made heirs, and were thereto *predestinate according to the purpose of him which worketh all things after the purpose of his own will: that we which before believed in Christ should be unto the praise of his glory.

In whom also ye (after that ye heard the word of truth, I mean the Gospell of your salvation, wherein ye believed) were sealed with the holy spirit of promise, which is the earnest of our inheritance, to redeem the purchased possession, and that unto the *laud of his glory.

Wherefore even I (after that I heard of the faith which ye have in the Lord Jesu, and love unto all the saints) cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ and the father of glory, might give unto you the spirit of wisdom, and open to you the knowledge of himself, and lighten the eyes of your minds that ye might know what that hope is, where unto he hath called you, and what the riches of his glorious inheritance is upon the saints, and what is the exceeding greatness of his power to us ward which believe according to the working of that his mighty power, which he wrought in Christ, when he raised him from the dead, and set him on his right hand in heavenly things, above all rule, power, and might and domination, and above all names that are named, not in this world only, but also

in the world to come: and hath put all things under his feet, and hath made him above all things, the head of the congregation which is his body and the fullness of him that filleth all in all things.

*Jesu: Hebrew for Jesus. *purdence (rightfull care). *predestinate: to have determined before or in advance. *laud (praise, honor)*

[Chpt 2] And you hath he quickened also that were dead in trespass and sin, in the which in time past ye walked, according to the course of this world, and after the governor that ruleth in the air, the spirit that now worketh in the children of unbelief, among which we also had our conversation in time past, in the lusts of our flesh, and fulfilled the will of the flesh and of the mind: and were naturally the children of wrath, even as well as *other.

But God which is rich in mercy through his great love wherewith he loved us, even when we were dead by sin, hath quickened us together in Christ (for by grace are ye saved) and hath raised us up together and made us sit together in heavenly things through Christ Jesus, for to show in times to come the exceeding riches of his grace, in kindness to us ward in Christ *Jesu. For by grace are ye made safe through faith, and that not of yourselves. For it is the gift of God, and cometh not of works, lest any man should boast himself. For we are his workmanship, created in Christ Jesu unto good works, unto the which God ordained us before, that we should walk in them.

Wherefore remember that ye being in time past gentiles in the flesh, and were called uncircumcision to them which are called circumcision in the flesh, which circumcision is made by hands: Remember I say, that ye were at that time without Christ, and were reputed aliens from the common wealth of Israel, and were strangers from the testaments of promise, and had no hope, and were without God in this world. But now in Christ Jesu, ye which a while ago were far off, are made nigh by the blood of Christ.

For he is our peace, which hath made of both one, and hath broken down the wall that was a stop between us, and hath also put away through his flesh, the cause of hatred, that is to say, the law of commandments contained in the law written, for to make of *twain one new man in himself, so making peace: and to reconcile both unto God in one body through his cross, and slew hatred thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have an open way in, in one spirit unto the father.

Now therefore ye are no more strangers and foreigners: but citizens with the saints, and of the household of God: and are built upon the foundation of the

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Apostles and Prophets, Jesus Christ being the head corner stone, in whom every building coupled together, groweth unto an holy temple in the Lord, in whom ye also are built together, and made an habitation for God in the spirit.

**other (others). *Jesu: Hebrew for Jesus. *twain (two)*

[Chpt 3] For this cause I Paul am in the bonds of Jesus Christ for your sakes which are heathen: If ye have heard of the ministration of the grace of God which is given me to you ward. For by revelation showed he this mystery unto me, as I wrote above in few words, whereby when ye read, ye may know mine understanding in the mystery of Christ, which mystery in times past was not opened unto the sons of men, as it is now declared unto his holy Apostles and Prophets by the spirit: that the Gentiles should be inheritors also, and of the same body, and partakers of his promise that is in Christ, by the means of the Gospell, whereof I am made a minister, by the gift of the grace of God given unto me through the working of his power.

Unto me the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God which made all things through Jesus Christ, to the intent, that now unto the rulers and powers in heaven might be known by the congregation, the many fold wisdom of God, according to that eternal purpose, which he purposed in Christ Jesu our Lord, by whom we are bold to draw nigh in that trust, which we have by faith on him. Wherefore I desire that ye faint not because of my tribulations for your sakes: which is your praise.

For this cause I bow my knees unto the father of our Lord Jesus Christ, which is father over all that is called father in heaven and in earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his spirit in the inner man that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all saints, what is that breadth and length, depth and height: and to know what is the love of Christ, which love passeth knowledge: that ye might be fulfilled with all manner of fullness which cometh of God.

Unto him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us be praise in the congregation by Jesus Christ, throughout all generations from time to time. Amen.

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[Chpt 4] I therefore which am in bonds for the Lords sake, exhort you, that ye walk worthy of the vocation wherewith ye are called, in all humbleness of mind, and meekness, and long suffering, forbearing one another through love, and that ye be diligent to keep the unity of the spirit in the bond of peace, being one body, and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptism: one God and father of all, which is above all through all, and in you all.

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith: He is gone up on high, and hath led captivity captive, and hath given gifts unto men. That he ascended: what meaneth it, but that he also descended first into the lowest parts of the earth? He that descended, is even the same also that ascended up, even above all heavens, to fulfil all things.

And the very same made some Apostles, some Prophets, some Evangelists, some Shepherds, some Teachers: that the saints might have all things necessary to work and minister with all, to the edifying of the body of Christ, till we every one (in the unity of faith, and knowledge of the son of God) grow up unto a perfect man, after the measure of age of the fullness of Christ. That we hence forth be no more children, wavering and carried with every wind of doctrine, by the *wiliness of men and craftiness, whereby they lay wait for us to deceive us. But let us follow the truth in love, and in all things grow in him which is the head, that is to say Christ, in whom all the body is coupled and knit together in every joint wherewith one ministereth to another (according to the operation as every part hath his measure) and increaseth the body, unto the edifying of itself in love.

This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind, blinded in their understanding, being strangers from the life which is in God through the ignorancy that is in them, because of the blindness of their hearts, which being past repentance, have given themselves unto wantonness, to work all manner of uncleanness, even with greediness. But ye have not so learned Christ, if so be ye have heard of him and are taught in him, even as the truth is in Jesu. So then as concerning the conversation in time past, lay from you that old man, which is corrupt through the deceivable lusts, and be ye renewed in the spirit of your minds, and put on that new man, which after the image of God is shapen in righteousness and true holiness. Wherefore put away lying, and speak every man truth unto his neighbor, for as much as we are members one of another.

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Be angry but sin not: let not the *son go down upon your wrath, neither give place unto the backbiter. Let him that stole, steal no more, but let him rather labour with his hands some good thing, that he may have to give unto him that needeth.

Let no filthy communication proceed out of your mouths: but that which is good to edify with all, when need is: that it may have favour with the hearers. And grieve not the holy spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, fierceness and wrath, roaring and cursed speaking, be put away from you, with all maliciousness. Be ye courteous one to another, and merciful, forgiving one another, even as God for Christs sake forgave you.

**wiliness (deception) *son go down upon your wrath: exactly as recorded.*

[Chpt 5] Be ye followers of God as dear children, and walk in love even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God. So that fornication and all uncleanness or covetousness be not once named among you as it becometh saints: neither filthiness, neither foolish talking, neither jestings which are not *comely: but rather giving of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person, which is the worshipper of images, hath any inheritance in the kingdom of Christ and of God.

Let no man deceive you with vain words. For through such things cometh the wrath of God upon the children of unbelief. Be not therefore companions with them. Ye were once darkness, but are now light in the Lord.

Walk as children of light. For the fruit of the spirit is in all goodness, righteousness and truth. Accept that which is pleasing to the Lord: and have no fellowship with the unfruitful works of darkness: but rather rebuke them. For it is shame even to name those things which are done of them in secret: but all things, when they are rebuked of the light, are manifest. For whatsoever is manifest, that same is light. Wherefore he saith: awake thou that sleepest, and stand up from death, and Christ shall give thee light.

Take heed therefore that ye walk *circumspectly: not as fools: but as wise redeeming the time: for the days are evil. Wherefore, be ye not unwise, but understand what the will of the Lord is, and be not drunk with wine, wherein is excess: but be fulfilled with the spirit, speaking unto your selves in psalms, and hymns, and spiritual songs, singing and making melody to the Lord in your hearts, giving thanks all ways for all things unto God the father, in the name of

our Lord Jesus Christ: submitting yourselves one to another in the fear of God.

Women submit your selves unto your own husbands, as unto the Lord. For the husband is the wifes head even as Christ is the head of the congregation, and the same is the saviour of the body. Therefore as the congregation is in subjection to Christ, likewise let the wives be in subjection to their husbands in all things. Husbands love your wives even as Christ loved the congregation, and gave himself for it, to sanctify it, and cleansed it in the fountain of water through the word, to make it unto himself, a glorious congregation without spot or wrinkle, or any such thing: but that it should be holy and without blame. So ought men to love their wives, as their own bodies. He that loveth his wife, loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it even as the Lord doth the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall continue with his wife, and two shall be made one flesh. This is a great secret, but I speak between Christ and the congregation. Nevertheless do ye so that every one of you love his wife truly even as himself. And let the wife see that she fear her husband.

**comely (worthy) *circumspectly (full of care in all things)*

[Chpt 6] Children obey your fathers and mothers in the Lord: for so is it right. Honour thy father and mother, that is the first commandment that hath any promise, that thou mayst be in good estate, and live long on the earth. And ye fathers move not your children to wrath: but bring them up with the nurture and information of the Lord. Servants be obedient unto your carnal masters, with fear and trembling, in singleness of your hearts, as unto Christ: not with service in the eye sight, as men pleasers: but as the servants of Christ, doing the will of God from the heart with good will serving the Lord, and not men. And remember that whatsoever good thing any man doeth that shall he receive again of the Lord, whether he be bond or free. And ye masters, do even the same things unto them, putting away threatenings: and remember that even your master also is in heaven, neither is there any respect of person with him.

Finally my brethren, be strong in the Lord, and in the power of his might. Put on the armour of God, that ye may stand steadfast against the crafty assaults of the devil. For we wrestle not against flesh and blood: but against rule, against power, and against worldly rulers of the darkness of this world against spiritual wickedness, for heavenly things.

For this cause take unto you the armour of God, that ye may be able to resist

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in the evil day, and to stand perfect in all things.

Stand therefore, and your loins girt about with verity, having on the breastplate of righteousness, and shod with shoes prepared by the Gospell of peace. Above all take to you the shield of faith, wherewith ye may quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God. And pray always with all manner prayer and supplication: and that in the spirit: and watch thereunto with all instance and supplication for all saints and for me, that utterance may be given unto me, that I may open my mouth boldly, to utter the secrets of the Gospell, whereof I am a messenger in bonds, that therein I may speak freely, as it becometh me to speak.

But that ye may also know that condition I am in and what I do, Tichicus my dear brother and faithful minister in the Lord, shall show you of all things, whom I sent unto you for the same purpose, that ye might know what case I stand in, and that he might comfort your hearts.

Peace be with the brethren, and love with faith, from God the father and from the Lord Jesu Christ. Grace be with all them which love our Lord Jesus Christ in pureness. Amen.

**Here ends the Epistle of saint Paul unto the Ephesians Sent from Rome
unto the Ephesians by Tychicus**

The Epistle of St Paul the Apostle Unto the Philippians

[Chpt 1] Paul and Timotheus the servants of *Jesu Christ. To all the saints in Christ Jesu, which are at Philippos, with the Bishops and Deacons.

Grace be with you and peace from God our father, and from the Lord Jesus Christ.

I thank my God with all remembrance of you, always in all my prayers for you and pray with gladness, because of the fellowship which ye have in the Gospell from the first day unto now: and am surely certified of this, that he which began a good work in you, shall go forth with it until the day of Jesus Christ as it becometh me so to judge of you all, because I have you in my heart and have you also every one companions of grace with me, even in my bonds, as I defend and establish the Gospell.

For God beareth me record how greatly I long after you all from the very heart root in Jesus Christ. And this I pray, that your love may increase more and more in knowledge, and in all feeling, that ye might accept things, most excellent, that ye might be pure and such as should hurt no mans conscience, until the day of Christ, filled with the fruits of righteousness, which fruits come by Jesus Christ unto the glory and laud of God.

I would ye understood brethren that my business is happened unto the greater furthering of the Gospell. So that my bonds in Christ are manifest throughout all the judgement hall and in all other places: In so much that many of the brethren in the Lord are boldened through my bonds, and dare more largely speak the word without fear. Some there are which preach Christ of envy and strife, and some of goodwill. The one part preacheth Christ of strife and not purely, supposing to add more adversity to my bonds. The other part of love, because they see that I am set to defend to Gospell.

What then? So that Christ be preached all manner ways, whether it be by occasion, or of true meaning, I therein joy: yea and will joy. For I know that this shall chance to my salvation, through your prayer and ministering of the spirit of *Jesu Christ, as I heartily look for and hope, that in nothing I shall be ashamed: but that with all confidence, as always in times past, even so now Christ shall be magnified in my body, whether it be through life, or else death. For Christ is to me life, and death is to me advantage.

If it chance me to live in the flesh, that is to me fruitful for to work, and what to choose I *wot not, I am constrained of two things: I desire to be loosed and to be with Christ, which thing is best of all. Nevertheless to abide in the flesh is more needful for you. And this am I sure of, that I shall abide, and with you all continue, for the furtherance and joy of your faith that ye may more abundantly

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rejoice in Jesus Christ through me, by my coming to you again.

Only let your conversation be, as it becometh the Gospell of Christ: that whether I come and see you, or else be absent, I may yet hear of you, that ye continue in one spirit, and in one soul, laboring as we do, to maintain the faith of the gospell and in nothing fearing your adversaries: which is to them a token of *perdition, and to you of salvation, and that of God. For unto you it is given, that not only ye should believe on Christ: but also suffer for his sake, and have even the same fight which ye saw me have and now hear of me.

**Jesu: Hebrew for Jesus. *wot (know) *perdition (utter ruin)*

[Chpt 2] If there be among you any consolation in Christ, if there be any comfortable love, if there be any fellowship of the spirit, if there be any compassion of mercy: fulfil my joy, that ye draw one way, having one love, being of one accord, and of one mind, that nothing be done through strife or vain glory, but that in meekness of mind every man esteem *other better than himself, and look not every man on his own things, but every man on the things of other men. Let the same mind be in you that was in Christ *Jesu: Which being in the shape of God, and thought it not robbery to be equal with God: Nevertheless he made himself of no reputation, and took on him the shape of a servant, and became like unto men, and was found in his apparel as a man. He humbled himself and became obedient unto the death, even the death of the cross. Wherefore God hath exalted him, and given him a name above all names: that in the name of Jesus should every knee bow, both of things in heaven and things in earth and things under earth, and that all tongues should confess that Jesus Christ is the Lord unto the praise of God the father.

Wherefore my dearly beloved, as ye have always obeyed not when I was present only, but now much more in mine absence even so work out your own salvation with fear and trembling. For it is God which worketh in you, both the will and also the deed even of good will.

Do all things without murmuring and disputing, that ye may be faultless and pure, and the sons of God without rebuke in the midst of a crooked and a perverse nation, among which see that ye shine as lights in the world, holding fast the word of life, unto my rejoicing in the day of Christ, that I have not run in vain, neither have laboured in vain. Yee and though I be offered up upon the offering and sacrifice of your faith: I rejoice, and rejoice with you all. For the same cause also rejoice ye, and rejoice ye with me.

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I trust in the Lord Jesus for to send Timotheus shortly unto you, that I also may be of good comfort, when I know what case ye stand in. For I have no man that is so like minded to me, which with so pure affection careth for your matters. For all others seek their own, and not that which is Jesus Christs. Ye know the proof of him, how that as a son with the father, so with me bestowed he his labour upon the Gospell. Him I hope to send as soon as I know how it will go with me. I trust in the Lord, that I also myself shall come shortly.

I supposed it necessary to send brother Ephreditus unto you, my companion in labour and fellow soldier, your Apostle and my minister at my needs. For he longed after you, and was full of heaviness, because that ye had heard say that he should be sick. And no doubt he was sick, and that nigh unto death. But God had mercy on him: not on him only, but on me also lest I should have had sorrow upon sorrow. I sent him therefore the diligentlier, that when ye should see him, ye might rejoyce again and I might be the less sorrowful. Receive him therefore in the Lord with all gladness, and make much of such: because that for the work of Christ he went so far, that he was nigh unto death, and regarded not his life, to fulfil that service which was lacking on your part toward me.

**other (others) *Jesu: Hebrew for Jesus*

[Chpt 3] Moreover, my brethren rejoyce in the Lord. It grieveth me not to write one thing often to you. For to you it is a sure thing. Beware of dogs, beware of evil workers. Beware of dissension. For we are circumcision which worship God in the spirit, and rejoyce in Christ *Jesu, and have no confidence in the flesh: though I have whereof I might rejoyce in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh: much more I: circumcised the eighth day, of the kindred of Israel, of the tribe of Benjamin, an Hebrew born of the Hebrews: as concerning the law, a Pharisee, and as concerning ferventness, I persecuted the congregation, and as touching the righteousness which is in the law I was unrebukable.

But the things that were vantage unto me, I counted loss for Christs sake, Yee I think all things but loss for that excellent knowledges sake of Christ Jesu my Lord. For whom I have counted all thing loss, and do judge them but dung, that I might win Christ, and might be found in him, not having mine own righteousness which is of the law: But that which springeth of the faith which is in Christ. I mean the righteousness which cometh of God through faith in knowing him and the virtue of his resurrection, and the fellowship of his

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passions, that I might be conformable unto his (death) if by any means I might attain unto the resurrection of the dead.

Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that, wherein I am comprehended of Christ Jesu. Brethren I count not myself that I have gotten it: but one thing I say: I forget that which is behind and stretch myself unto that which is before and press unto that mark appointed, to obtain the reward of the high calling of God in Christ Jesu. Let us therefore as many as be perfect, be thuswise minded: and if ye be otherwise minded, I pray God open even this unto you. Nevertheless in that whereunto we are come, let us proceed by one rule, that we may be of one accord.

Brethren be followers of me, and look on them which walk even so, as ye have us for an example. For many walk (of whom I have told you often, and now tell you weeping) that they are the enemies of the cross of Christ, whose end is damnation whose God is their belly, and whose glory is to their shame, which are worldly minded. But our conversation is in heaven, from whence we look for a saviour, even the Lord Jesus Christ, which shall change our vile bodies, that they may be fashioned like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself.

**Jesu: Hebrew for Jesus*

[Chpt 4] Therefore my brethren dearly beloved and longed for, my joy and crown, so continue in the Lord ye beloved. I pray Euodias, and beseech Sintiches that they be of one accord in the Lord. Yee and I beseech thee faithful yokefellow, help the women which laboured with me in the gospell, and with Clement also, and with other my labour fellows, whose names are in the book of life. Rejoice in the Lord alway, and again I say rejoice. Let your softness be known unto all men. The Lord is even at hand. Be not carefull: but in all things show your petition unto God in prayer and supplication with giving of thanks. And the peace of God which passeth all understanding, keep your hearts and minds in Christ *Jesu.

Furthermore brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report: if there be any virtuous thing, if there be any laudable thing, those same have ye in your mind, which ye have both learned and received, heard and also seen in me: those

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Unto the Philippians**

things do, and the God of peace shall be with you. I rejoyce in the Lord greatly, that now at the last ye are revived again to care for me, in that wherein ye were also carefull, but ye lacked opportunity. I speak not because of necessity. For I have learned in whatsoever estate I am therewith to be content. I can both cast down myself, I can also exceed. Everywhere and in all things I am instructed, both to be full and to be hungry: to have plenty, and to suffer need. I can do all things through the help of Christ which strengtheneth me. Not withstanding ye have well done, that ye bare part with me in my tribulation.

Ye of Philippos know that in the beginning of the Gospell, when I departed from Macedonia, no congregation bare part with me as concerning giving and receiving, but ye only. For when I was in Thessalonica, ye sent once and afterward again unto my needs: not that I desire gifts: but I desire abundant fruit on your part. I received all, and have plenty. I was even filled after that I have received of Epaphroditus, that which came from you, an odor that smelleth sweet, a sacrifice accepted and pleasant to God. My God fulfil all your needs through his glorious riches in Jesu Christ. Unto God and our father be praise for evermore. Amen. Salute all the saints in Christ Jesu. The brethren which are with me, greet you. All the saints salute you: and most of all they which are of the emperors household. The grace of our Lord Jesu Christ be with you all. Amen.

**Here ends the epistle of saint Paul the Apostle
unto the Philippians
sent from Rome by Epaphroditus.**

**Jesu: Hebrew for Jesus*

[Chpt 1] Paul an apostle of *Jesu Christ by the will of God, and brother Timotheus.

To the saints which are at Colossa, and brethren that believe in Christ.

Grace be with you and peace from God our father, and from the Lord Jesu Christ.

We give thanks to God the father of our Lord Jesus Christ, always praying for you since we heard of your faith which ye have in Christ Jesu, and of the love which ye bear to all saints for the hopes sake which is laid up in store for you in heaven, of which hope ye have heard before by the true word of the Gospell, which is come unto you even as it is into all the world, and is fruitful, as it is among you, from the first day in the which ye heard of it, and had experience in the grace of God in the truth, as ye learned of Epaphra our dear fellow servant, which is for you a faithful minister of Christ which also declared unto us your love which ye have in the spirit.

For this cause we also, since the day we heard of it, have not ceased praying for you, and desiring that ye might be fulfilled with the knowledge of his will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord in all things that please being fruitful in all good works and increasing in the knowledge of God, strengthened with all might, through his glorious power, unto all patience and long suffering with joyfulness giving thanks into the father which hath made us *meet to be partakers of the inheritance of saints in light.

Which hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son, in whom we have redemption through his blood, that is to say, forgiveness of sins which is the image of the invisible God, first begotten of all creatures. For by him were all things created things that are in heaven, and things that are in earth: things visible and things invisible, whether they be majesty or lordship, either rule or power. All things are created by him, and in him and he is before all things, and in him all things have their being.

And he is the head of the body, that is to *wit of the congregation: he is the beginning and first begotten of the dead, that in all things he might have the *preeminence. For it pleased the father that in him should all fullness dwell, and by him to reconcile all things unto himself, and to set at peace by him through the blood of his cross, both things in heaven and things in earth.

And you (which were in times past strangers and enemies, because your minds were set in evil works) hath he now reconciled in the body of his flesh through death, to make you holy unblameable and without fault in his own sight, if ye

continue grounded and stablished in the faith, and be not moved away from the hope of the Gospell, whereof ye have heard, how that it is preached among all creatures which are under heaven, whereof I Paul am made a minister.

Now joy I in my sufferings which I suffer for you, and fulfil that which is behind of the passions of Christ in my flesh for his bodys sake which is the congregation where of I am made a minister according to the ordinance of God, which ordinance was given me unto you ward, to fulfil the word of God that mystery hid since the world began, and since the beginning of generations: but now is opened to his saints, to whom God would make known the glorious riches of this mystery among the Gentiles, which riches is Christ in you, the hope of glory, whom we preach, warning all men, and teaching all men in all wisdom, to make all men perfect in Christ Jesu. Wherein I also labour and strive, even as far forth as his working worketh in me mightily.

**Jesu: Hebrew for Jesus. *meet (worthy) *wit (know) *preeminence (above all others).*

[Chpt 2] I would ye knew what fighting I have for your sakes and for them of Laodicia, and for as many as have not seen my person in the flesh that their hearts might be comforted and knit together in love, and in all riches of full understanding, for to know the mystery of God the father and of Christ, in whom are hid all the treasures of wisdom and knowledge. This I say lest any man should beguile you with enticing words. For though I be absent in the flesh, yet am I present with you in the spirit, joying and beholding the order that ye keep, and your steadfast faith in Christ. As ye have therefore received Christ Jesu the Lord, even so walk, rooted and built in him and steadfast in the faith, as ye have learned: and therin be plenteous in giving thanks.

Beware lest any man come and spoil you through philosophy and deceitful vanity, through the traditions of men, and ordinances after the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in him which is the head of all rule and power, in whom also ye are circumcised with circumcision made without hands, by putting off the sinful body of the flesh through the circumcision that is in Christ, in that ye are buried with him through baptism, in whom ye are also risen again through faith, that is wrought by the operation of God which raised him from death.

And ye which were dead in sin through the uncircumcision of your flesh, hath he quickened with him and hath forgiven us all our trespasses and hath put out the handwriting that was against us, contained in the law written: and that hath

he taken out of the way and hath fastened it to his cross, and hath spoiled rule and power and hath made a show of them openly, and hath triumphed over them in his own person.

Let no man therefore trouble your consciences about meat and drink or for a piece of an holy day, as the holy day of the new moon, or of the Sabbath days, which are nothing but shadows of things to come: but the body is in Christ. Let no man make you shoot at a wrong mark which after his own imagination walketh in the humbleness and holiness of angels, things which he never saw: causeless puffed up with his fleshly mind, and holdeth not the head, whereof all the body by joints and couples receiveth nourishment and is knit together, and increaseth with the increasing that cometh of God.

Wherefore if ye be dead with Christ from ordinances of the world, why as though ye yet lived in the world, are ye led with traditions of them that say? Touch not, taste not, handle not: which all perish with the using of them and are after the commandments and doctrines of men: which things have the similitude of wisdom in chosen holiness and humbleness, and in that they spare not the body, and do the flesh no worship unto his need.

[Chpt 3] If ye be then risen again with Christ seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things that are above, and not on things which are on the earth. For ye are dead, and your life is hid with Christ in God. When Christ which is our life, shall show himself, then shall ye also appear with him in glory.

Mortify therefore your members which are on the earth, fornication, uncleanness, unnatural lust, evil *concupiscence, and covetousness which is worshipping of idols: for which things sakes the wrath of God cometh on the children of unbelief. In which things ye walked once, when ye lived in them.

But now put ye also away from you all things: wrath, fierceness, maliciousness, cursed speaking, filthy speaking out of your mouths. Lie not one to another that the old man with his works be put off, and the new put on, which is renewed in knowledge after the image of him that made him, where is neither Gentile nor Jewe, circumcision nor uncircumcision, Barbarous or Scythian, bond or free: but Christ is all in all things.

Now therefore as elect of God, holy and beloved, put on tender mercy, kindness, humbleness of minds, meekness, long suffering, forbearing one another, and forgiving one another, if any man have a quarrel to another: even as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectness. And the peace of God rule in your hearts, to the

which peace ye are called in one body. And see that ye be thankful. Let the word of Christ dwell in you plenteously in all wisdom. Teach and exhort your own selves, in psalms, and hymns, and spiritual songs which have favour with them, singing in your hearts to the Lord. And all things (whatsoever ye do in word or deed) do in the name of the Lord Jesu, giving thanks to God the father by him.

Wives, submit your own selves unto your own husbands, as it is comely in the Lord. Husbands love your wives and be not bitter unto them. Children obey your fathers and mothers in all things, for that is well pleasing unto the Lord. Fathers rate not your children, lest they be of a desperate mind. Servants be obedient unto your bodily masters in all things: not with eye service as men pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as though ye did it to the Lord, and not unto men, for as much as ye know that of the Lord ye shall receive the reward of inheritance, for ye serve the Lord Christ. But he that doth wrong shall receive for the wrong that he hath done: for there is no respect of persons with God. Ye masters do unto your servants that which is just and equal, seeing ye know that ye also have a master in heaven.

**concupiscence: strong desire; lust of the flesh, lust of the eye, pride of goods.*

[Chpt 4] Continue in prayer and watch in the same with thanks giving, praying also for us, that God open unto us the door of utterance, that we may speak the mystery of Christ (wherefore I am also in bonds) that I may utter it, as it becometh me to speak. Walk wisely to them that are without, and redeem the time. Let your speech be always well favored and be powdered with salt, that ye may know how to answer every man.

The dear brother Tichico shall tell you of all my business, which is a faithful minister and fellow servant in the Lord, whom I have sent unto you for the same purpose, that he might know how ye do, and might comfort your hearts, with one Onesimus a faithful and a beloved brother, which is one of you. They shall show you of all things which are a doing here.

Aristarchus my prison fellow saluteth you, and Marcus Barnabas sisters son: touching whom, ye received commandments. If he come unto you, receive him: and Jesus which is called Justus, which are of the circumcision. These only are my work fellows unto the kingdom of God, which were unto my consolation. Epaphras the servant of Christ, which is one of you, saluteth you, and always

**The Epistle of St Paul
to the Colossians**

laboureth fervently for you in prayers, that ye may stand perfect and full in all that is the will of God. I bear him record that he hath a fervent mind toward you and toward them of Laodicia and them of Hierapolis. Dear Lucas the Physician greeteth you, and Demas. Salute the brethren which are of Laodicia, and salute Nymphas and the congregation which is in his house. And when the epistle is read of you make that it be read in the congregation of the Laodicians also: and that ye likewise read the epistle of Laodicia. And say to Archippus: take heed to the office that thou hast received in the Lord, that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace be with you. Amen.

**Here ends the epistle to the Colossians
Sent from Rome by Tychicus, and Onesimus.**

The Epistle of St Paul the Apostle Unto the Thessalonians

[Chpt 1] Paul Silvanus and Timotheus. Unto the congregation of the Thessalonians, in God the father, and in the Lord Jesus Christ.

Grace be with you, peace from God our father, and from the Lord Jesus Christ.

We give God thanks all way for you all making mention of you in our prayers with out ceasing, and call to remembrance your work in the faith, and labour in love and perseverance in the hope of our Lord Jesus Christ in the sight of God our father: because we know brethren beloved of God how that ye are elect. For our Gospell came not unto you in word only, but also in power, and also in the holy ghost and in much certainty, as ye know after what manner we behaved ourselves among you, for your sakes. And ye became followers of us and of the Lord, and received the word in much affliction, with joy of the holy ghost: so that ye were an example to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not in Macedonia and in Achaia only: but your faith also which ye have unto God, spread herself abroad in all quarters, so greatly that it needeth not us to speak anything at all. For they themselves show of you what manner of entering in we had unto you and how ye turned to God from images, for to serve the living and true God, and for to look for his son from heaven, whom he raised from death: I mean Jesus which delivereth us from wrath to come.

[Chpt 2] For ye yourselves know brethren of our entrance in unto you, how that it was not in vain: but even after that we had suffered before and were shamefully entreated at Philippos (as ye well know) then were we bold in our God to speak unto you the Gospell of God, with much striving. Our exhortation was not to bring you to error, nor yet to uncleanness, neither was it with guile: but as we were allowed of God, that the Gospell should be committed unto us: even so we speak, not as though we intended to please men, but God, which trieth our hearts.

Neither was our conversation at any time with flattering words, as ye well know neither in cloaked covetousness, God is record: neither sought we praise of men, neither of you, nor yet of any other, when we might have been chargable, as the Apostles of Christ but were tender among you, even as a nurse cherisheth her children, so was our affection toward you: our good will was to have dealt unto you, not the Gospell of God only, but also our own souls, because ye were dear unto us.

Ye remember brethren our labour, and travail. For we laboured day and night because we would not be grievous unto any of you, and preached unto you the Gospell of God. Ye are witnesses, and so is God, how holy and justly and

The Epistle of St Paul the Apostle Unto the Thessalonians

unblameably we behaved ourselves among you that believe: as ye know how that we exhorted and comforted and besought every one of you, as a father his children, that ye would walk worthy of God, which hath called you unto his kingdom and glory.

For this cause thank we God without ceasing, because that when ye received of us the word wherewith God was preached, ye received it not as the word of man: but even as it was in deed, the word of God, which worketh in you that believe. For ye brethren became followers of the congregations of God which in Jewry are in Christ *Jesu: For ye have suffered like things of your kinsmen, as we our selves have suffered of the Jewes. Which as they killed the Lord Jesus and their own Prophets, even so have they persecuted us: and God they please not, and are contrary to all men and forbid us to preach unto the Gentiles, that they might be saved, to fulfil their sins all way. For the wrath of God is come on them, even to the utmost.

For as much brethren as we are kept from you for a season, as concerning the bodily presence, but not in the heart, we enforced the more to see you personally with great desire. And therefore we would have come unto you, I Paul once and again: but Satan withstood us. For what is our hope or joy, or crown of rejoicing? are not ye it in the presence of our Lord Jesus Christ at his coming? yes ye are our glory and joy.

**Jesu; exact spelling: Hebrew for Jesus*

[Chpt 3] Wherefore since we could no longer forbear, it pleased us to remain at Athens alone, and sent Timotheus our brother and minister of God, and our labour fellow in the Gospell of Christ, to establish you and to comfort you over your faith, that no man should be moved in these afflictions. For ye yourselves know that we are even appointed there unto. For verily when I was with you, I told you before that we should suffer tribulation, even as it came to pass, and as ye know. For this cause when I could no longer forbear, I sent, that I might have knowledge of your faith, lest haply the tempter had tempted you, and that our labour had been bestowed in vain.

But now lately when Timotheus came from you unto us, and declared to us your faith and your love and how that ye have good remembrance of us always, desiring to see us as we desire to see you. Therefore brethren we had consolation in you, in all our adversity and necessity, through your faith. For now are we alive, if ye stand steadfast in the Lord. For what thanks can we

The Epistle of St Paul the Apostle Unto the Thessalonians

recompense to God again for you, over all the joy that we joy for your sakes before our God: while we, night and day pray exceedingly that we might see you presently, and might fulfil that which is lacking in your faith.

God himself our father, and our Lord Jesus Christ guide our journey unto you: and the Lord increase you and make you flow over in love one toward another, and toward all men, even as we do toward you, to make your hearts stable and unblamable, in holiness before God our father, at the coming of our Lord Jesus Christ, with all his saints.

[Chpt 4] Furthermore we beseech you brethren, and exhort you in the Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk and to please God. Ye remember what commandments we gave you in our Lord *Jesu Christ. For this is the will of God, even that ye should be holy, and that ye should abstain from fornication, that every one of you should know how to keep his vessel in holiness and honour, and not in the lust of *concupiscence, as do the heathen which know not God, that no man go too far and defraud his brother in bargaining: because the Lord is avenger of all such things, as we told you beforetime and testified. For God hath not called us unto uncleanness: but unto holiness. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you.

But as touching brotherly love ye need not that I write unto you. For ye are taught of God to love one another. Yes and that thing verily ye do unto all the brethren which are throughout all Macedonia. We beseech you brethren that ye increase more and more, and that ye study to be quiet, and to meddle with your own business and to work with your own hands, as we commanded you: that ye may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

I would not brethren have you ignorant concerning them which are fallen asleep, that ye sorrow not as other do which have no hope. For if we believe that Jesus died and rose again: even so them also which sleep by Jesus, will God bring again with him. And this say we unto you in the word of the Lord, that we which live and are remaining in the coming of the Lord, shall not come *yer they which sleep. For the Lord himself shall descend from heaven with a shout and the voice of the Archangel and trumpet of God. And the dead in Christ shall arise first: then shall we which live and remain, be caught up with them also in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words.

**concupiscence: strong desire; lust of the flesh, lust of the eyes, pride of goods.*

**Jesu: Hebrew for Jesus *yer (before)*

[Chpt 5] Of the times and seasons brethren ye have no need that I write unto you: for ye yourselves know perfectly, that the day of the Lord shall come even as a thief in the night. When they shall say peace and no danger then cometh on the sudden destruction, as the travailling of a woman with child, and they shall not escape. But ye brethren are not in darkness, that, that day should come on you as it were a thief.

Ye are all the children of light, and the children of the day. We are not of the night neither of darkness.

Therefore let us not sleep as do other: but let us watch and be sober. For they that sleep, sleep in the night: and they that be drunken, are drunken in the night. But let us which are of the day, be sober, armed with the breast plate of faith and love, and with hope of salvation as an helmet. For God hath not appointed us unto wrath: but to obtain salvation by the means of our Lord *Jesu Christ which died for us: that whether we wake or sleep, we should live together with him.

Wherefore comfort yourselves together, and edify one another, even as ye do.

We beseech you brethren, that ye know them which labour among you and have the oversight of you in the Lord and give you exhortation, that ye have them the more in love, for their works sake, and be at peace with them.

We desire you brethren, warn them that are unruly, comfort the feeble minded, forbear the weak, have continual patience toward all men. See that none recompense evil for evil unto any man: but ever follow that which is good, both among yourselves, and to all men. Rejoice ever. Pray continually. In all things give thanks. For this is the will of God in Christ Jesu toward you.

Quench not the spirit. Despise not prophesying. Examine all things, and keep that which is good. Abstain from all suspicious things. The very God of peace sanctify you through out. And I pray God that your whole spirit, soul and body, be kept faultless unto the coming of our Lord Jesus Christ. Faithful is he which called you: which will also do it. Brethren, pray for us. Greet all the brethren with an holy kiss. I charge you in the Lord, that this epistle be read unto all the holy brethren. The grace of the Lord Jesus Christ be with you. Amen.

**The end of the first epistle unto the Thessalonians
sent from Athens.**

**Jesu: Hebrew for Jesus*

[Chpt 1] Paul, Sylvanus and Timotheus.

Unto the congregation of the Thessalonians which are in God our father, and in the Lord Jesus Christ.

Grace be with you and peace from God our father, and from the Lord Jesus Christ.

We are bound to thank God always for you brethren, as it is **meet*, because that your faith groweth exceedingly, and every one of you swimmeth in love toward another between yourselves, so that we ourselves rejoyce of you in the congregations of God, over your patience and faith in all your persecutions and tribulations that ye suffer, which is a token of the righteous judgment of God, that ye are counted worthy of the kingdom of God, for which ye also suffer. It is verily a righteous thing with God to recompense tribulation to them that trouble you: and to you which are troubled, rest with us when the Lord Jesus shall show himself from heaven with his mighty Angels, in flaming fire, rendering vengeance unto them that know not God, and to them that obey not unto the Gospell of our Lord Jesus Christ, which shall be punished with everlasting damnation, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be made marvelous in all them that believe: because our testimony that we had unto you, was believed even the same day that we preached it. Wherefore we pray always for you that our God make you worthy of the calling, and fulfil all **delectation of goodness and the work of faith, with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, through the grace of our God, and of the Lord Jesus Christ.*

**meet (worthy) *delectation (enjoyment, pleasure)*

[Chpt 2] We beseech you brethren by the coming of our Lord **Jesu Christ*, and in that we shall assemble unto him, that ye be not suddenly moved from your mind and be not troubled neither by spirit, neither by words, nor yet by letter which should seem to come from us, as though the day of Christ were at hand. Let no man deceive you by any means, for the Lord cometh not, except there come a departing first, and that, that sinful man be opened, the son of **perdition* which is an adversary, and is exalted above all that is called God, or that is worshipped: so that he shall sit as God in that temple of God, and show himself as God.

Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth: even that he might be uttered at his time. For

the mystery of that iniquity doth he already work: till he which now only letteth, be taken out of the way. And then shall that wicked be uttered, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the appearance of his coming even him whose coming is by the working of Satan, with all lying power, signs and wonders: and in all deceivableness of unrighteousness, among them that perish: because they received not the love of the truth, that they might have been saved. And therefore God shall send them strong delusion, that they should believe lies: that all they might be damned which believed not the truth, but had pleasure in unrighteousness.

But we are bound to give thanks always to God for you brethren beloved of the Lord, for because that God hath from the beginning chosen you to salvation, through sanctifying of the spirit, and through believing the truth, whereunto he called you by our Gospell, to obtain the glory that cometh of our Lord *Jesu Christ.

Therefore brethren stand fast, and keep the ordinances which ye have learned: whether it were by our preaching, or by epistle. Our Lord Jesu Christ himself, and God our father which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in all doctrine and good doing.

**Jesu; exact spelling : Hebrew for Jesus. *perdition (utter ruin)*

[Chpt 3] Furthermore brethren pray for us, that the word of God may have free passage and be glorified, as it is with you: and that we may be delivered from unreasonable and evil men. For all men have not faith: but the Lord is faithful, which shall establish you, and keep you from evil. We have confidence through the Lord to you ward, that ye both do, and will do, that which we command you. And the Lord guide your hearts unto the love of God and patience of Christ.

We require you brethren in the name of our Lord Jesu Christ, that ye withdraw yourselves from every brother that walketh inordinately and not after the institution which ye received of us. Ye yourselves know how ye ought to follow us. For we behaved not ourselves inordinately among you. Neither took we bread of any man for nought: but wrought with labour and travail night and day, because we would not be grievous to any of you: not but that we had authority: but to make ourselves an example unto you, to follow us. For when we were with you, this we warned you of, that if there were any which would not work, that the same should not eat.

**The Second Epistle of St Paul the Apostle
to the Thessalonians**

We have heard say no doubt that there are some which walk among you inordinately, and work not at all, but are busybodies. Them that are such, we command and exhort by our Lord Jesu Christ, that they work with quietness, and eat their own bread. Brethren be not weary in well doing. If any man obey not our sayings, send us word of him by a letter: and have no company with him, that he may be ashamed. And count him not as an enemy: but warn him as a brother.

The very Lord of peace give you peace always, by all means. The Lord be with you all. The salutation of me Paul, with mine own hand. This is the token in all epistles. So I write. The grace of our Lord Jesus Christ be with you all. Amen.

**Here ends the second epistle of saint Paul
to the Thessalonians Sent from Athens**

The First Epistle of St Paul Unto Timothy

[Chpt 1] Paul an Apostle of Jesus Christ, by the commandment of God our saviour, and Lord Jesus Christ, which is our hope.

Unto Timothy his natural son in the faith.

Grace, mercy and peace from God our father and Lord Jesus Christ our Lord.

As I besought thee to abide still in Ephesus when I departed into Macedonia, even so do, that thou command some that they teach no other wise: neither give heed to fables and *genealogies which are endless, and breed doubts more than Godly edifying which is by faith: for the end of the commandment is love that cometh of a pure heart and of a good conscience, and of faith *unfeigned: from the which things some have erred, and have turned unto vain jangling, because they would be doctors of the scripture, and yet understand not what they speak, neither whereof they affirm.

We know that the law is good, if a man use it lawfully, understanding this, how that the law is not given unto a righteous man, but unto the unrighteous and disobedient to the ungodly and to sinners, to unholy and unclean, to murderers of fathers and murderers of mothers, to manslayers and whoremongers: to them that defile themselves with mankind: to menstealers: to liars and to perjured, and so forth if there be any other thing that is contrary to wholesome doctrine, according to the Gospell of the glory of the blessed God, which gospel is committed unto me.

And I thank Christ Jesus our Lord which hath made me strong: for he counted me true, and put me in office, when before I was a blasphemer, and a persecuter, and a Tyrant. But I obtained mercy, because I did it ignorantly through unbelief. Neverthelater the grace of our Lord was more abundant with faith and love which is in Christ Jesu.

This is a true saying and by all means worthy to be received, that Christ Jesus came into the world to save sinners, of whom I am chief. Notwithstanding for this cause was mercy given unto me, that Jesus Christ should first show on me all long patience, unto the example of them which shall in time to come believe on him unto eternal life. So then unto God king everlasting, immortal, invisible, and wise only, be honour and praise for ever and ever. Amen.

This commandment commit I unto thee son Timotheus, according to the prophecies which in time past were prophesied of thee, that thou in them shouldest fight a good fight, having faith and good conscience which some have put away from them, and as concerning faith have made shipwreck. Of whose number is Himeneus and Alexander which I have delivered unto Satan, that they might be taught not to blaspheme.

The First Epistle of St Paul Unto Timothy

**genealogies (ancestry, family trees) *unfeigned (NOT made up, nor imagined of heart.*

[Chpt 2] I exhort therefore, that above all things, prayers, supplications, intercessions, and giving of thanks be had for all men: for kings, and for all that are in authority, that we may live a quiet and a peaceable life, in all Godliness and honesty. For that is good and accepted in the sight of God our saviour, which will have all men saved, and to come unto the knowledge of the truth. For there is one God, and one (mediator) between God and man, which is the man Christ Jesus, which gave himself a ransom for all men, that it should be testified at his time, where unto I am ordained a preacher and an Apostle: I tell the truth in Christ and lie not being the teacher of the gentiles in faith and verity.

I will therefore that the men pray every where, lifting up pure hands without wrath, or doubting. Likewise also the women that they array themselves in comely apparel with shamefastness and discreet behavior, not with broided hair, other gold, or pearls, or costly array: but with such as becometh women that profess the worshipping of God through good works. Let the woman learn in silence with all subjection. I suffer not a woman to teach, neither to have authority over the man: but for to be in silence. For Adam was first formed, and then Eve. Also Adam was not deceived, but the woman was deceived, and was in transgression. Notwithstanding through bearing of children they shall be saved, so they continue in faith, love and holiness with discretion.

[Chpt 3] This is a true saying: If a man covet the office of a Bishop he desireth a good work. Ye and a Bishop must be faultless, the husband of one wife, sober, discreet, honestly apparelled, *harbourous, apt to teach, not drunken, no fighter, not given to *filthy lucre: but gentle, abhorring fighting, abhorring covetousness, and one that ruleth his own house honestly, having children under obedience with all honesty. For if a man cannot rule his own house, how shall he care for the congregation of God. He may not be a young scholar, lest he swell and fall into the judgment of the evil speaker. He must also be well reported of among them which are with outforth, lest he fall into rebuke and snare of the evil speaker.

Likewise must the Deacons be honest, not double tongued, not given unto much drinking, neither unto filthy lucre: but having the mystery of the faith in pure conscience. And let them first be proved, and then let them minister, if they be found faultless.

Even so must their wives be honest, not evil speakers: but sober and faithful in all things. Let the Deacons be the husbands of one wife, and such as rule their

The First Epistle of St Paul

Unto Timothy

children well, and their own households. For they that minister well, get themselves good degree and great liberty in the faith, which is in Christ *Jesu.

These things write I unto thee, trusting to come shortly unto thee: but and if I tarry long, that then thou mayst yet have knowledge how thou oughtest to behave thyself in the house of God, which is the congregation of the living God, the pillar and ground of truth. And without nay great is that mystery of godliness: God was showed in the flesh, was justified in the spirit, was seen of Angels, was preached unto the gentiles, was believed on in earth and received up in glory.

**harbourous (take people in), *filthy lucre (shameful gain) *Jesu: Hebrew for Jesus*

[Chpt 4] The spirit speaketh evidently that in the latter times some shall depart from the faith, and shall give heed unto spirits of error, and devilish doctrine of them which speak false through hypocrisy, and have their consciences marked with an hot iron, forbidding to marry, and commanding to abstain from meats which God hath created to be received with giving thanks, of them which believe and know the truth. For all the creatures of God are good and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer. If thou shalt put the brethren in remembrance of these things, thou shalt be a good minister of Jesu Christ, which hath been nourished up in the words of the faith and good doctrine which doctrine thou hast continually followed. But cast away unghostly and old wives fables.

Exercise thyself unto godliness. For bodily exercise profiteth little: But godliness is good unto all things, as a thing which hath promises of the life that is now, and of the life to come. This is a sure saying, and of all parties worthy to be received. For therefore we labour and suffer rebuke, because we believe in the living God which is the saviour of all men, but specially of those that believe. Such things command and teach. Let no man despise thy youth: but be unto them that believe, an example, in word, in conversation, in love, in spirit, in faith and in pureness.

Till I come, give attendance to reading, to exhortation and to doctrine. Despise not the gift that is the thee, which was given thee through prophecy and with laying on of the hands of an elder. These things exercise, and give thyself unto them, that it may be seen how thou profitest in all things. Take heed unto thyself and unto learning, and continue therein. For if thou shalt so do, thou shalt save thyself and them that hear thee.

The First Epistle of St Paul Unto Timothy

[Chpt 5] Rebuke not an elder: but exhort him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all pureness. Honour widows which are true widows. If any widow have children or nephews, let them learn first to rule their own houses godly, and to recompense their elders. For that is good and acceptable before God. She that is a very widow and friendless, putteth her trust in God, and continueth in supplication and prayer night and day. But she that liveth in pleasure, is dead even yet alive. And these things command, that they may be without fault, If there be any that provideth not for his own, and namely for them of his household, the same denieth the faith, and is worse than an infidel.

Let no widow be chosen under threescore(60) year old, and such a one as was the wife of one man, and well reported of in good works: if she have nourished children, if she have been liberal to strangers, if she have washed the saints feet, if she have ministered unto them which were in adversity, if she were continually given unto all manner good works. The younger widows refuse. For when they have begun to wax wanton, to the dishonour of Christ, then will they marry, having damnation, because they have broken their first faith. And also they learn to go from house to house idle: yee not idle only, but also trifling and busybodies, speaking things which are not comely.

I will therefore that the younger women marry and bear children, and guide the house, and give none occasion to the adversary to speak evil. For many of them are already turned back, and are gone after Satan. And if any man or woman that believeth have widows, let them minister unto them, and let not the congregation be charged: that ye may have sufficient for them that are widows indeed.

The elders that rule well, are worthy of double honour, most specially they which labour in the word and in teaching. For the scripture saith: Thou shalt not muzzle the mouth of the ox that treadeth out the corn. And the laborer is worthy of his reward. Against an elder receive none accusation: but under two or three witnesses. Them that sin, rebuke openly, that other may fear.

I testify before God and the Lord Jesus Christ and the elect angels, that thou observe these things without hasty judgment, and do nothing partially. Lay hands suddenly on no man neither be partaker of other mens sins: keep thyself pure. Drink no longer water, but use a little wine for thy stomachs sake and thine often diseases.

Some mens sins are open beforehand and go before unto judgement: some mens sins follow after. Likewise also good works are manifest before hand and

they that are otherwise, cannot be hid.

[Chpt 6] Let as many servants as are under the yoke, count their masters worthy of all honour, that the name of God and his doctrine be not evil spoken of. See that they which have believing masters, despise them not because they are brethren: but so much the rather do service, for as much as they are believing and beloved and partakers of the benefits.

These things teach and exhort. If any man teach otherwise, and is not content with the wholesome words of our Lord Jesu Christ, and with the doctrine of godliness, he is puffed up and knoweth nothing: but wasteth his brains about questions and strife of words, whereof spring envy, strife, railings, evil surmisings and vain disputations of men with corrupt minds and destitute of the truth, which think that lucre is godliness. From such separate thyself. Godliness is great riches, if a man be content with that he hath. For we brought nothing into the world, and it is a plain case that we can carry nothing out.

When we have food and raiment, let us therewith be content. They that will be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in perdition and destruction. For covetousness is root of all evil, which while some lusted after, they erred from the faith, and tangled themselves with many sorrows. But thou which art the man of God, fly such things. Follow righteousness, godliness, love, patience and meekness. Fight the good fight of faith. Lay hand on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses.

I give thee charge in the sight of God, which quickeneth all things, and before Jesu Christ which under Pontius Pilate witnessed a good witnessing, that thou keep the commandment, and be without spot and unrebukable until the appearing of our Lord Jesus Christ, which appearing (when the time is come) he shall show that is blessed and mighty only, king of kings, and lord of lords, which only hath immortality, and dwelleth in light that no man can attain, whom never man saw, neither can see, unto whom be honour and rule everlasting. Amen.

Charge them that are rich in this world, that they be not exceeding wise, and that they trust not in the uncertain riches, but in the living God, which giveth us abundantly all things to enjoy them, and that they do good, and be rich in good works, and ready to give and to distribute, laying up in store for themselves a good foundation against the time to come that they may obtain eternal life.

O' Timothy save that which is given thee to keep, and avoid unghostly vanities of voices and oppositions of science falsely so called, which science while some

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professed, they have erred as concerning the faith. Grace be with thee.
Amen.

**Here ends the first epistle unto Timothy Sent from Laodicea, which is the
chiefest city of Phrigia Pacaciana.**

[Chpt 1] Paul an Apostle of *Jesu Christ, by the will of God, to preach the promise of life, which life is in Christ Jesu.

To Timothy his beloved son.

Grace, mercy and peace, from God the Father, and from Christ Jesu our Lord.

I thank God, whom I serve from mine elders with pure conscience, that without ceasing I make mention of thee in my prayers night and day, desiring to see thee, mindful of thy tears: so that I am filled with joy, when I call to remembrance the *unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice: and am assured that it dwelleth in thee also.

Wherefore I warn thee that thou stir up the gift of God which is in thee, by the putting on of my hands. For God hath not given to us the spirit of fear, but of power, and of love, and of soberness of mind. Be not ashamed to testify our Lord, neither be ashamed of me, which am bound for his sake: but suffer thou adversity also with the Gospell, through the power of God, which saved us, and called us with an holy calling, not according to our deeds, but according to his own purpose and grace, which grace was given us through Christ Jesu before the world was, but is now declared openly by the appearing of our saviour Jesu Christ which hath put away death, and hath brought life and immortality unto light through the Gospell, whereunto I am appointed, a preacher, and an Apostle, and a teacher of the gentiles: for the which cause I also suffer these things. Nevertheless I am not ashamed. For I know whom I have believed, and am sure that he is able keep that which I have committed to his keeping, against that day.

See thou have the example of the wholesome words which thou heardest of me, in faith and love which is in Jesu Christ. That, that good thing, which was committed to thy keeping, keep in the holy ghost which dwelleth in us. This thou knowest how that all they which are in Asia, be turned from me. Of which sort are Phigelos and Hermogenes. The Lord give mercy unto the house of Onesiphorus, for he often refreshed me, and was not ashamed of my chain: but when he was at Rome, besought me out very diligently, and found me. The Lord grant unto him that he may find mercy with the Lord at that day. And in how many things he ministered unto me at Ephesus thou knowest very well.

**Jesu: Hebrew for Jesus *unfeigned (not made up, true)*

[Chpt 2] Thou therefore my son, be strong in the grace that is in Christ Jesu. And what things thou hast heard of me many bearing witness, the same

The Second Epistle of St Paul the Apostle Unto Timothy

deliver to faithful men, which are apt to teach *other. Thou therefore suffer affliction as a good soldier of Jesu Christ. No man that warreth, entangleth himself with worldly business, and that because he would please him that hath chosen him to be a soldier. And though a man strive for a mastery, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must first receive of the fruits. Consider what I say. The Lord give thee understanding in all things.

Remember that Jesus Christ being of the seed of David, rose again from death according to my Gospell, wherein I suffer trouble as an evil doer, even unto bonds. But the word of God was not bound. Herefore I suffer all things, for the elects sakes, that they might also obtain that salvation which is in Christ Jesu, with eternal glory.

It is a true saying, if we be dead with him we also shall live with him. If we be patient, we shall also reign with him. If we deny him, he also shall deny us. If we believe not, yet abideth he faithful. He cannot deny him self. Of these things put them in remembrance, and testify before the Lord, that they strive not about words: which is to no profit, but to pervert the hearers.

Study to show thyself *laudable unto God a workman that needeth not to be ashamed, dividing the word of truth justly. Unghostly and vain voices pass over. For they shall increase unto greater ungodliness, and their words shall fret even as doth a *cancre: of whose number is Hymeneous and Philetos, which as concerning the truth have erred, saying that the resurrection is past already, and do destroy the faith of *diverse persons.

But the sure ground of God remaineth, and hath this seal: the Lord knoweth them that are his, and let every man that calleth on the name of Christ, depart from iniquity. Not withstanding in a great house are not only vessels of gold and of silver: but also of wood and of earth, some for honour, and some unto dishonour. But if a man purge him self from such fellows, he shall be a vessel sanctified unto honour, *meet for the Lord, and prepared unto all good works.

Lusts of youth avoid, and follow righteousness, faith, love and peace, with them that call on the Lord with pure heart. Foolish and unlearned questions put from thee, remembering that they do but gender strife. But the servant of the Lord must not strive: but must be peaceable unto all men, and apt to teach, and one that can suffer the evil in meekness, and can inform them that resist, if that God at any time will give them repentance for to know the truth: that they may come to them selves again out of the snare of the devil, which are now taken of him at his will.

**other (others). *laudable (honorable, praised) *cancre (canker, cancer?)
*diverse (different, contradictory) *meet (worthy)*

[Chpt 3] This understand, that in the last days shall come parlous times. For the men shall be lovers of their own selves, covetous, boasters, proud, cursed speakers, disobedient to father and mother, unthankful, unholy, unkind, trucebreakers, stubborn, false accusers, rioters, fierce despisers of them which are good, traitors, heady, high minded, greedy upon voluptuousness more then lovers of God, having a similitude of Godly living, but have denied the power thereof: and such abhor. Of this sort are they which enter into houses, and bring into bondage women laden with sin, which women are led of **diverse* lusts, ever learning and never able to come unto the knowledge of the truth.

As Jannes and Jambres withstood Moses, even so do these resist the truth, men they are of corrupt minds, and lewd as concerning the faith: but they shall prevail no longer. For their madness shall be uttered unto all men as theirs was. But thou hast seen the experience of my doctrine, fashion of living, purpose, faith, longsuffering, love, patience, persecutions, and afflictions which happened unto me at Antioche, at Iconium and at Lystra: which persecutions I suffered patiently. And from them all the Lord delivered me. Yea and all that will live godly in Christ **Jesu*, must suffer persecutions. But the evil men and deceivers shall wax worse and worse, while they deceive and are deceived themselves.

But continue thou in the things which thou hast learned, which also were committed unto thee, seeing thou knowest of whom thou hast learned them and for as much also as thou hast known holy scripture of a child, which is able to make thee wise unto salvation through the faith which is in Christ **Jesu*. For all scripture given by inspiration of God, is profitable to teach, to improve, to amend and to instruct in righteousness, that the man of God may be perfect and prepared unto all good works.

**diverse (various dogmas and doctrines contrary to the truth of God)
Jesu; exact spelling Jesus from the Hebrew.

[Chpt 4] I testify therefore before God, and before the Lord **Jesu* Christ, which shall judge quick and dead at his appearing in his kingdom, preach the word, be fervent, be it in season or out of season. Improve, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not suffer wholesome doctrine: but after their own lusts shall they (whose ears itch) get them an heap of teachers, and shall turn their ears from the truth, and shall be

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given unto fables. But watch thou in all things, and suffer adversity, and do the work of an Evangelist, fulfil thine office unto the utmost.

For I am now ready to be offered, and the time of my departing is at hand. I have fought a good fight, and have fulfilled my course, and have kept the faith. From hence forth is laid up for me a crown of righteousness which the Lord that is a righteous judge shall give me at that day: not to me only but unto all them that love his coming. Make speed to come unto me at once.

For Demas hath left me and hath loved this present world, and is departed into Thessalonica. Crescens is gone to Galatia, and Titus unto Dalmacia. Only Lucas is with me. Take Mark and bring him with thee, for he is necessary unto me, for to minister. And Tychicus have I sent to Ephesus. The cloak that I left at Troada with Carpus, when thou comest, bring with thee, and the books, but specially the parchment. Alexander the coppersmith did me much evil the Lord reward him according to his deeds, of whom be thou ware also. For he withstood our preaching sore.

At my first answering, no man assisted me, but all forsook me. I pray God, that it may not be laid to their charges: not withstanding the Lord assisted me, and strengthened me, that by me the preaching should be fulfilled to the utmost, and that all the Gentiles should hear. And I was delivered out of the mouth of the lion. And the Lord shall deliver me from all evil doing, and shall keep me unto his heavenly kingdom. To whom be praise for ever and ever. Amen.

Salute Prisca and Aquila, and the household of Onesiphorus. Erastus abode at Corinth. Trophimos I left at Miletum sick. Make speed to come before winter. Eubolus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lord Jesus Christ be with thy spirit. Grace be with you: Amen.

**The end of the second epistle unto Timothy.
Written from Rome when Paul was presented
the second time up before the Emperor Nero.**

The Epistle of St Paul the Apostle Unto Tytus

[Chpt 1] Paul the servant of God and an Apostle of *Jesu Christ, to preach the faith of Gods elect, and the knowledge of that truth, which is after godliness upon the hope of eternal life, which life God that cannot lie hath promised before the world began: but hath opened his word at the time appointed through preaching, which preaching is committed unto me, by the commandment of God our saviour. To Titus his natural son in the common faith.

Grace mercy and peace from God the father, and from the Lord Jesu Christ our saviour.

For this cause left I thee in Crete, that thou shouldest perform that which was lacking, and shouldest ordain elders in every city as I appointed thee. If any be faultless, the husband of one wife, having faithful children, which are not *sclandered of riot, neither are disobedient. For a bishop must be faultless, as it becometh the minister of God: not stubborn, not angry, no drunkard, no fighter, not given to filthy *lucre: but harbourous, one that loveth goodness, sober minded, righteous, holy, temperate, and such as cleaveth unto the true word of doctrine, that he may be able to exhort with wholesome learning, and to improve them that say against it.

For there are many disobedient and talkers of vanity and deceivers of minds, namely they of the circumcision, whose mouths must be stopped, which pervert whole houses, teaching things which they ought not because of filthy lucre. One being of themselves, which was a poet of their own, said: The Cretans are always liars evil beasts, and slow bellies. This witness is true, wherefore rebuke them sharply that they may be sound in the faith, and not taking heed to Jewes fables and commandments of men that turn from the truth. Unto the pure, are all things pure: but unto them that are defiled and unbelieving, is nothing pure: but even the very minds and consciences of them are defiled. They confess that they know God: but with the deeds they deny him, and are abominable and disobedient, and unto all good works *discommendable.

**Jesu: Hebrew for Jesus. *sclandered (scandal and slander) *lucre (shameful gain): *discommendable (not worthy).*

[Chpt 2] But speak thou that which becometh wholesome learning. That, that the elder men be sober, honest, discreet, sound in the faith in love and in patience. And the elder women likewise, that they be in such raiment as becometh holiness, not false accusers, not given to much drinking, but teachers of honest things, to make the young women soberminded, to love their husbands, to love their children, to be discreet, chaste, housewifely, good and

obedient unto their own husbands that the word of God be not evil spoken of. Young men likewise exhort that they sober minded.

Above all things show thyself an example of good works with uncorrupt doctrine with honesty, and with the wholesome word which cannot be rebuked, that he which withstandeth, may be ashamed, having nothing in you that he may dispraise. The servants exhort to be obedient unto their own masters and to please in all things, not answering again, neither be pickers, but that they show all good faithfulness, that they may do worship to the doctrine of our saviour God in all things. For the grace of God, that bringeth salvation unto all men, hath appeared and teacheth us that we should deny ungodliness and worldly lusts, and that we should live sober minded, righteously and godly in this present world, looking for that blessed hope and glorious appearing of the mighty God, and of our saviour Jesu Christ which gave himself for us, to redeem us from all unrighteousness, and to purge us a peculiar people unto himself, fervently given unto good works. These things speak, and exhort, and rebuke, with all commanding. See that no man despise thee.

[Chpt 3] Warn them that they submit themselves to rule and power, to obey the officers, that they be ready unto all good works, that they speak evil of no man, that they be no fighters, but soft, showing all meekness unto all men. For we ourselves also were in times past, unwise: disobedient, deceived, in danger to lusts, and to diverse manners of *voluptuousness, living in maliciousness and envy, full of hate, hating one another.

But after that the kindness and love of our saviour God to man ward appeared, not of the deeds of righteousness which we wrought but of his mercy he saved us, by the fountain of the new birth, and with the renewing of the holy ghost, which he shed on us abundantly, through Jesus Christ our saviour, that we once justified by his grace, should be heirs of eternal life, through hope.

This is a true saying.

Of these things I would thou shouldest certify, that they which believe God, might be diligent to go forward in good works. These things are good and profitable unto men. Foolish questions, and *genealogies and brawlings and strife about the law, avoid, for they are unprofitable and *superfluous. A man that is given to heresy, after the first and the second *admonition, avoid: remembering, that he that is such, is perverted and sinneth, even damned by his own judgement.

When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis. For I have determined there to winter. Bring Zenas the lawyer

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Unto Tytus**

and Apollos on their journey diligently, that nothing be lacking unto them. And let ours also learn to excel in good works, as far forth as need requireth, that they be not unfruitful. All that are with me, salute thee. Greet them that love us in the faith. Grace be with you all: Amen.

**Here ends the epistle of saint Paul the Apostle unto Titus
Written from Nicopolis a city of Macedonia.**

**voluptuousness: indecent pride, lust of eye, lust of flesh and pride of goods.*

**genealogies (family trees, ancestry) *superfluous (vain ganglings) *admonition (mild rebuke),*

[Chpt 1] Paul the prisoner of *Jesu Christ, and brother Timotheus.

Unto Philemon the beloved, and our helper, and to the beloved Appia, and to Archippus our fellow soldier and to the congregation of thy house.

Grace be with you and peace, from God our father, and from the Lord Jesus Christ.

I thank my God, making mention always of thee in my prayers, when I hear of thy love and faith, which thou hast toward the Lord Jesu, and toward all saints: so that the fellowship that thou hast in the faith is fruitful through knowledge of all good things, which are in you by Jesus Christ. And we have great joy and consolation over thy love: For by thee (brother) the saints hearts are comforted.

Wherefore though I be bold in Christ to enjoin thee, that which becometh thee: yet for loves sake I rather beseech thee, though I be as I am even Paul aged, and now in bonds for Jesu Christs sake. I beseech thee for my son Onesimus whom I begat in my bonds, which in time passed was to thee unprofitable: but now profitable both to thee and also to me whom I have sent home again. Thou therefore receive him, that is to say mine own bowels, whom I would fain have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospell. Nevertheless, without thy mind, would I do nothing, that, that good which springeth of thee, should not be as it were of necessity, but willingly.

Haply he therefore departed for a season, that thou shouldest receive him for ever, not now as a servant: but above a servant, I mean a brother beloved, specially to me: but how much more unto thee, both in the flesh, and also in the Lord? If thou count me a fellow, receive him as myself. If he have hurt thee or oweth thee ought that lay to my charge. I Paul have written it with mine own hand. I will recompense it. So that I do not say to thee, how that thou owest unto me even thine own self. Even so brother, let me enjoy thee in the Lord. Comfort my bowels in the Lord. Trusting in thine obedience, I wrote unto thee, knowing that thou wilt do more than I say for. Moreover prepare me lodging: for I trust through the help of your prayers, I shall be given unto you. There salute thee, Epaphras my fellow prisoner in Christ Jesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lord Jesu Christ be with your spirits: Amen.

**This ends the epistle of saint Paul the Apostle to Philemon Sent from Rome
by Onesimus a servant.**

**Jesu: Hebrew for Jesus*

**The Epistle of St Paul the Apostle
Unto Philemon**

[Chpt 1] Peter an Apostle of Jesus Christ, to them that dwell here and there as strangers throughout Pontus, Galacia, Capadocia, Asia, and Bethynia, elect by the foreknowledge of God the father through the sanctifying of the spirit, unto obedience and sprinkling of the blood of Jesus Christ.

Grace be with you and peace be multiplied.

Blessed be God the father of our Lord Jesus Christ, which through his abundant mercy begat us again unto a lively hope by the resurrection of Jesus Christ from death, to enjoy an inheritance immortal and undefiled, and that perisheth not, reserved in heaven for you, which are kept by the power of God through faith, unto salvation, which salvation is prepared all ready to be showed in the last time, in the which time ye shall rejoyce, though now for a season (if need require) ye are in heaviness, through many fold temptations, that your faith once tried, being much more precious than gold that perisheth (though it be tried with fire) might be found unto *laud, glory, and honour, at the appearing of Jesus Christ: whom ye have not seen and yet love him, in whom even now, though ye see him not, ye yet believe: and rejoyce with joy unspeakable and glorious: receiving the end of your faith, the salvation of your souls.

Of which salvation have the Prophets enquired and searched, which prophesied of the grace that should come unto you, searching when or at what time the spirit of Christ which was in them, should signify, which spirit testified before, the passions that should come unto Christ, and the glory that should follow after: unto which Prophets it was declared that not unto themselves, but unto us, they should minister the things which are now showed unto you of them which by the holy ghost sent down from heaven have preached unto you the things which the angels desire to behold.

Wherefore gird up the loins of your minds, be sober, and trust perfectly on the grace that is brought unto you, by the declaring of Jesus Christ, as obedient children, not fashioning yourselves unto your old lusts of ignorance: but as he which called you is holy even so be ye holy in all manner of conversation, because it is written. Be ye holy, for I am holy.

And if so be that ye call on the father which without respect of person judgeth according to every mans works, see that ye pass the time of your pilgrimage in fear. For as much as ye know how that ye were not redeemed with corruptible silver and gold from your vain conversation which ye received by the traditions of the fathers: but with the precious blood of Christ, as of a lamb undefiled, and without spot, which was ordained before the world was made: but was declared in the last times for your sakes, which by his means have believed on God that raised him from death, and glorified him, that your faith and hope might be in

God.

And for as much as ye have purified your souls through the spirit, in obeying the truth for to love brotherly without *feigning, see that ye love one another with a pure heart fervently: for ye are born a new, not of mortal seed, but of immortal, by the word of God which liveth and lasteth for ever. For all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower falleth away, but the word of the Lord endureth ever. And this is the word which by the Gospell was preached among you.

**laud (praise, worship), *feigning (pretending)*

[Chpt 2] Wherefore lay aside all *maliciousness and all *guile, and dissimulation, and envy, and all backbiting: and as new born babes, desire that reasonable milk, which is without corruption, that ye may be grown therein. If so be that ye have tasted how pleasant the Lord is, to whom ye come as unto a living stone disallowed of men, but chosen of God and precious: and ye as living stones, are made a spiritual house, and an holy priesthood for to offer up spiritual sacrifice, acceptable to God by Jesus Christ.

Wherefore it is contained in the scripture: behold I put in Sion an head corner stone, elect and precious: and he that believeth on him, shall not be ashamed. Unto you therefore which believe, he is precious: but unto them which believe not, the stone which the builders refused, the same is made the head stone in the corner, and a stone to stumble at, and a rock to offend them which stumble at the word, and believe not that whereon they were set. But ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people, that ye should show the vertues of him that called you out of darkness into his marvelous light, which in time past were not a people, yet are now the people of God: which were not under mercy, but now have obtained mercy.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul, and see that ye have honest conversation among the Gentiles, that they which backbite you as evil doers, may see your good works and praise God in the day of visitation.

Submit yourselves unto all manner ordinance of man for the Lords sake, whether it be unto the King as unto the chief head: *other unto rulers, as unto them that are sent of him, for the punishment of evil doers: but for the *laud of them that do well. For so is the will of God, that ye put to silence the ignorance of the foolish men: as free, and not as having the liberty for a cloak of maliciousness, but even as the servants of God. Honour all men. Love brotherly fellowship. Fear God and honour the king.

Servants obey your masters with all fear, not only if they be good and courteous: but also though they be *froward. For it is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong and take it patiently, then is there thank with God.

For hereunto verily were ye called: for Christ also suffered for us, leaving us an example that ye should follow his steps, which did no sin, neither was there guile found in his mouth: which when he was reviled, reviled not again: when he suffered, he threatened not: but committed the cause to him that judgeth righteously, which his own self bare our sins in his body on the tree, that we should be delivered from sin and should live in righteousness. By whose stripes ye were healed. For ye were as sheep going astray: but are now returned unto the shepherd and bishop of your souls.

**maliciousness (unkindness against another) *guile(deception), *other (or) *laud (honor) *froward: stubborn, contrary, disobedient.*

[Chpt 3] Likewise let the wives be in subjection to their husbands that even they which believe not the word, may without the word be won by the conversation of the wives: while they behold your pure conversation coupled with fear. Whose apparel shall not be outward with broided hair, and hanging on of gold, or in putting on of gorgeous apparel: but let the hid man of the heart be uncorrupt, with a meek and a quiet spirit, which spirit is before God a thing much set by. For after this manner in the old time did the holy women which trusted in God, attire themselves, and were obedient to their husbands, even as Sara obeyed Abraham, and called him Lord: whose daughters ye are as long as ye do well, not being afraid of every shadow.

Likewise ye men dwell with them according to knowledge: giving honour unto the wife, as unto the weaker vessel, and as unto them that are heirs also of the grace of life, that your prayers be not let.

In conclusion, be ye all of one mind, one suffer with another, love as brethren, be pitiful, be courteous, not rendering evil for evil, neither rebuke for rebuke: but contrariwise, bless, remembering that ye are thereunto called, even that ye should be heirs of blessing. If any man long after life, and loveth to see good days, let him refrain his tongue from evil, and his lips that they speak not guile. Let him *eschew evil and do good: let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers. But the face of the Lord beholdeth them that do evil.

Moreover who is it that will harm you, if ye follow that which is good?

Notwithstanding happy are ye if ye suffer for righteousness sake. Ye and fear not though they seem terrible to you, neither be troubled: but sanctify the Lord God in your hearts. Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, and that with meekness and fear: having a good conscience, that when they backbite you as evildoers, they may be ashamed, for as much as they have falsely accused your good conversation in Christ.

It is better (if the will of God be so) that ye suffer for well doing, than for evil doing. For as much as Christ hath once suffered for sins, the just for the unjust, for to bring us to God, and was killed, as pertaining to the flesh: but was quickened in the spirit.

In which spirit he also went and preached unto the spirits that were in prison, which were in time past disobedient, when the long suffering of God abode exceeding patiently in the days of Noah, while the ark was a preparing wherein few (that is to say, eight souls) were saved by water, which signifieth baptism that now saveth us, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is our right hand of God: and is gone into heaven, angels, power and might subdued unto him.

**eschew (avoid)*

[Chpt 4] For as much as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he which suffereth in the flesh, ceaseth from sin, that he hence forward should live as much time as remaineth in the flesh: not after the lusts of men, but after the will of God. For it is sufficient for us that we have spent the time that is past of the life, after the will of the gentiles, walking in wantonness, lusts, drunkenness, in eating, drinking and in abominable idolatry.

And it seemeth to them a strange thing that ye run not also with them unto the same excess of riot, and therefore speak they evil of you, which shall give *accmpts to him that is ready to judge quick and dead. For unto this purpose verily was the gospel preached unto the dead that they should be condemned of men in the flesh, but should live before God in the spirit. The end of all things is at hand.

Be ye therefore discreet and sober, that ye may be apt to prayers. But above all things have fervent love among you. For love covereth the multitude of sins. Be ye harbourous one to another, and that without grudging. As every man hath received the gift, minister the same one to another as good ministers of the

many fold grace of God. If any man speak let him talk as though he spake the words of God. If any man minister, let him do it as of the ability which God ministreth unto him. That, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and while the world standeth. Amen.

Dearly beloved, be not troubled in this heat, which now is come among you to try you, as though some strange thing had happened unto you: but rejoice, in as much as ye are partakers of Christs passions, that when his glory appeareth, ye may be merry and glad. If ye be railed upon for the name of Christ happy are ye. For the spirit of glory and the spirit of God resteth upon you. On their part he is evil spoken of: but on your part he is glorified.

See that none of you suffer as a murderer, or as a thief, or an evildoer, or as a busybody in other mens matters. If any man suffer as a Christian man, let him not be ashamed: but let him glorify God on his behalf. For the time is come that judgement must begin at the house of God. If it first begin at us, what shall the end be of them which believe not the gospel of God? And if the righteous scarcely be saved: where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God, commit their souls to him with well doing, as unto a faithful creator.

**accompts (accounts, accomplishments)*

[Chpt 5] The elders which are among you, I exhort, which am also an elder and a witness of the afflictions of Christ, and also a partaker of the glory that shall be opened: see that ye feed Christs flock which is among you taking the oversight of them not as though ye were compelled thereto, but willingly: not for the desire of filthy lucre, but of a good mind, not as though ye were lords over the parishes: but that ye be an example to the flock. And when the chief shepherd shall appear, ye shall receive an incorruptible crown of glory. Likewise ye younger submit your selves unto the elder. Submit your selves every man, one to another, knit yourselves together in lowliness of mind. For God resisteth the proud and giveth grace to the humble. Submit your selves therefore under the mighty hand of God, that he may exalt you, when the time is come. Cast all your care to him: for he careth for you.

Be sober and watch, for your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist steadfast in the faith, remembering that ye do but fulfil the same afflictions which are appointed to your brethren that are in the world. The God of all grace, which called you unto his eternal glory by Christ Jesus, shall his own self after ye have suffered a little

affliction make you perfect: shall settle strength and establish you. To him be glory and dominion for ever, and while the world endureth. Amen.

By Silvanus a faithful brother unto you (as I suppose) have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand. The companions of your election that are of Babylon, saluteth you, and Marcus my son. Greet ye one another with the kiss of love. Peace be with you all which are in Christ Jesus. Amen.

Here ends the first epistle of saint Peter

[Chpt 1] Simon Peter a servant and an Apostle of Jesus Christ, to them which have obtained like precious faith with us in the righteousness that cometh of our God and saviour Jesus Christ.

Grace with you, and peace be multiplied in the knowledge of God and of Jesus our Lord. According as his godly power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us by virtue and glory, by the means whereof, are given unto us excellent and most great promises, that by the help of them ye should be partakers of the nature, in that ye fly the corruption of worldly lust.

And here unto give all diligence: in your faith minister virtue and in virtue knowledge, and in knowledge temperance, and in temperance patience, in patience godliness, in Godliness brotherly kindness, in brotherly kindness love, For if these things be among you and are plenteous, they will make you that ye neither shall be idle nor unfruitful in the knowledge of the our Lord Jesus Christ. But he that lacketh these things is blind and gropeth for the way with his hand, and hath forgotten that he was purged from his old sins.

Wherefore brethren, give the more diligence for to make your calling and election sure. For if ye do such things, ye shall never error. Yee and by this means an entering in shall be ministered unto you abundantly in to the everlasting kingdom of our Lord and saviour Jesus Christ.

Wherefore I will not be negligent to put you all ways in remembrance of such things though that ye know them your selves and be also stablished in the present truth. Not withstanding I think it *mete as long as I am in this tabernacle, to stir you up by putting you in remembrance, for as much, as I am sure how that the time is at hand that I must put off my tabernacle, even as our Lord Jesus Christ hath showed me. I will enforce therefore, that on every side ye might have wherewith to stir up the remembrance of these things after my departing.

For we followed not deceivable fables when we opened unto you the power and coming of our Lord Jesus Christ, but with our eyes we saw his majesty: even then verily when he received of God the father honour and glory, and when there came such a voice to him from that excellent glory. This is my dear beloved son, in whom I have delight. This voice we heard when it came from heaven, being with him in the holy mount.

We have also a right sure word of prophecy whereunto if ye take heed, as unto a light that shineth in a dark place, ye do well, until the day dawn and the day star arise in your hearts. So that ye first know this: That, that no prophecy in the scripture hath any private interpretation. For the scripture came never by the

will of man: but holy men of God spake as they were moved by the holy ghost.

**mete (worthy)*

[Chpt 2] There were false Prophets among the people, even as there shall be false teachers among you: which privily shall bring in damnable sects, even denying the Lord that hath bought them, and bring upon themselves swift damnation, and many shall follow their damnable ways, by which the way of truth shall be evil spoken of, and through covetousness shall they with **feigned* words make merchandise of you, whose judgment is not far off, and their damnation sleepeth not.

For if God spared not the angels that sinned, but cast them down into hell, and delivered them in chains of darkness, to be kept unto judgement: Neither spared the old world, but saved Noah the eight preacher of righteousness, and brought in the flood upon the world of the ungodly, and turned the cities of Zodom and Gomor into ashes: overthrew them, damned them, and made of them an example unto all that after should live ungodly. And just Lot vexed with the uncleanly conversation of the wicked, delivered he. For he being righteous and dwelling among them in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. The Lord knoweth how to deliver the godly out of temptation, and how to reserve the unjust unto the day of judgment for to be punished: namely them that walk after the flesh in the lust of uncleanness, and despise the rulers. Presumptuous are they, and stubborn and fear not to speak evil of them that are in authority. When the angels which are greater both in power and might, receive not of the Lord railing judgement against them. But these as brute beasts, naturally made to be taken and destroyed, speak evil of that they know not, and shall perish through their own destruction, and receive the reward of unrighteousness.

They count it pleasure to live deliciously for a season. Spots they are and filthiness, living at pleasure, and in deceivable ways, feasting with you: having eyes full of **advoury* and that cannot cease to sin, beguiling unstable souls. Hearts they have exercised with covetousness. They are cursed children, and have forsaken the right way, and are gone astray following the way of Balaam the son of Bosor, which loved the reward of unrighteousness: but was rebuked of his iniquity. The tame and dumb beast, speaking with mans voice, forbade the foolishness of the Prophet.

These are wells without water and clouds carried about of a tempest, to whom the mist of darkness is reserved for ever. For when they have spoken the swelling words of vanity, they beguile with wantonness through the lusts of the

flesh, them that were clean escaped: but now are wrapped in errors. They promise them liberty, and are themselves the bond servants of corruption. For of whom soever a man is overcome, unto the same is he in bondage. For if they, after they have escaped from the filthiness of the world through the knowledge of the Lord and of the saviour Jesus Christ, they are yet tangled again therein and overcome: then is the latter end worse with them than the beginning. For it had been better for them, not to have known the way of righteousness than after they have known it, to turn from the holy commandment given unto them. It is happened unto them according to the true proverb: The dog is turned to his vomit again, and the sow that was washed, to her wallowing in the mire.

**feigned (made up, beguiling) *advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

[Chpt 3] This is the second epistle that I now write unto you, beloved, wherewith I stir up, and warn your pure minds, to call to remembrance the words which were told before of the holy Prophets, and also the commandment of us the Apostles of the Lord and saviour.

This first understand that there shall come in the last days mockers, which will walk after their own lusts and say, Where is the promise of his coming? For since the fathers died, all things continue in the same estate wherein they were at the beginning. This they know not (and that willingly) how that the heavens a great while ago were, and the earth that was in the water, appeared up out of the water, by the word of God: by the which things the world that then was, perished, overflowen with the water. But the heavens verily and earth which are now, are kept by the same word in store, and reserved unto fire, against the day of judgment and perdition of ungodly men.

Dearly beloved, be not ignorant of this one thing, how that one day is with the Lord, as a thousand year, and a thousand year as one day. The Lord is not slack to fulfil his promise, as some men count slackness: but is patient to us ward, and would have no man lost, but would receive all men to repentance.

Nevertheless the day of the Lord will come as a thief in the night, in the which day, the heavens shall perish with terrible noise, and the elements shall melt with heat, and the earth with the works that are therein shall burn.

If all these things shall perish, what manner persons ought ye to be in holy conversation and godliness: looking for and hasting unto the coming of the day of God, in which the heavens shall perish with fire, and the elements shall be consumed with heat. Nevertheless we look for a new heaven and a new earth,

according to his promise, wherein dwelleth righteousness.

Wherefore dearly beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and undefiled. And suppose that the long suffering of the Lord is salvation, even as our dearly beloved brother Paul, according to the wisdom given unto him, wrote to you, yee, almost in every epistle speaking of such things: among which are many things hard to be understood, which they that are unlearned and unstable, pervert, as they do other scriptures unto their own destruction. Ye therefore beloved, seeing ye know it beforehand, beware lest ye be also plucked away with the error of the wicked, and fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord and saviour Jesus Christ. To whom be glory both now and for ever. Amen.

Here ends the second epistle of saint Peter

[Chpt 1] That, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life. For the life appeared, and we have seen, and bear witness, and show unto you that eternal life, which was with the father, and appeared unto us. That, that which we have seen and heard, declare we unto you, that ye may have fellowship with us and that our fellowship may be with the father and his son Jesus Christ. And this write we unto you, that our joy may be full.

And this is the tidings which we have heard of him and declare unto you, that God is light and in him is no darkness at all. If we say that we have fellowship with him, and yet walk in darkness, we lie, and do not the truth. But and if we walk in (light) even as he is in light, then have we fellowship with him, and the blood of Jesus Christ his son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves and truth is not in us. If we knowlege our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.

[Chpt 2] My little children, these things write I unto you, that ye sin not: if any man sin, yet we have an advocate with the father, Jesus Christ, which is righteous: and he it is that obtaineth grace for our sins: not for our sins only: but also for the sins of all the world. And hereby we are sure that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments is a liar, and the verity is not in him. Whosoever keepeth his word, in him is the love of God perfect in deed. And thereby know we that we are in him. He that saith he bideth in him, ought to walk even as he walked.

Brethren I write no new commandment unto you: but that old commandment which ye heard from the beginning. The old commandment is the word which ye heard from the beginning. Again a new commandment: I write unto you, a thing that is true in him, and also in you: for the darkness is past, and the true light now shineth. He that saith how that he is in the light, and yet hateth his brother, is in darkness even until this time. He that loveth his brother, abideth in the light and there is none occasion of evil in him. He that hateth his brother, is in darkness, and walketh in darkness: and cannot tell whither he goeth, because that darkness hath blinded his eyes.

Babes I write unto you how that your sins are forgiven you for his names sake. I write unto you fathers, how that ye have known him that was from the beginning. I write unto you young men, how that ye have overcome the wicked. I write unto you little children, how that ye have known the father. I write unto

you fathers, how that ye have known him that was from the beginning. I write unto you young men, how that ye are strong: and the word of God abideth in you and ye have overcome that wicked.

See that ye love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him. For all that is in the world (as the lust of the flesh, the lust of the eyes, and the pride of goods) is not of the father, but of the world. And the world vanisheth away and the lust thereof: but he that fulfilleth the will of God, abideth ever.

Little children it is the last time, and as ye have heard how the Antichrist shall come even now are there many Antichrists come already. Whereby we know that it is the last time. They went out from us, but they were not of us. For if they had been of us, they would no doubt, have continued with us. But that befell that it might appear, that they were not of us.

And ye have an ointment of the holy ghost, and ye know all things. I wrote not unto you, as though ye knew not the truth: but as though ye knew it, and know also that no lie cometh of truth. Who is a liar but he that denieth that Jesus is Christ? The same is the Antichrist that denieth the father and the son. Whosoever denieth the son, the same hath not the father. Let therefore abide in you that same which ye heard from the beginning. If that which ye heard from the beginning, shall remain in you, ye also shall continue in the son, and in the father. And this is the promise that he hath promised us, even eternal life.

This have I written unto you, concerning them that deceive you. And the anointing which ye have received of him, dwelleth in you. And ye need not that any man teach you: but as the anointing teacheth you all things, and is true, and is no lie, and as it taught you, even so bide therein. And now babes abide in him that when he shall appear, we may be bold and not be made ashamed of him at his coming. If ye know that he is righteous, know also that he which followeth righteousness, is born of him.

[Chpt 3] Behold what love the father hath showed on us that we should be called the sons of God. For this cause the world knoweth you not, because it knoweth not him. Dearly beloved, now are we the sons of God, and yet it doth not appear what we shall be. But we know that when it shall appear, we shall be like him. For we shall see him as he is. And every man that hath this hope in him, purgeth himself, even as he is pure. Whosoever committeth sin, committeth unrighteousness also, for sin is unrighteousness. And ye know that he appeared to take away our sins, and in him is no sin. As many as bide in him sin not: whosoever sinneth, hath not seen him, neither hath known him.

Babes, let no man deceive you, He that doth righteousness, is righteous, even

as he is righteous. He that committeth sin, is of the devil: for the devil sinneth since the beginning. For this purpose appeared the son of God, to loose the works of the devil. Whosoever is born of God, sinneth not: for his seed remaineth in him, and he cannot sin, because he is born of God. In this are the children of God known, and the children of the devil. Whosoever doth not righteousness, is not of God, neither he that loveth not his brother.

For this is the tidings, that ye heard from the beginning, that we should love one another not as Cain which was of the wicked and slew his brother. And wherefore slew he him? Because his own works were evil, and his brothers good. Marvel not my brethren though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a man slayer. And ye know that no man slayer, hath eternal life abiding in him.

Hereby perceive we love: that he gave his life for us: and therefore ought we also to give our lives for the brethren. Whosoever hath this worlds *good and seeth his brother have need: and shutteth up his compassion from him: how dwelleth the love of God in him? My babes, let us not love in word, neither in tongue: but with deed and in verity: for thereby we know that we are of the verity, and can before him quiet our hearts. But if our hearts condemn us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemn us not, then have we trust to God ward: and whatsoever we ask we shall receive of him: because we keep his commandments, and do those things which are pleasing in his sight.

And this is his commandment, that we believe on the name of his son Jesus Christ, and love one another, as he gave commandment. And he that keepeth his commandments, dwelleth in him, and he in him: and thereby we know that there abideth in us of the spirit which he gave us.

**good (goods?)*

[Chpt 4] Ye beloved, believe not every spirit but prove the spirits whether they are of God or not, for many false Prophets are gone out into the world. Hereby shall ye know the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit which confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, of whom ye have heard, how that he should come: and even now already is he in the world.

Little children, ye are of God and have overcome them: for greater is he that is in you, then he that is in the world. They are of the world, and therefore speak

they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us: he that is not of God, heareth us not. Hereby know we the spirit of verity, and the spirit of error.

Beloved, let us love one another: for love cometh of God. And every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. In this appeared the love of God to us ward, because that God sent his only begotten son into the world, that we might live through him. Herein is love, not that we loved God but that he loved us, and sent his son to make agreement for our sins.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we: that we dwell in him, and he in us: because he hath given us of his spirit. And we have seen and do testify that the father sent the son, which is the saviour of the world. Whosoever confesseth that Jesus is the son of God, in him dwelleth God, and he in God. And we have known and believed the love that God hath to us.

God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should have trust in the day of judgment: For as he is, even so are we in this world. There is no fear in love, but perfect love casteth out all fear, for fear hath painfulness. He that feareth, is not perfect in love.

We love him, for he loved us first. If a man say, I love God, and yet hate his brother he is a liar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? And this commandment have we of him: that he which loveth God, should love his brother also.

[Chpt 5] Whosoever believeth that Jesus is Christ, is born of God. And every one that loveth him which begat, loveth him also which was begotten of him. In this we know that we love the children of God, when we love God and keep his commandments. This is the love of God that we keep his commandments, and his commandments are not grievous. For all that is born of God, overcometh the world. And this is the victory that overcometh the world, even our faith. Who is it that overcometh the world: but he which believeth that Jesus is the son of God.

This Jesus Christ is he that came by water and blood, not by water only: but by water and blood. And it is the spirit that beareth witness, because the spirit is truth. *(For there are three which bear record in heaven, the father, the word, and the holy ghost. And these three are one). For there are three which bear record *(in earth:) the spirit, and water, and blood: and these three are one. If

we receive the witness of men, the witness of God is greater. For this is the witness of God, which he testified of his son. He that believeth on the son of God, hath the witness in him self. He that believeth not God, hath made him a liar, because he believed not the record that God gave of his son. And this is that record, how that God hath given unto us eternal life, and this life is in his son. He that hath the son, hath life: and he that hath not the son of God, hath not life.

These things have I written unto you that believe on the name of the son of God that ye may know how that ye have eternal life, and that ye may believe on the name of the son of God. And this is the trust that we have in him: that if we ask anything according to his will, he heareth us. And if we know that he hear us whatsoever we ask, we know that we shall have the petitions that we desire of him.

If any man see his brother sin a sin that is not unto death, let him ask, and he shall give him life for them that sin not unto death. There is a sin unto death, for which say I not that a man should pray. All unrighteousness is sin, and there is sin not unto death.

We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himself, and that wicked toucheth him not. We know that we are of God, and that the world is all together set on wickedness. We know that the son of God is come, and hath given us a mind to know him which is true: and we are in him that is true, through his son Jesus Christ. This same is very God, and eternal life. Babes keep yourselves from images. Amen.

Here ends the first epistle of saint John

**the text above was found in very small type case in the original text.: *(For there are three which bear record in heaven, the father, the word, and the holy ghost. And these three are one) and (in earth:)*

[Chpt 1] The elder to the elect lady and her children which I love in the truth: and not I only, but also all that have known the truth, for the truths sake, which dwelleth in us, and shall be in us for ever.

With you be grace, mercy, and peace from God the father and from the Lord Jesus Christ the son of the father, in truth and love.

I rejoiced greatly, that I found of thy children walking in truth, as we have received a commandment of the father. And now beseech I thee lady, not as though I wrote a new commandment unto thee, but that same which we had from the beginning, that we should love one another. And this is the love, that we should walk after his commandments.

This commandment is (that as ye have heard from the beginning) ye should walk in it. For many deceivers are entered into the world, which confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist. Look on yourselves, that we loose not that we have wrought: but that we may have a full reward. Whosoever transgresseth and bideth not in the doctrine of Christ, hath not God. He that endureth in the doctrine of Christ, hath both the father and the son.

If there come any unto you and bring not this learning, him receive not to house: neither bid him God speed. For he that biddeth him God speed, is partaker of his evil deeds. I had many things to write unto you, nevertheless I would not write with paper and ink: but I trust to come unto you, and speak with you mouth to mouth, that our joy may be full. The sons of thy elect sister greet thee. Amen.

Here ends the second epistle of saint John

[Chpt 1] The elder unto the beloved Gaius, whom I love in the truth. Beloved I wish I in all things that thou prosperedest and faredest well even as thy soul prospereth. I rejoiced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in truth. I have no greater joy than for to hear how that my sons walk in verity.

Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers, which bare witness of thy love before all the congregation. Which brethren when thou bringest forwards on their journey (as it beseemeth God) thou shalt do well: because that for his names sake they went forth, and took nothing of the Gentiles. We therefore ought to receive such, that we also might be helpers to the truth.

I wrote unto the congregation: but Diotrephes which loveth to have the preeminence among them, receiveth us not. Wherefore if I come, I will declare his deeds which he doeth, jesting on us with malicious words, neither is therewith content. Not only he himself receiveth not the brethren: but also he forbiddeth them that would, and thrusteth them out of the congregation.

Beloved, follow not that which is evil, but that which is good. He that doeth well is of God: but he that doeth evil seeth not God. Demetrius hath good report of all men, and of the truth: ye and we our selves also bear record, and ye know that our record is true. I have many things to write: but I will not with ink and pen write unto thee. For I trust I shall shortly see thee, and we shall speak mouth to mouth. Peace be with thee. The lovers salute thee. Greet the lovers by name.

Here ends the third epistle of saint John

[Chpt 1] God in time past diversely and many ways, spake unto the fathers by Prophets but in these last days he hath spoken unto us by his son, whom he hath made heir of all things: by whom also he made the world. Which son being the brightness of his glory, and very image of his substance, bearing up all things with the word of his power, hath in his own person purged our sins, and is sitten on the right hand of the majesty on high, and is more excellent then the angels, in as much as he hath by inheritance obtained an excellenter name then have they.

For unto which of the angels said he at any time: Thou art my son, this day begat I thee? And again: I will be his father, and he shall be my son. And again when he bringeth in the first begotten son into the world, he saith: And all the angels of God shall worship him. And of the angels he saith: He maketh his angels spirits, and his ministers flames of fire. But unto the son he saith: God, thy seat shall be for ever and ever. The sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness and hated iniquity. Wherefore God which is thy God, hath anointed thee with the oil of gladness above thy fellows.

And thou Lord in the beginning hast laid the foundation of the earth. And the heavens are the works of thy hands. They shall perish, but thou shalt endure. They all shall wax old as doth a garment: and as a vesture shalt thou change them, and they shall be changed. But thou art always, and thy years shall not fail. Unto which of the angels said he at any time: Sit on my right hand, till I make thine enemies thy footstool: Are they not all ministering spirits, sent to minister, for their sakes which shall be heirs of salvation?

[Chpt 2] Wherefore we ought to give the more heed to the things we have heard lest we perish. For if the word which was spoken by angels was steadfast: so that every transgression and disobedience received a just recompense to reward how shall we escape, if we despise so great salvation, which at the first began to be preached of the Lord himself, and afterward was confirmed unto us ward, by them that heard it, God bearing witness thereto, both with signs and wonders also, and with diverse miracles, and gifts of the holy ghost according to his own will.

He hath not unto the angels put in subjection the world to come, whereof we speak. But one in a certain place witnessed, saying. What is man, that thou art mindful of him? After thou hadst for a season made him lower than the angels: thou crownedst him with honour and glory, and hast set him above the works of thy hands. Thou hast put all things in subjection under his feet. In that he put all things under him, he left nothing that is not put under him. Nevertheless we yet see not all things subdued but him that was made less than the angels we see

that it was Jesus, which is crowned with glory and honour for the suffering of death: that he by the grace of God, should taste of death for all men.

For it became him, for whom are all things and by whom are all things, after that he had brought many sons unto glory, that he should make the Lord of their salvation perfect through suffering. For he that sanctifieth, and they which are sanctified, are all of one. For which causes sake he is not ashamed to call them brethren saying: I will declare thy name unto my brethren, and in the midst of the congregation will I praise thee. And again: I will put my trust in him. And again: behold here am I and the children which God hath given me.

For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, for to put down through death, him that had lordship over death, that is to say the devil, and that he might deliver them which through fear of death were all their lifetime in danger of bondage. For he in no place taketh on him the angels: but the seed of Abraham taketh he on him. Wherefore in all things it became him to be made like unto his brethren, that he might be merciful, and a faithful high Priest in things concerning God, for to purge the peoples sins. For in that he himself suffered and was tempted, he is able to succour them that are tempted.

[Chpt 3] Therefore holy brethren, partakers of the celestial callings consider the ambassador and high priest of our profession Christ Jesus, which was faithful to him that made him, even as was Moses in all his house. And yet was this man counted worthy of more glory than Moses: In as much as he which hath prepared the house, hath most honour in the house. Every house is prepared of some man. But he that ordained all things, is God. And Moses verily was faithful in all his house, as a minister, to bear witness of those things which should be spoken afterward. But Christ as a son, hath rule over the house, whose house are we, so that we hold fast the confidence and the rejoicing of that hope, unto the end.

Wherefore as the *holy ghost saith: today if ye shall hear his voice, harden not your hearts, after the rebellion in the day of temptation in the wilderness, where your fathers tempted me, proved me, and saw my works forty years long. Wherefore I was grieved with that generation and said: They *erre ever in their hearts: they verily have not known my ways so that I sware in my wrath, that they should not enter into my rest. Take heed brethren that there be in none of you an evil heart in unbelief, that he should depart from the living God: but exhort one another daily, while it is called today, lest any of you wax hard hearted through the deceitfulness of sin.

We are partakers of Christ if we keep sure unto the end the first substance, so

long as it is said: today if ye hear his voice, harden not your hearts, as when ye rebelled. For some, when they heard, rebelled: how be it not all that came out of Egypt under Moses. But with whom was he displeased forty years? Was he not displeased with them that sinned whose carcasses were overthrown in the desert? To whom sware he that they should not enter into his rest: but unto them that believed not? And we see that they could not enter in, because of unbelief.

**holy ghost saith: aka: spirit of truth. *erre (error) then is plain; against the very truth and verity (realness) of God and Christ.*

[Chpt 4] Let us fear therefore lest any of us forsaking the promise of entering into his rest, should seem to come behind. For unto us was it declared, as well as unto them. But it profited not them that they heard the word, because they which heard it, coupled it not with faith. But we which have believed, do enter into his rest, as contrariwise he said to the other: I have sworn in my wrath, they shall not enter into my rest. And that spake he verily long after that the works were made and the foundation of the world laid. For he spake in a certain place of the seventh day, on this wise: And God did rest the seventh day from all his works. And in this place again: They shall not come into my rest.

Seeing therefore it followeth that some must enter thereinto, and they to whom it was first preached, entered not therein for unbeliefs sake. Again he appointeth in David a certain present day after so long a time, saying as it is rehearsed: this day if ye hear his voice, be not hard hearted. For if Joshua had given them rest, then would he not afterward have spoken of another day. There remaineth therefore yet a rest to the people of God. For he that is entered into his rest, doth cease from his own works as God did from his.

Let us study therefore to enter into that rest, lest any man fall after the same example, into unbelief. For the word of God is quick, and mighty in operation, and sharper then any two edged sword: and entereth through, even unto the dividing asunder of the soul and the spirit, and of the joints and the **mary* : and judgeth the thoughts and the intents of the heart: neither is there any creature invisible in the sight of it. For all things are naked and bare unto the eyes of him, of whom we speak.

**mary (marrow?)*

[Chpt 5] Seeing then that we have a great high priest which is entered into heaven (I mean Jesus the son of God) let us hold our profession. For we have not an high priest, which cannot have compassion on our infirmities: but was in all points tempted, like as we are: but yet without sin. Let us therefore go boldly

unto the seat of grace, that we may receive mercy, and find grace to help in time of need.

For every high priest that is taken from among men is ordained for men, in things pertaining to God: to offer gifts and sacrifices for sin: which can have compassion on the ignorant, and on them that are out of the way, because that he himself also is compassed with infirmity: For the which infirmities sake he is bound to offer for sins, as well for his own part, as for the peoples. And no man taketh honour unto himself, but he that is called of God, as was Aaron.

Even so likewise, Christ glorified not himself, to be made the high priest: but he that said unto him: thou art my son, this day begat I thee, glorified him. As he also in another place speaketh: Thou art a Priest for ever after the order of Melchisedec. Which in the days of his flesh, did offer up prayers and supplications, with strong crying and tears unto him that was able to save him from death and was also heard, because of his Godliness. And though he were Gods son, yet learned he obedience, by those things which he suffered, and was made perfect, and the cause of eternal salvation unto all them that obey him: and is called of God an high Priest, after the order of Melchisedec.

Whereof we have many things to say which are hard to be uttered: because ye are dull of hearing. For when as concerning the time, ye ought to be teachers, yet have ye need again that we teach you the first principles of the word of God: and are become such as have need of milk, and not of strong meat: For every man that is fed with milk, is inexpert in the word of righteousness. For he is but a babe. But strong meat belongeth to them that are perfect which through custom have their wits exercised, to judge both good and evil also.

[Chpt 6] Therefore let us love the doctrine pertaining to the beginning of a Christian man, and let us go unto perfection, and now no more lay the foundation of repentance from dead works, and of faith toward God, of baptism, of doctrine, and of laying on of hands, and of resurrection from death, and of eternal judgement. And so will we do, if God permit. For it is not possible that they which were once lighted, and have tasted of the heavenly gift, and were become partakers of the holy ghost, and have tasted of the good word of God, and of the power of the world to come: if they fall, should be renewed again unto repentance: for as much as they have (as concerning them selves) crucified the son of God afresh, making a mock of him.

For that earth which drinketh in the rain which cometh often upon it, and bringeth forth herbs meet (worthy) for them that dress it, receiveth blessing of God. But that ground which beareth thorns and briars, is reprov'd, and is nigh unto cursing: whose end is to be burned.

Nevertheless dear friends, we trust to see better of you and things which accompany salvation, though we thus speak. For God is not unrighteous that he should forget your work and labour that proceedeth of love, which love showed in his name, which have ministered unto the saints, and yet minister. Yee, and we desire that every one of you show the same diligence, to the establishing of hope, even unto the end: that ye faint not, but follow them, which through faith and patience inherit the promises.

For when God made promise to Abraham because he had no greater thing to swear by, he swore by him self, saying: Surely I will bless thee and multiply thee indeed. And so after that he had tarried a long time, he enjoyed the promise. Men verily swear by him that is greater than them selves, and an oath to confirming the thing is among them an end of all strife. So God willing very abundantly to show unto the heirs of promise, the stableness of his counsel, he added an oath, that by two immutable things (in which it was impossible that God should lie) we might have perfect consolation, which have fled, for to hold fast the hope that is set before us, which hope we have as an anchor of the soul both sure and steadfast. Which hope also entereth in, into those things which are within the veil, whither the forerunner is for us entered in, I mean Jesus that is made an high priest for ever, after the order of Melchisedech.

[Chpt 7] This Melchisedech king of Salem (which being priest of the most high God, met Abraham, as he returned again from the slaughter of the kings, and blessed him: to whom also Abraham gave tithes of all things) first is by interpretation king of righteousness: after that he is king of Salem, that is to say king of peace, without father without mother, without kin, and hath neither beginning of his time, neither yet end of his life: but is likened unto the son of God and continueth a priest for ever.

Consider what a man this was unto whom the Patriarch Abraham gave tithes of the spoils. And verily those children of Levi, which receive the office of the priests, have a commandment to take according to the law, tithes of the people, that is to say, of their brethren, yee though they sprung out of the loins of Abraham. But he whose kindred is not counted among them received tithes of Abraham and blessed him that had the promises. And with out nay saying, he which is less, receiveth blessing of him which is greater. And here men that die, receive tithes. But there he receiveth tithes of whom it is witnessed, that he liveth. And to say the truth, Levi him self also which receiveth tithes, paid tithes in Abraham. For he was yet in the loins of his father Abraham when Melchisedec met him.

If now therefore perfection came by the priesthood of the Levites (for under

that priesthood the people received the law) what needed it furthermore that another priest should rise, after the order of Melchisedech, and not after the order of Aaron? Now no doubt, if the priesthood be translated, then of necessity must the law be translated also.

For he of whom these things are spoken, pertaineth unto another tribe, of which never man served at the altar. For it is evident that our Lord sprung of the tribe of Juda, of which tribe spake Moses nothing concerning priesthood. And it is yet a more evident thing, if after the similitude of Melchisedech, there arise another priest, which is not made after the law of the carnal commandment: but after the power of the endless life (For he testifieth: Thou art a priest for ever, after the order of Melchisedech). Then the commandment that went a fore, is disannulled, because of her weakness and unprofitableness. For the law made nothing perfect: but was an introduction of a better hope, by which hope, we draw nigh unto God.

And for this cause it is a better hope that it was not promised with out an oath. Those priests were made without an oath: but this priest with an oath, by him that said unto him. The Lord sware, and will not repent: Thou art a priest for ever after the order of Melchisedech. And for that cause was Jesus a stablisher of a better testament.

And among them many were made priests, because they were not suffered to endure by the reason of death. But this man, because he endureth ever hath an everlasting priesthood. Wherefore he is able also ever to save them that come unto God by him, seeing he ever liveth, to make intercession for us.

Such an high Priest it became us to have, which is holy, harmless, undefiled, separate from sinners, and made higher then heaven. Which needeth not daily (as yonder high priests) to offer up sacrifice, first for his own sins, and then for the peoples sins. For that did he at once for all, when he offered up himself. For the law maketh men priests, which have infirmity: but the word of the oath that came since the law, maketh the son priest, which is perfect for ever more.

[Chpt 8] Of the things which we have spoken, this is the *pith: that we have such an high priest that is sitten on the right hand of the seat of majesty in heaven and is a minister of holy things, and of the very tabernacle which God *pyght, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have some what also to offer. For he were not a priest, if he were on the earth where are priests that according to the law offer gifts, which priests serve unto the example and shadow of heavenly things: even as the answer of God was given unto Moses when he was about to finish the tabernacle: Take heed (said he) that thou make

all things according to the *patrone showed to thee in the mount.

Now hath he obtained a more excellent office, in as much as he is the mediator of a better testament, which was made for better promises. For if that first testament had been faultless: then should no place have been sought for the second. For in rebuking them he saith: Behold the days will come (saith the Lord) and I will finish upon the house of Israel, and upon the house of Judah, a new testament: not like the testament that I made with their fathers at that time, when I took them by the hands, to lead them out of the land of Egypt, for they continued not in my testament, and I regarded them not saith the Lord.

For this is the testament that I will make with the house of Israel: After those days saith the Lord: I will put my laws in their minds, and in their hearts I will write them, and I will be their God, and they shall be my people. And they shall not teach, every man his neighbor, and every man his brother, saying: know the Lord: For they shall know me, from the least to the most of them: For I will be merciful over their unrighteousness, and on their sins and on their iniquities. In that he saith a new testament, he hath *abrogated the old. Now that which is disannulled and waxed old, is ready to vanish away.

**pith (heart, core, center) *pyght: plight from troth, as in betrothed to be married, solemn oath, faith. *patrone (patron) *abrogated (canceled, given way to.)*

[Chpt 9] That, that first tabernacle verily had ordinances, and servings of God, and worldly holiness. For there was a fore tabernacle made, wherein was the candlestick and the table, and the show bread, which is called holy. But within the second veil was there a tabernacle, which is called holiest of all, which had the golden censer, and the ark of the testament overlaid round about with gold, wherein was the golden pot with Manna, and Aarons rod that sprung and the tables of the testament. Over the ark were the cherubims of glory shadowing the seat of grace. Of which things, we will not now speak particularly.

When these things were thus ordained, the Priests went all ways into the first tabernacle and executed the service of God. But into the second went the high priest alone, once every year: and not without blood, which he offered for him self, and for the ignorance of the people. Wherewith the holy ghost this signifying that the way of holy things, was not yet opened, while as yet the first tabernacle was standing. Which was a similitude for the time then present, and in which were offered gifts and sacrifices that could not make them that minister perfect, as pertaining to the conscience, with only meats and drinks, and diverse

washings and justifying of the flesh, which were ordained until the time of reformation.

But Christ being an high priest of good things to come, came by a greater and a more perfect tabernacle, not made with hands: that is to say, not of this manner building, neither by the blood of goats and calves: but by his own blood he entered once for all into the holy place, and found eternal redemption. For if the blood of oxen and of goats and the ashes of an heifer, when it was sprinkled, purified the unclean, as touching the purifying of the flesh: How much more shall the blood of Christ (which through the eternal spirit, offered him self without spot to God) purge your consciences from dead works for to serve the living God?

And for this cause is he the mediator of the new testament, that through death which chanced for the redemption of those transgressions that were in the first testament, they which were called, might receive the promise of eternal inheritance. For wheresoever is a testament, there must also be the death of him that maketh the testament. For the testament taketh authority when men are dead: For it is of no value as long as he that made it, is alive. For which cause also, neither that first testament was ordained without blood. For when all the commandments were read of Moses unto all the people, he took the blood of calves and of goats, with water and purple wool and hyssop, and sprinkled both the book, and all the people, saying: this is the blood of the testament which God hath appointed unto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministering vessels. And almost all things, are by the law, purged with blood, and with out shedding of blood is no remission.

It is then need that the similitudes of heavenly things be purified with such things: but the heavenly things themselves are purified with better sacrifices than are those. For Christ is not entered into the holy places that are made with hands, which are but similitudes of true things: but is entered into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high priest entereth into the holy place every year with strange blood, for then must he have often suffered since the world began. But now in the end of the world, hath he appeared once, to put sin to flight, by the offering up of himself: And as it is appointed unto men that they shall once die, and then cometh the judgment, even so Christ was once offered to take away the sins of many, and unto them that look for him, shall he appear again without sin, unto salvation.

[Chpt 10] For the law which hath but the shadow of good things to come, and not the things in their own fashion can never with the sacrifices which they offer year by year continually, make the comers thereunto perfect. For would

not then those sacrifices have ceased to have been offered, because that the offerers once purged should have had no more consciences of sins. Nevertheless in those sacrifices is there mention made of sins every year. For it is impossible that the blood of oxen and of goats should take away sins.

Wherefore when he cometh into the world, he saith: Sacrifice and offering thou wouldest not have: but a body hast thou ordained me. In sacrifices and sinofferings thou hast no lust. Then I said: Lo I come, in the chiefest of the book it is written of me, that I should do thy will, O' God. Above, when he had said sacrifice and offering, and burnt sacrifices and sinofferings thou wouldest not have, neither hast allowed (which yet are offered by the law) and then said: Lo I come to do thy will, O' God: he taketh away the first to establish the latter. By the which will, we are sanctified: by the offering of the body of *Jesu Christ once for all.

And every priest is ready daily ministering, and often times offereth one manner of offering which can never take away sins. But this man after he had offered one sacrifice for sins, sat him down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. And the holy ghost also beareth us record of this, even when he told before: This is the testament that I will make unto them: after those days saith the Lord. I will put my laws in their hearts and in their mind I will write them, and their sins and iniquities will I remember no more. And where remission of these things is, there is no more offering for sin.

Seeing brethren that by the means of the blood of Jesu, we may be bold to enter into that holy place, by the new and living way which he hath prepared for us, through the veil, that is to say, by his flesh. And seeing also that we have an high priest which is ruler over the house of God, let us draw nigh with a true heart in a full faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water: and let us keep the profession of our hope, without wavering (for he is faithful that promised) and let us consider one another, to provoke unto love, and to good works: and let us not forsake the fellowship that we have among ourselves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

For if we sin willingly after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins but a fearful looking for judgment, and violent fire, which shall devour the adversaries. He that despiseth Moses law, dieth without mercy under two or three witnesses. Of how much sorer

punishment suppose ye shall he be counted worthy, which treadeth under foot the son of God: and counteth the blood of the testament as an unholy thing wherewith he was sanctified, and doth dishonour to the spirit of grace. For we know him that hath said: vengeance belongeth unto me, I will recompense saith the Lord. And again: the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

Call to remembrance the days that are passed, in the which after ye had received light, ye endured a great fight in adversities, partly while all men wondered and gazed at you for the shame and tribulation that was done unto you, and partly while ye became companions of them which so passed their time. For ye suffered also with my bonds, and took in worth the spoiling of your Goods, and that with gladness: knowing in your selves how that ye had in heaven a better and an enduring substance. Cast not away therefore your confidence which hath great reward to recompense. For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a very little while, and he that shall come will come, and will not tarry. But the just shall live by faith. And if he withdraw himself my soul shall have no pleasure in him. We are not which withdraw our selves unto damnation, but pertain to faith, to the winning of the soul.

**Jesu: Hebrew for Jesus.*

[Chpt 11] Faith is a sure confidence of things which are hoped for, and a certainty of things which are not seen. By it the elders were well reported of. Through faith we understand that the world was ordained by the word of God and that things which are seen, were made of things which are not seen. By faith Abel offered unto God a more plenteous sacrifice than Cain: by which he obtained witness that he was righteous, God testifying of his gifts: by which also he being dead, yet speaketh.

By faith was Enoch translated that he should not see death: neither was he found: for God had taken him away. Before he was taken away, he was reported of, that he had pleased God: but without faith it is impossible to please him. For he that cometh to God must believe that God is, and that he is a rewarder of them that seek him.

By faith Noah honoured God, after that he was warned of things which were not seen and prepared the ark to the saving of his household, through the which ark, he condemned the world, and became heir of the righteousness which cometh by faith.

By faith Abraham, when he was called obeyed, to go out into a place, which

he should afterward receive to inheritance, and he went out not knowing whither he should go.

By faith he removed into the land that was promised him, as into a strange country, and dwelt in tabernacles: and so did Isaac and Jacob heirs with him of the same promise. For he looked for a city having a foundation whose builder and maker is God.

Through faith Sara also received strength to be with child and was delivered of a child when she was past age, because she judged him faithful which had promised.

And therefore sprang thereof, one (and of one which was as good as dead) so many in multitude, as the stars of the sky, and as the sand of the seashore which is innumerable.

And they all died in faith, and received not the promises: but saw them afar off, and believed them, and saluted them: and confessed that they were strangers and pilgrims on the earth. They that say such things, declare that they seek a country. Also if they had been mindful of that country, from whence they came out, they had leisure to have returned again: But now they desire a better, that is to say a heavenly. Wherefore God is not ashamed of them, even to be called their God: for he hath prepared for them a city.

By faith Abraham offered up Isaac, when he was tempted, and he offered him being his only begotten son, which had received the promises of whom it was said, in Isaac shall thy seed be called: for he considered that God was able to raise up again from death. Therefore received he him, for an example. In faith Isaac blessed Jacob and Esau, concerning things to come.

By faith Jacob when he was a dying, blessed both the sons of Joseph, and bowed himself toward the top of his sceptre.

By faith Joseph when he died, remembered the departing of the children of Israel, and gave commandment of his bones.

By faith Moses when he was born, was hid three months of his father and mother, because they saw he was a proper child: neither feared they the kings commandment.

By faith Moses when he was great, refused to be called the son of Pharaohs daughter, and chose rather to suffer adversity with the people of God, then to enjoy the pleasures of sin for a season, and esteemed the rebuke of Christ greater riches then the treasure of Egypt. For he had a respect unto the reward.

By faith he forsook Egypt, and feared not the fierceness of the king. For he endured even as he had seen him which is invisible.

Through faith he ordained the *ester lamb, and the effusion of blood, lest he

that destroyed the first born, should touch them.

By faith they passed through the reed sea as by dry land, which when the Egyptians had assayed to do, they were drowned.

By faith the walls of Jericho fell down after they were compassed about seven days.

By faith the harlot Rahab perished not with the unbelievers, when she had received the spies to lodging peaceably.

And what shall I more say, the time would be too short for me to tell of Gideon, of Barach, and of Samson, and of Jephthae: also of David and Samuel, and of the Prophets: Which through faith subdued kingdoms wrought righteousness, obtained the promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in fight, turned to flight the armies of the aliens. And the women received their dead raised to life again.

Others were racked, and would not be delivered, that they might receive a better resurrection. Others tasted of mockings and scourgings, moreover of bonds and prisonment: were stoned, were hewn asunder, were tempted, were slain with swords, walked up and down in sheepskins, in goatskins, in need tribulation and vexation which the world was not worthy of: they wandered in wilderness, in mountains, in dens and caves of the earth.

And these all through faith obtained good report and received not the promise, God providing a better thing for us, that they without us should not be made perfect.

**ester lamb: this is the lamb offered at the first passover.*

[Chpt 12] Wherefore let us also (seeing that we are compassed with so great a multitude of witnesses) lay away all that presseth down, and the sin that hangeth on, and let us run with patience unto the battle that is set before us, looking unto Jesus the author and finisher of our faith, which for the joy that was set before him, abode the cross, and despised the shame, and is set down on the right hand of the throne of God. Consider therefore how that he endured such speaking against him of sinners, lest ye should be wearied and faint in your minds. For ye have not yet resisted unto blood shedding, striving against sin. And ye have forgotten the consolation, which speaketh unto you, as unto children: My son despise not the chastening of the Lord, neither faint when thou art rebuked of him: For whom the Lord loveth, him he chasteneth: yee, and he scourgeth every son that he receiveth.

If ye endure chastening, God offereth himself unto you as unto sons. What son is that whom the father chasteneth not? If ye be not under correction (where of all are partakers) then are ye bastards and not sons. Moreover seeing we had fathers of our flesh which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spiritual gifts that we might live? And they verily for a few days, nurtured us after their own pleasure: but he learneth us unto that which is profitable, that we might receive of his holiness. No manner chastising for the present time seemeth to be joyous, but grievous: nevertheless afterward, it bringeth the quiet fruit of righteousness, unto them which are therein exercised.

Stretch forth therefore again the hands which were let down, and the weak knees, and see that ye have straight steps unto your feet, lest any halting turn out of the way: yee let it rather be healed. Embrace peace with all men and holiness: without the which, no man shall see the Lord. And look to, that no man be destitute of the grace of God, and that no root of bitterness spring up and trouble, and thereby many be defiled: and that there be no fornicator, or unclean person, as Esau, which for one breakfast sold his birthright. Ye know how that afterward when he would have inherited the blessing, he was put by, and he found no means to come thereby again: no though he desired it with tears.

For ye are not come unto the mount that can be touched, and unto burning fire nor yet to mist and darkness and tempest of weather, neither unto the sound of a trumpet and the voice of words: which voice they that heard it, wished away: that the communication should not be spoken to them. For they were not able to abide that which was spoken. If a beast had touched the mountain, it must have been stoned, or thrust through with a dart: even so terrible was the sight which appeared. Moses said, I fear and quake. But ye are come unto the mount Sion, and to the city of the living God, the celestial Jerusalem: and to an innumerable sight of angels, and unto the congregation of the first born sons, which are written in heaven, and to God the judge of all, and to the spirits of just and perfect men and to Jesus the mediator of the new testament, and to the sprinkling of blood that speaketh better then the blood of Abel.

See that ye despise not him that speaketh. For if they escaped not which refused him that spake on earth: much more shall we not escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth, and now declareth saying: yet once more will I shake not the earth only, but also heaven. No doubt the same that he sayeth, yet once more, signifieth the removing away of those things which are shaken, as of things which have ended their course: that the things which are not shaken, may remain. Wherefore if we

receive a kingdom which is not moved we have grace, whereby we may serve God and please him with reverence and godly fear. For our God is a consuming fire.

[Chpt 13] Let brotherly love continue. Be not forgetful to lodge strangers. For thereby have diverse received angels into their houses unawares. Remember them that are in bonds, even as though ye were bound with them. Be mindful of them which are in adversity, as ye which are yet in your bodies. Let wedlock be had in price in all points, and let the chamber be undefiled for whorekeepers and *advoutrers God will judge. Let your conversation be without covetousness and be content with that ye have already. For he verily said: I will not fail thee, neither forsake thee: that we may boldly say: the Lord is my helper, and I will not fear what man doeth unto me. Remember them which have the oversight of you, which have declared unto you the word of God. The end of whose conversation see that ye look upon, and follow their faith.

Jesus Christ yesterday and today, and the same continueth for ever. Be not carried about with diverse and strange learning. For it Is a good thing that the heart be stablished with grace, and not with meats, which have not profited them that have had their pastime in them. We have an altar whereof they may not eat which serve in the tabernacle. For the bodies of those beasts whose blood is brought into the holy place by the high priest to purge sin, are burnt without the tents. Therefore Jesus, to sanctify the people with his own blood, suffered without the gate. Let us go forth therefore out of the tents, and suffer rebuke with him. For here have we no continuing city: but we seek one to come.

For by him offer we the sacrifice of *laud always to God: that is to say, the fruit of those lips, which confess his name. To do good, and to distribute forget not, for with such sacrifices God is pleased. Obey them that have the oversight of you, and submit yourselves to them, for they watch for your souls, even as they that must give accounts: that they may do it with joy, and not with grief. For that is an unprofitable thing for you. Pray for us. We have confidence because we have a good conscience in all things, and desire to live honestly. I desire you therefore somewhat the more abundantly, that ye so do, that I may be restored to you quickly.

The God of peace that brought again from death our Lord Jesus, the great shepherd of the sheep, through the blood of the everlasting testament, make you perfect in all good works, to do his will, working in you that which is pleasant in his sight through Jesus Christ. To whom be praise for ever while the world endureth. Amen.

I beseech you brethren, suffer the words of exhortation: For we have written

unto you in few words: know the brother Timothy, whom we have sent from us, with whom (if he come shortly) I will see you. Salute them that have the oversight of you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

**Here ends the epistle of saint Paul unto the Hebrews
Sent from Italy by Timothy**

**advoutry: prefix "a" meaning not or without, devout: devotion; plain hearted to God, being devoted to something or some one else. see James 2 for adultery.*

**laud (praise, honor)*

[Chpt 1] James the servant of God and of the Lord Jesus Christ, sendeth greeting to the twelve tribes which are scattered here and there. My brethren, count it exceeding joy when ye fall into diverse temptations for as much as ye know how that the trying of your faith bringeth patience: and let patience have her perfect work, that ye may be perfect and sound, lacking nothing.

If any of you lack wisdom, let him ask of God which giveth to all men indifferently, and casteth no man in the teeth: and it shall be given him. But let him ask in faith and waver not. For he that doubteth is like the waves of the sea, tossed of the wind and carried with violence. Neither let that man think that he shall receive any thing of the Lord. A wavering minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted, and the rich in that he is made low. For even as the flower of the grass, shall he vanish away. The *son riseth with heat, and the grass withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: even so shall the rich man perish with his abundance.

Happy is the man that endureth in temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

Let no man say when he is tempted, that he is tempted of God. For God tempteth not unto evil, neither tempteth he any man. But every man is tempted, drawn away, and enticed of his own *concupiscence. Then when lust hath conceived, she bringeth forth sin, and sin when it is finished, bringeth forth death.

*Erre not my dear brethren. Every good gift, and every perfect gift, is from above and cometh down from the father of light with whom is no variableness, neither is he changed unto darkness. Of his own will begat he us with the word of life, that we should be the first fruits of his creatures.

Wherefore dear brethren, let every man be swift to hear, slow to speak, and slow to wrath. For the wrath of man worketh not that which is righteous before God.

Wherefore lay apart all filthiness, all *superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls.

And see that ye be doers of the word and not hearers only, deceiving your own selves with *sophistry. For if any hear the word, and do it not, he is like unto a man that beholdeth his bodily face in a glass. For as soon as he hath looked on himself, he goeth his way, and forgetteth immediately what his fashion was. But whoso looketh in the perfect law of liberty, and continueth

therein (if he be not a forgetful hearer, but a doer of the work) the same shall be happy in his deed.

If any man among you seen *devout, and refrain not his tongue: but deceive his own heart, this mans *devotion is in vain. Pure devotion and undefiled before God the father, is this: to visit the fatherless and widow in their adversity, and to keep him self unspotted of the world.

**son: exactly as it appears, other places sun is spelled sunne, here is son spelled sonne. *concupiscence: strong desire, as in the lust of the eyes, lust of the flesh, and the pride of goods. *erre: from Hebrew meaning to *pledge. to believe in Gods truth, verity(realness) promises through Jesus Christ. ie:error. *superfluity: indulgence *sophistry: an imaginable but misleading discussion: sophisticated proud speaking. *See here that this word is not "religion" neither is the word "religion" found in any of the original text.*

[Chpt 2] Brethren have not the faith of our Lord Jesus Christ the Lord of glory in respect of persons. If there come into your company a man with a golden ring and in goodly apparel, and there come in also a poor man in vile raiment, and ye have a respect to him that weareth the gay clothing, and say unto him. Sit thou here in a good place: and say unto the poor, stand thou there or sit here under my footstool: are ye not partial in yourselves, and have judged after evil thoughts?

Hearken my dear beloved brethren. Hath not God chosen the poor of this world, which are rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have despised the poor. Are not the rich they which oppress you, and they which draw you before judges? Do not they speak evil of that good name after which ye be named?

If ye fulfil the royal law according to the scripture which saith: Thou shalt love thine neighbour as thyself, ye do well. But if ye regard one person more than another, ye commit sin, and are rebuked of the law, as transgressors. Whosoever shall keep the whole law, and yet fail in one point, he is guilty in all. For he that said. Thou shalt not commit **adultery, said also: thou shalt not kill. Though thou do none *adultery yet if thou kill, thou art a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For there shall be judgement merciless to him that showeth no mercy, and mercy rejoiceth against judgement. What availeth it my brethren, though a man say he hath faith, when he hath no deeds? Can faith save him? If a brother or a sister be naked or destitute of daily food, and one of you say unto them: Depart in peace, God send you warmness and food: not withstanding ye give them not those things which are needful to the body: what helpeth it them? Even

so faith, if it have no deeds, is dead in itself.

Ye and a man might say: Thou hast faith, and I have deeds: Show me thy faith by thy deeds: and I will show thee my faith by my deeds. Believest thou that there is one God? Thou doest well. The devils also believe and tremble.

Wilt thou understand O thou vain man that faith without deeds is dead? Was not Abraham our father justified through works when he offered Isaac his son upon the altar? Thou seest how that faith wrought with his deeds, and through the deeds was the faith made perfect: and the scripture was fulfilled which saith: Abraham believed God, and it was reputed unto him for righteousness: and he was called the friend of God. Ye see then how that of deeds a man is justified, and not of faith only. Likewise also was not Raab the harlot justified through works, when she received the messengers, and sent them out another way? For as the body, without the spirit is dead, even so faith without deeds is dead.

***see here the word adultery, see elsewhere the word advoury. exact spelling from the text.*

[Chpt 3] My brethren, be not every man a master, remembering how that we shall receive the more damnation: for in many things we sin all. If a man sin not in word, the same is a perfect man, and able to tame all the body. Behold we put bits into the horses mouths that they should obey us, and we turn about all the body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whither soever the violence of the governor will. Even so the tongue is little member, and boasteth great things.

Behold how great a thing a little fire kindleth, and the tongue is fire, and a world of wickedness. So is the tongue set among our members, that it defileth the whole body, and setteth a fire all that we have of nature, and is itself set a fire even of hell.

All the natures of beasts, and of birds, and of serpents, and things of the sea are meeked and tamed of the nature of man. But the tongue can no man tame. It is an unruly evil full of deadly poison. Therewith bless we God the father, and therewith curse we men which are made after the similitude of God. Out of one mouth proceedeth blessing and cursing. My brethren these things ought not so to be. Doth a fountain send forth at one place sweet water and bitter also? Can the fig tree, my brethren, bear olive berries: or a vine bear figs? So can no fountain give both salt water and fresh also. If any man be wise and endued with learning among you, let him show the works of his good conversation in meekness that is coupled with wisdom.

But if ye have bitter envying and strife in your hearts, rejoice not: neither be liars against the truth. This wisdom descendeth not from above: but is earthy, and natural, and devilish. For where envying and strife is, there is unstableness and all manner of evil works. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without judging, and without simulation: yee, and the fruit of righteousness is sown in peace, of them that maintain peace.

[Chpt 4] From whence cometh war and fighting among you: come they not here hence? even of your voluptuousness, that reign in your members. Ye lust, and have not. Ye envy and have indignation, and cannot obtain. Ye fight and war and have not, because ye ask not. Ye ask and receive not, because ye ask amiss: even to consume it upon your voluptuousness. Ye *advouterers, and women that break matrimony: know ye not how that the friendship of the world is enmity to God ward? Whosoever will be friend of the world, is made the enemy of God. Either do ye think that the scripture saith in vain: The spirit that dwelleth in you, lusteth even contrary to envy: but giveth more grace.

Submit your selves to God, and resist the devil, and he will fly from you. Draw nigh to God and he will draw nigh to you. Cleanse your hands ye sinners, and purge your hearts ye wavering minded. Suffer afflictions: sorrow ye and weep. Let your laughter be turned to mourning, and your joy to heaviness. Cast down yourselves before the Lord, and he shall lift you up. Backbite not one another, brethren. He that backbiteth his brother, and he that judgeth his brother, backbiteth the law, and judgeth the law. But and if thou judge the law, thou art not an observer of the law: but a judge. There is one law giver, which is able to save and to destroy. What art thou that judgest another man?

Go to now ye that say: today and tomorrow let us go into such a city and continue there a year and buy and sell, and win: and yet cannot tell what shall happen tomorrow. For what thing is your life? It is even a vapor that appeareth for a little time, and then vanisheth away: For that ye ought to say: if the Lord will and if we live, let us do this or that. But now ye rejoice in your boastings. All such rejoicing is evil. Therefore to him that knoweth how to do good, and doth it not, to him it is sin.

**advouterers: a-devouter; the prefix a meaning not or without; a (not) devotion, here to husband, elsewhere to the truth, Christ, God our father. This is not adultery as found in most other "bibles". The proof is that the word "adultery" is found plainly in chapter 2 PP 3 above and Yet here is advouterers, same writer, same book.*

[Chpt 5] Go to now ye rich men. Weep, and howl on your wretchedness that shall come upon you. Your riches is corrupt, your garments are motheaten. Your gold and your silver are cankered, and the rust of them shall be a witness unto you, and shall eat your flesh, as it were fire. Ye have heaped treasure together in your last days: Behold the hire of the laborers which have reaped down your fields (which hire is of you kept back by fraud) crieth: and the cries of them which have reaped, are entered into the ears of the Lord Sabbaoth. Ye have lived in pleasure on the earth and in wantonness. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and have killed the just, and he hath not resisted you.

Be patient therefore brethren, unto the coming of the Lord. Behold the husbandman: waiteth for the precious fruit of the earth, and hath long patience thereupon, until he receive the early and the latter rain. Be ye also patient therefore and settle your hearts, for the coming of the Lord draweth nigh. Grudge not one against another brethren, lest ye be *dampned. Behold the judge standeth before the door. Take (my brethren) the Prophets for an example of suffering adversity, and of long patience, which spake in the name of the Lord. Behold we count them happy which endure. Ye have heard of the patience of Job, and have known what end the Lord made. For the Lord is very pitiful and merciful.

But above all things my brethren, swear not, neither by heaven, neither by earth, neither by any other oath. Let your yee be yee*, and your nay, nay: lest ye fall into hypocrisy. If any of you be evil vexed, let him pray. If any of you be merry, let him sing Psalms. If any be diseased among you, let him call for the elders of the congregation, and let them pray over him, and anoint him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins they shall be forgiven him.

Knowledge your faults one to another: and pray one for another, that ye may be healed. The prayer of a righteous man availeth much, if it be fervent. *Helias was a man mortal even as we are and he prayed in his prayer that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Brethren if any of you *erre from the truth and another convert him, let the same know that he which converted the sinner from going astray out of his way, shall save a soul from death, and shall hide the multitude of sins.

The end of the epistle of Saint James

**dampned (dampened, damned?) * yee =yes and nay =no. period. *Helias (Elias)*

**erre (error) then is plain; against the very truth and verity (realness) of God and Christ.*

[Chpt 1] Judas the servant of Jesus Christ, the brother of James. To them which are called and sanctified in God the father, and preserved in *Jesu Christ. Mercy unto you and peace and love be multiplied.

Beloved, when I gave all diligence to write unto you of the common salvation it was needful for me to write unto you, to exhort you, that ye should continually labour in the faith which was once given unto the saints. For there are certain craftily crept in, of which it was written a fore time unto such judgement. They are ungodly and turn the grace of our God unto wantonness, and deny God the only Lord, and our Lord Jesus Christ.

My mind is therefore to put you in remembrance, for as much as ye once know this how that the Lord (after that he had delivered the people out of Egypt) destroyed them which afterward believed not. The angels also which kept not their first estate: but left their own habitation: he hath reserved in everlasting chains under darkness unto the judgment of the great day: even as Sodom and Gomor, and the cities about them (which in like manner defiled them selves with fornication, and followed strange flesh) are set forth for an example, and suffer the vengeance of eternal fire. Likewise these dreamers defile the flesh, despise rulers and speak evil of them that are in authority.

Michael the archangel when he strove against the devil, and disputed the body of Moses, durst not give railing sentence, but said: the Lord rebuke thee. But these speak evil of those things which they know not: and what things they know naturally, as beasts which are without reason, in those things they corrupt themselves. Woe be unto them, for they have followed the way of Cain and are utterly given to the error of Balaam for *lucres sake, and in the treason of Core.

These are spots which of your kindness feast together, without fear, feeding themselves. Clouds they are without water, carried about of winds, and trees with out fruit at gathering time, twice dead and plucked up by the roots. They are raging waves of the sea, foaming out their own shame. They are wandering stars to whom is reserved the mist of darkness for ever.

Enoch the seventh from Adam prophesied before of such, saying. Behold, the Lord shall come with thousands of saints, to give judgement against all men, and to rebuke all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their cruel speakings, which ungodly sinners have spoken against him.

These are murmurers, complainers, walking after their own lusts, whose mouths speak proud things. They have men in great reverence because of advantage. But ye beloved, remember the words which were spoken before of the Apostles of our Lord Jesus Christ, how that they told you that there should

be beguilers in the last time which should walk after their own ungodly lusts. These are makers of sects, fleshly, having no spirit.

But ye dearly beloved, edify your selves in your most holy faith, praying in the holy ghost, and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life. And have compassion on some, separating them: and other save with fear, pulling them out of the fire, and hate the filthy vesture of the flesh.

Unto him that is able to keep you, that ye fall not, and to present you faultless before the presence of his glory with joy, that is to say, to God our saviour which only is wise, be glory, majesty, dominion, and power, now and for ever. Amen.

Here ends the epistle of Judas

**Jesu: Hebrew for Jesus. *lucres: shameful gain*

[Chpt 1] The revelation of Jesus Christ, which God gave unto him, for to show unto his servants things which must shortly come to pass. And he sent and showed by his angel unto his servant John, which bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Happy is he that readeth, and they that hear the words of the prophecy, and keep those things which are written therein. For the time is at hand.

John to the seven congregations in Asia. Grace be with you and peace, from him which is and which was, and which is to come, and from the seven spirits which are present before his throne, and from Jesus Christ which is a faithful witness, and first begotten of the dead: and Lord over the kings of the earth. Unto him that loved us, and washed us from sins in his own blood, and made us kings and Priests unto God his father be glory and dominion for ever more. Amen. Behold he cometh with clouds, and all eyes shall see him: and they also which pierced him. And all kindreds of the earth shall wail. Even so: Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord almighty, which is and which was and which is to come.

I John your brother and companion in tribulation, and in the kingdom and patience which is in *Jesu Christ, was in the isle of Pathmos for the word of God, and for the witnessing of Jesu Christ. I was in the spirit on a *sonday, and heard behind me a great voice, as it had been of a trumpet saying: I am Alpha and Omega, the first and the last. That, that thou seest, write in a book, and send it unto the congregations which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thiatira, and unto Sardis, and unto Philadelphia, and unto Laodicia.

And I turned back to see the voice that spake to me. And when I was turned: I saw seven golden candlesticks. And in the midst of the candlesticks, one like unto the son of man, clothed with a linen garment down to the ground, and girt about the *paps with a golden girdle. His head, and his hairs were white, as white wool, and as snow: and his eyes were as a flame of fire: and his feet like unto brass as though they burnt in a furnace: and his voice as the sound of many waters. And he had in his right hand seven stars. And out of his mouth went a sharp two edged sword. And his face shone even as the *son in his strength.

And when I saw him, I fell at his feet, even as dead. And he laid his right hand upon me, saying unto me: fear not. I am the first and the last, and am alive, and was dead. And behold I am alive for evermore, and have the keys of hell and of death. Write therefore the things which thou hast seen, and the things which are, and the things which shall be fulfilled hereafter: and the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The seven stars are the messengers of the seven congregations: And the seven candlesticks which thou sawest are the seven congregations.

**Jesu: Hebrew for Jesus. *sonday : exactly as it appears, sun in the text would have been sunne, see chap 6. *paps (chest)*

[Chpt 2] Unto the messenger of the congregation of Ephesus write: These things saith he that holdeth the seven stars in his right hand, and walketh in the midst of the seven golden candlesticks. I know thy works, and the labour, and thy patience, and how thou canst not forbear them which are evil: and examinedst them which say they are Apostles, and are not: and hast found them liars and didst wash thy self. And hast patience: and for my names sake hast laboured and hast not fainted. Nevertheless I have somewhat against thee, for thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works. Or else I will come unto thee shortly, and will remove thy candlestick out of his place, except thou repent. But this thou hast because thou hatest the deeds of the Nicolaitans, which deeds I also hate. Let him that hath ears hear, what the spirit saith unto the congregations. To him that overcometh, will I give to eat of the tree of life, which is in the midst of the Paradise of God.

And unto the Angel of the congregation of Smyrna write: These things saith he that is first, and the last, which was dead and is alive. I know thy works and tribulation and poverty, but thou art rich: And I know the blasphemy of them which call themselves Jewes and are not: but are the congregation of *Sathan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast of you into prison, to tempt you, and ye shall have tribulation ten days. Be faithful unto the death, and I will give thee a crown of life. Let him that hath ears hear, what the spirit saith unto the congregations: He that overcometh, shall not be hurt of the second death.

And to the messenger of the congregation in Pergamos write: This saith he which hath the sharp sword with two edges. I know thy works and where thou dwellest, even where *Sathans seat is, and thou keepest my name and hast not denied my faith. And in my days Antipas was a faithful witness of mine, which was slain among you, where Sathan dwelleth. But I have a few things against thee: that thou hast there, they that maintain the doctrine of Balaam which taught in Balak, to put occasion of sin before the children of Israel, that they should eat of meat dedicated unto idols, and to commit fornication. Even so hast thou them that maintain the doctrine of the Nicolaitans, which thing I hate. But

be converted, or else I will come unto thee shortly and will fight against them with sword of my mouth. Let him that hath ears, hear what the spirit sayth unto the congregations. To him that overcometh will I give to eat Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receives it.

And unto the messenger of the congregation of Thiatira write: This sayth the son of God, which has his eyes like unto a flame of fire, whose feet are like brass: I know thy works and thy love, service, and faith, and thy patience, and thy deeds, which are more at the last then at the first. Not withstanding I have a few things against thee, that thou *sufferest that woman Jezabel, which called herself a Prophetess, to teach and to deceive my servants, to make them commit fornication, and to eat meats offered up unto idols. And I gave her space to repent of her fornication and she repented not. Behold, I will cast her into a bed, and them that commit fornication with her, into great adversity, except they turn from their deeds. And I will kill her children with death. And all the congregations shall know that I am he which searches the reins and hearts. And I will give unto everyone of you according to you works.

Unto you I say, and unto others of them of Thiatira, as many as have not this learning and which have not known the deepness of *Sathan (as they say). I will put upon you none other burden, but that which you have already. Hold fast until I come, and whosoever overcometh and keepeth my works unto the end, to him will I give power over nations, and he shall rule them with a rod of iron: and as the vessels of a potter, shall he break them to shivers. Even as I received of my father, so will I give him the morning star. Let him that has ears, hear what the spirit says to the congregations.

**Sathan (Satan); exact spelling. *sufferest (allow)*

[Chpt 3] And write unto the messenger of the congregation of Sardis: This sayth he that hath the spirit of God and the seven stars. I know your works: thou hast a name that you livest, and you are dead. Be awake and strengthen the things which remain, that are ready to die. For I have not found your works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If you shalt not watch, I will come on you as a thief, and thou shalt not know what hour I will come upon thee. You hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh shall be clothed in white array, and I will not put out his name out of the book of life, and I will confess his name before my father, and before his Angels. Let him that hath ears, hear, what

the spirit sayth unto the congregations.

And write unto the tidings bringer of the congregation of Philadelphia: this sayth he that is holy and true, which hath the key of David: which openeth and no man shuteth, and shuteth and no man openeth. I know your works. Behold I have set before thee an open door, and no man can shut it, for you have a little strength and hath kept my sayings: and hast not denied my name. Behold I make them of the congregation of Sathan, which call them selves Jewes and are not, but do lie: Behold, I will make them that they shall come and worship before your feet: and shall know that I love thee.

Because thou hast kept the words of my patience therefore I will keep thee from the hour of temptation which will come upon all the world, to tempt them that dwell upon the earth. Behold I come shortly. Hold that which thou hast, that no man take away thy crown. Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out. And I will write upon him, the name of my God, and the name of the city of my God, new Jerusalem: which cometh down out of heaven from my God, and I will write upon him my new name. Let him that hath ears, hear, what the spirit saith unto the congregations.

And unto the messenger of the congregation which is in Laodicia, write: This saith (Amen) the faithful and true witness, the beginning of the creatures of God. I know thy works that thou art neither cold nor hot: I would thou were cold or hot. So then because thou art between both, and neither cold nor hot, I will spew thee out of my mouth: because thou sayst thou art rich and increased with goods, and hast need of nothing, and knowest not how thou art: wretched and miserable, poor, blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayst be rich: and white raiment, that thou mayst be clothed, that thy filthy nakedness do not appear: and anoint thine eyes with eye salve, that thou mayst see.

As many as I love, I rebuke and chasten. Be fervent therefore and repent. Behold I stand at the door and knock. If any man hear my voice and open the door, I will come in unto him and will sup with him, and he with me. To him that overcometh, will I grant to sit with me in my seat, even as I over came and have sitten with my father, in his seat. Let him that hath ears, hear what the spirit saith unto the congregations.

[Chpt 4] After this I looked, and behold a door was open in heaven, and the first voice which I heard, was as it were of a trumpet talking with me which said: come up hither, and I will show thee things which must be fulfilled here after. And immediately I was in the spirit: And behold a seat was put in heaven, and one sat on the seat. And he that sat, was to look upon, like unto a jasper

stone and a sardine stone: And there was a rainbow about the seat, in sight like to an emerald. And about the seat were twenty four seats. And upon the seats twenty four elders sitting, clothed in white raiment, and had on their heads crowns of gold.

And out of the seat proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire, burning before the seat, which are the seven spirits of God. And before the seat there was a sea of glass like unto crystal, and in the midst of the seat, and round about the seat were four beasts full of eyes before and behind. And the first beast was like a lion, the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each one of them six wings about him, and they were full of eyes with in. And they had no rest day neither night saying: Holy, holy, holy, Lord God almighty, which was, and is, and is to come.

And when those beasts gave glory and honour and thanks to him that sat on the seat, which liveth for ever and ever: the twenty four elders fell down before him that sat on the throne, and worshipped him that liveth for ever, and cast their crowns before the throne saying: thou art worthy Lord to receive glory and honour, and power, for thou hast created all things, and for thy wills sake they are, and were created.

[Chpt 5] And I saw in the right hand of him, that sat in the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel which cried with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders said unto me: weep not: Behold a lion being of the tribe of Juda the root of David, hath obtained to open the book, and to loose the seven seals thereof. And I beheld, and lo in the midst of the seat, and of the four beasts, and in the midst of the elders, stood a lamb as though he had been killed, which had seven horns and seven eyes, which are the spirits of God, sent into all the world. And he came and took the book out of the right hand of him that sat upon the seat.

And when he had taken the book, the four beasts and twenty four elders fell down before the lamb, having harps and golden vials full of odors, which are the prayers of saints and they sung a new song saying: thou art worthy to take the book, and to open the seals thereof: for thou wast killed, and hast redeemed us by thy blood out of all kindreds, and tongues, and people, and nations, and

hast made us unto our God, kings and priests and we shall reign on the earth.

And I beheld, and I heard the voice of many angels about the throne, and about the beasts and the elders, and I heard thousand thousands, saying with a loud voice: Worthy is the lamb that was killed to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And all creatures, which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying: blessing, honour, glory, and power be unto him that sitteth upon the seat, and unto the lamb for evermore. And the four beasts said Amen. And the twenty four elders fell upon their faces, and worshipped him that liveth for evermore.

[Chpt 6] And I saw when the lamb opened one of the seals, and I heard one of the four beasts say, as it were the noise of thunder, come and see. And I saw. And behold there was a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and for to overcome. And when he opened the second seal, I heard the second beast say: come and see. And there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another. And there was given unto him a great sword.

And when he opened the third seal, I heard the third beast say: come and see. And I beheld, and lo, a black horse: and he that sat on him, had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say: a measure of wheat for a penny, and three measures of barley for a penny: and oil and wine see thou hurt not. And when he opened the fourth seal, I heard the voice of the fourth beast say: come and see. And I looked. And behold a green horse, and his name that sat on him, was death, and hell followed after him, and power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, that cometh of vermin of the earth.

And when he opened the fifth seal, I saw under the altar, the souls of them that were killed for the word of God, and for the testimony which they had, and they cried with a loud voice saying: How long tarriest thou Lord holy and true, to judge and to avenge our blood on them that dwell on the earth? And long white garments were given unto every one of them. And it was said unto them that they should rest for a little season until the number of their fellows, and brethren, and of them that should be killed as they were, were fulfilled.

And I beheld when he opened the sixth seal, and lo there was a great earthquake and the *sun was as black as sack cloth made of hair. And the moon waxed even as blood: and the stars of heaven fell unto the earth even as a fig tree casteth from her, her figs, when she is shaken of a mighty wind. And

heaven vanished away, as a scroll when it is rolled together. And all mountains and isles, were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in dens, and in rocks of the hills: and said to the hills and rocks: fall on us, and hide us from the presence of him that sitteth on the seat, and from the wrath of the lamb: for the great day of his wrath is come, and who can endure it.

**sun: this is sun, spelled originally sunne.*

[Chpt 7] And after that, I saw four angels stand on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, neither on the sea, neither on any tree. And I saw another angel ascend from the rising of the *sun: which had the seal of the living God, and he cried with a loud voice to the four angels (to whom power was given to hurt the earth and the sea) saying: Hurt not the earth neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed, and there were sealed an hundred and forty four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Isacar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

After this I beheld, and lo a great multitude (which no man could number) of all nations and people, and tongues, stood before the seat, and before the lamb, clothed with long white garments, and palms in their hands, and cried with a loud voice, saying: salvation be ascribed to him that sitteth upon the seat of our God, and unto the lamb. And all the angels stood in the compass of the seat, and of the elders and of the four beasts, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing and glory wisdom and thanks, and honour, and power, and might, be unto our God for evermore. Amen.

And one of the elders answered, saying unto me: what are these which are arrayed in long white garments, and whence came they? And I said unto him: Lord thou *wetest. And he said unto me: these are they which came out of great tribulation and made their garments large, and made them white in the blood of

the lamb: therefore are they in the presence of the seat of God and serve him day and night in his temple, and he that sitteth in the seat will dwell among them. They shall hunger no more neither thirst, neither shall the sun light on them, neither any heat. For the lamb which is in the midst of the seat, shall feed them, and shall lead them unto fountains of living water, and God shall wipe away all tears from their eyes.

**again sun: this is sun, spelled originally sunne. *wettest: more over to know sharply.*

[Chpt 8] And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw angels standing before God, and to them were given seven trumpets. And another angel came and stood before the altar having a golden censer, and much of odors was given unto him, that he should offer of the prayers of all saints upon the golden altar, which wax before the seat. And the smoke of the odors which came of the prayers of all saints, ascended up before God out of the Angels hand. And the Angel took the censer and filled it with fire of the altar and cast it into the earth, and voices were made, and thunderings and lightnings, and earthquake.

And the seven Angels which had the seven trumpets prepared themselves to blow. The first Angel blew, and there was made hail and fire, which were mingled with blood, and they were cast into the earth: and the third part of trees was burnt, and all green grass was burnt. And the second Angel blew: and as it were a great mountain: burning with fire was cast into the sea, and the third part of the sea turned to blood, and the third part of the creatures which had life, died, and the third part of ships were destroyed.

And the third Angel blew, and there fell a great star from heaven burning as it were a lamp, and it fell into the third part of the rivers, and into fountains of waters, and the name of the star is called wormwood. And the third part was turned to wormwood. A many men died of the waters because they were made bitter. And the fourth Angel blew, and the third part of the sun was smitten, and the third part of the moon, and the third part of stars: so that the third part of them was darkened. And the day was smitten that the third part of it should not shine, and likewise the night. And I beheld and heard an Angel flying through the midst of heaven, saying with a loud voice: Woe, woe, to the inhabitants of the earth because of the voices to come of the trumpet of the three Angels which were yet to blow.

[Chpt 9] And the fifth Angel blew, and I saw a star fall from heaven unto the earth. And to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose the smoke of a great furnace. And the sun

and the air were darkened by the reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth: neither any green thing: neither any tree: but only those men which have not the seal in their foreheads. And to them was commanded that they should not kill them, but that they should be vexed five months, and their pain was as the pain that cometh of a scorpion, when he hath stung a man. And in those days shall men shall seek death, and shall not find it, and shall desire to die, and death shall fly from them.

And the similitude of the locusts was like unto horses prepared unto battle, and on their heads were as it were crowns, like unto gold: and their faces were as it had been the faces of men. And they had hair as the hair of women. And their teeth were as the teeth of lions. And they had habergeons, as it were habergeons of iron. And the sound of their wings, was as the sound of chariots when many horses run together to battle: And they had tails like unto scorpions, and there were stings in their tails. And their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue, is Abaddon: but in the Greek tongue, Apollion. One woe is past, and behold two woes come after this.

And sixth Angel blew, and I heard a voice from the four corners of the golden altar, which is before God, saying to the sixth angel, which had the trumpet: Loose the four Angels, which are bound in the great river Euphrates. And the four Angels were loosed which were prepared for an hour, for a day, for a month, and for a year, for to slay the third part of men. And the number of horsemen of war, were twenty times ten thousand. And I heard the number of them: And thus I saw the horses in a vision, and them that sat on them having fiery habergeons of a Jacinth colour, and brimstone, and the heads of the horses were as the heads of lions. And out of their mouths went forth fire and smoke and brimstone. And of these three was the third part of men killed: that is to say, of fire, smoke, and brimstone, which proceeded out of the mouths of them: For their power was in their mouths and in their tails: for their tails were like unto serpents, and had heads, and with them they did hurt: And the remnant of the men which were not killed by these plagues, repented not of the deeds of their hands that they should not worship devils, and images of gold, and silver, and brass, and stone, and of wood, which neither can see, neither hear, neither go. Also they repented not of their murder, and of their sorcery neither of their fornication neither of their theft.

[Chpt 10] And I saw another mighty angel come down from heaven clothed with a cloud, and the rainbow upon his head. And his face as it were the sun, and his feet as it were pillars of fire, and he had in his hand a little book open: and he put his right foot upon the sea, and his left foot on the earth. And cried with a loud voice, as when a lion roareth. And when he had cried, seven thunders spake their voices. And when the seven thunders had spoken their voices, I was about to write. And I heard a voice from heaven saying unto me, seal up those things which the seven thunders spake, and write them not.

And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven and swore by him that liveth for evermore, which created heaven, and the things that therein are, and the sea, and the things which therein are: that there should be no longer time: but in the days of the voice of the seventh Angel, when he shall begin to blow: even the mystery of God shall be finished as he preached by his servants the prophets.

And the voice which I heard from heaven, spake unto me again, and said: go and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. And I went unto the angel, and said to him: give me the little book, and he said unto me: take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth as sweet as honey. And I took the little book out of his hand, and ate it up, and it was in my mouth as sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me: thou must prophesy again among the people, and nations, and tongues, and to many kings.

[Chpt 11] And then was given me a reed, like unto a rod, and it was said unto me: Rise and meet the temple of God, and the altar, and them that worship therein, and the choir which is within the temple, cast out and meet it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty two months. And I will give power unto my two witnesses, and they shall prophesy one thousand, two hundred and sixty days, clothed in sack cloth. These are two olive trees, and two candlesticks, standing before the God of the earth.

And if any man will hurt them, fire shall proceed out of their mouths, and consume their enemies. And if any man will hurt them this wise must he be killed. These have power to shut heaven, that it rain not in the days of their prophesying: and have power over waters to turn them to blood, and to smite the earth with all manner plagues, as often as they will.

And when they have finished their testimony, the beast that came out of the bottomless pit, shall make war against them and shall overcome them, and kill them. And their bodies shall lie in the streets of the great city, which spiritually

is called *Zodom and Eygpt, where our Lord was crucified. And they of the people and kindreds, and tongues, and they of the nations, shall see their bodies three days and an half, and shall not *suffer their bodies to be put in graves. And they that dwell upon the earth, shall rejoice over them and be glad, and shall send gifts one to another for these two Prophets vexed them that dwelt on the earth.

And after three days and an half the spirit of life from God, entered into them. And they stood up upon their feet: and great fear came upon them which saw them. And they heard a great voice from heaven, saying unto them. Come up hither. And they ascended up into heaven in a cloud, and their enemies saw them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain names of men seven thousand and the remnant were feared, and gave glory to God of heaven. The second woe is past, and third woe will come *anon.

And the seventh angel blew, and there were made great voices in heaven, saying: the kingdoms of this world are our Lords and his Christs, and he shall reign for evermore. And the twenty four elders, which sit before God on their seats, fell upon their faces, and worshipped God saying: we give thee thanks Lord God almighty: which art and wast, and art to come, for thou hast received thy great might, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged and that thou shouldest give reward unto thy servants the Prophets and Saints, and to them that fear thy name small and great and shouldest destroy them, which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple, the ark of his testament: and there followed lightnings, and voices, and thunderings and earthquake, and much hail.

**Zodom (Sodom) *suffer (allow) *anon (shortly).*

[Chpt 12] And there appeared a great wonder in heaven: A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she was with child and cried travailing in birth, and pained ready to be delivered. And there appeared another wonder in heaven, for behold a great red dragon having seven heads, and ten horns and crowns upon his heads: and his tail drew the third part of the stars, and cast them to the earth.

And the dragon stood before the woman, which was ready to be delivered: for to devour her child as soon as it were born. And she brought forth a man child, which should rule all nations with a rod of iron. And her son was taken up unto God, and to his seat. And the woman fled into wilderness, where she had a

place, prepared of God, that they should feed her there one thousand two hundred and sixty days.

And there was great battle in heaven, Michael and his Angels fought with the dragon, and the dragon fought and his Angels, and prevailed not: neither was their place found any more in heaven. And the great dragon, that old serpent called the devil and Satan was cast out. Which deceiveth all the world. And he was cast into the earth, and his angels were cast out also.

And I heard a loud voice saying: in heaven is now made salvation and strength and the kingdom of our God, and the power of his Christ. For he is cast down which accused them before God day and night. And they overcame him by the blood of the lamb, and by the word of their testimony, and they loved not their lives unto the death. Therefore rejoice heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come down unto you which hath great wrath, because he knoweth that he hath but a short time.

And when the dragon saw, that he was cast unto the earth, he persecuted the woman, which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, times, and half a time, from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had been a river, because she should have been caught of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed, up the river, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. And I stood on the sea *stonde.

**stonde: two possible words come from the Middle English: stound: meaning "a short time" and stonen: meaning "stunned". stunned because of the vision.*

[Chpt 13] And I saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw, was like a cat of the mountain, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his power and his seat, and great authority: and I saw one of his heads as it were wounded to death and his deadly wound was healed. And all the world wondered at the beast, and they worshipped the dragon which gave power unto the beast, and they worshipped the beast saying: who is like unto the beast? who is able to war with him?

And there was given unto him a mouth, that spake great things and

blasphemies, and power was given unto him, to do forty two months. And he opened his mouth unto blasphemy against God, to blaspheme his name and his tabernacle and them that dwell in heaven. And it was given unto him to make war with the Saints, and to over come them. And power was given him over all kindred, tongue, and nation: and all that dwell upon the earth worshipped him: whose names are not written in the book of life of the lamb, which was killed from the beginning of the world. If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with a sword, must be killed with a sword. Here is the patience, and the faith of the saints.

And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as did the dragon. And he did all that the first beast could do in his presence, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he did great wonders, so that he made fire come down from heaven in the sight of men. And deceived them that dwelt on the earth by the means of those signs which he had power to do in the sight of the beast, saying to them that dwelt on the earth: that they should make an image unto the beast, which had the wound of a sword, and did live.

And he had power to give a spirit unto the image of the beast, and that the image of the beast should speak, and should cause that as many as would not worship the image of the beast, should be killed. And he made all both small and great, rich and poor, free and bond, to receive a mark in their right hands or in their foreheads. And that no man might buy or sell, save he that had the mark or the name of the beast, *other the number of his name. Here is wisdom. Let him that hath wit count the number of the beast. For it is the number of a man, and his number is six hundred, three score and six.

**other (or)*

[Chpt 14] And I looked, and lo a lamb stood on the mount Sion, and with him a hundred and forty four thousand having his fathers name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sang as it were a new song, before the seat, and before the four beasts, and the elders, and no man could learn that song, but the hundred and forty four thousand which were redeemed from the earth. These are they, which were not defiled with women, for they are virgins. These follow the lamb whithersoever he goeth. These were redeemed from men being the first fruits unto God and to the lamb, and in their mouths was found no guile. For they are

with out spot before the throne of God.

And I saw an angel fly in the midst of heaven having an everlasting gospel, to preach unto them that sit and dwell on the earth, and to all nations, kindreds, and tongues and people, saying with a loud voice: Fear God and give honour to him, for the hour of his judgement is come: and worship him, that made heaven and earth, and the sea, and fountains of water. And there followed another angel, saying: Babylon is fallen is fallen that great city, for she made all nations drink of the wine of her fornication.

And the third angel followed them saying with a loud voice: If any man worship the beast and his image, and receive his mark in his forehead, or on his hand, the same shall drink of the wine of the wrath of God, which is poured in the cup of his wrath. And he shall be punished in fire and brimstone, before the holy angels, and before the lamb.

And the smoke of their torment ascendeth up evermore. And they have no rest day nor night, which worship the beast and his image and whosoever receiveth the print of his name. Here is the patience of saints. Here are they that keep the commandments and the faith of *Jesu.

And I heard a voice from heaven saying unto me: write: Blessed are the dead, which here after die in the Lord, even so saith the spirit: that they may rest from their labors, but their works shall follow them. And I looked and behold a white cloud, and upon the cloud one sitting like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle. And another Angel came out of the temple, crying with a loud voice to him that sat on the cloud. Thrust in thy sickle and reap for the time is come to reap, for the corn of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped.

And another Angel came out of the temple, which is in heaven, having also a sharp sickle. And another Angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, and said: thrust in thy sharp sickle, and gather the clusters of the earth, for her grapes are ripe. And the Angel thrust in his sickle on the earth: and cut down the grapes of the vineyard of the earth: and cast them into the great *winefat of the wrath of God, and the winefat was trodden without the city, and blood came out of the *fat, even unto the horse bridles by the space of a thousand and six hundred furlongs.

**Jesu: Hebrew for Jesus *winefat, *fat; exact spelling, fat can mean from the best part of something or worse; in this case the best (perfect) of God's wrath.*

[Chpt 15] And I saw another sign in heaven great and marvellous. Seven Angels having the seven last plagues, for in them is fulfilled the wrath of God. And I saw as it were a glassy sea, mingled with fire, and them that had gotten victory of the beast, and of his image, and of his mark, and of the number of his name, stand on the glassy sea, having the harps of God, and they sang the song of Moses the servant of God, and the song of the lamb, saying: Great and marvellous are thy works: Lord God almighty, just and true are thy ways king of the saints. Who shall not fear O' Lord, and glorify thy name? For thou only art holy, and all gentiles shall come and worship before thee, for thy judgements are made manifest.

And after that, I looked, and behold the temple of the tabernacle of testimony was open in heaven, and the seven Angels came out of the temple, which had the seven plagues, clothed in pure and bright linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven Angels seven golden vials, full of the wrath of God, which liveth for ever more. And the temple was full of the smoke of the glory of God and of his power, and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

[Chpt 16] And I heard a great voice out of the temple saying to the seven Angels: go your ways, pour out your vials of wrath upon the earth. And the first went, and poured out his vial upon the earth, and there fell a noisome and a sore botch upon the men which had the mark of the beast, and upon them which worshipped his image. And the second Angel shed out his vial upon the sea, and it turned as it were into the blood of a dead man: and every living thing died in the sea. And the third Angel shed out his vial upon the rivers and fountains of waters, and they turned to blood. And I heard an Angel say: Lord which art and wast, thou art righteous and holy, because thou hast given such judgements for they shed out the blood of saints, and Prophets, and therefore hast thou given them blood to drink: for they are worthy. And I heard another out of the altar say: even so Lord God almighty true and righteous are thy judgements.

And the fourth Angel poured out his vial on the sun, and power was given unto him to vex men with heat of fire. And the men raged in great heat, and spake evil of the name of God which hath power over those plagues, and they repented not, to give him glory. And the fifth Angel poured out his vial upon the seat of the beast, and his kingdom waxed dark, and they gnawed their tongues for sorrow, and blasphemed the God of heaven for sorrow and pain of their sores, and repented not of their deeds.

And the sixth Angel poured out his vial upon the great river Euphrates, and the water dried up that the ways of the kings of the east should be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false Prophet. For they are the spirits of devils working miracles, to go out unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God almighty. Behold I come as a thief. Happy is he that watcheth and keepeth his garments, lest he be found naked, and men see his filthiness. And he gathered them together into a place called in the Hebrew tongue Armagedon.

And the seventh Angel poured out his vial into the air. And there came a voice out of heaven from the seat, saying: it is done. And there followed voices thunderings, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into the three parts, And the cities of nations fell. And great Babylon came in remembrance before God, to give unto her the cup of wine of the fierceness of his wrath. Every isle fled away, and the mountains were not found. And there fell a great hail, as it had been talents, out of heaven upon the men, and the men blasphemed God: because of the plague of the hail, for it was great and the plague of it sore.

[Chpt 17] And there came one of the seven Angels, which had the seven vials: and talked with me, saying unto me: come I will show thee the judgement of the great whore that sitteth upon many waters, with whom have committed fornication the kings of the earth, so that the inhabitants of the earth, are drunken with the wine of her fornication. And he carried me away into the wilderness in the spirit. And I saw a woman sit upon a rose colored beast full of names of blasphemy which had ten horns. And the woman was arrayed in purple and rose colour and decked with gold, precious stone, and pearls, and had a cup of gold in her hand, full of abominations and filthiness of her fornication. And in her forehead was a name written, a mystery, great Babylon the mother of whoredom and abominations of the earth. And I saw the wife drunken with the blood of saints, and with the blood of the witnesses of *Jesu. And when I saw her: I wondered with great marvel.

And the Angel said unto me: wherefore marvellest thou? I will show thee the mystery of the woman, and of the beast that beareth her, which hath seven heads, and ten horns. The beast that thou seest, was, and is not, and shall ascend out of the bottomless pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the book of life from he beginning of the world) when they behold the beast that was and is not. And

here is a mind that hath wisdom.

The seven heads are seven mountains, on which the woman sitteth: they are also seven kings. Five are fallen, and one is, and another is not yet come. When he cometh he must continue a space. And the beast that was, and is not, is even the eighth, and is one of the seven, and shall go into destruction. And the ten horns which thou seest, are ten kings, which have received no kingdom, but shall receive power as kings at one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall fight with the lamb, and the lamb shall overcome them: For he is Lord of lords, and king of kings and they that are on his side, are called, and chosen and faithful.

And he said unto me: the waters which thou sawest, where the whore sitteth, are people, and folk, and nations, and tongues. And the ten horns, which thou sawest upon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eat their flesh, and burn her with fire. For God hath put in their hearts, to fulfil his will, and to do with one consent, for to give her kingdom unto the beast, until the words of God be fulfilled. And the woman which thou sawest, is that great city, which reigneth over the kings of the earth.

**Jesu: Hebrew for Jesus.*

[Chpt 18] And after that, I saw another Angel come from heaven, having great power, and the earth was lightened with his brightness. And he cried mightily with a strong voice saying: Great Babylon is fallen, is fallen: and is become the habitation of devils, and the hold of all foul spirits, and a cage of all unclean and hateful birds for all nations have drunken of the wine of the wrath of her fornication. And the kings of the earth have committed fornication with her, and her merchants are waxed rich of the abundance of her pleasures.

And I heard another voice from heaven, say: come away from her my people, that ye be not partakers in her sins, that ye receive not of her plagues. For her sins are gone up to heaven, and God hath remembered her wickedness. Reward her even as she rewarded you, and give her double according to her works. And pour in double to her in the same cup which she filled unto you. And as much as she glorified herself and lived wantonly so much pour ye in for her of punishment and sorrow, for she said in her heart: I sit being a queen and am no widow and shall see no sorrow. Therefore shall her plagues come at one day, death, and sorrow, and hunger, and she shall be burnt with fire: for strong is the Lord God which judgeth her.

And the kings of the earth shall bewep her and wail over her, which have committed fornication with her, and have lived wantonly with her, when they

shall see the smoke of her burning, and shall stand afar off, for fear of her punishment, saying . Alas, Alas, that great city Babylon, that mighty city: for at one hour is her judgment come. And the merchants of the earth shall weep and wail in themselves, for no man will buy their ware any more, the ware of gold and silver, and precious stones, neither of pearl, and raynes and purple, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass and of iron, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, beasts, and sheep, and horses, and chariots, and bodies and souls of men.

And the apples that thy soul lusted after are departed from thee. And all things which were dainty, and had in price are departed from thee, and thou shalt find them no more. The merchants of these things which were waxed rich, shall stand afar off from her, for fear of the punishment of her, weeping and wailing, and saying: Alas, alas, that great city, that was clothed in raynes, and purple, and scarlet, and decked with gold, and precious stone, and pearls: for at one hour so great riches is come to nought.

And every ship governor, and all they that occupied ships, and shipmen which work in the sea, stood afar off, and cried, when they saw the smoke of her burning, saying: what city is like unto this great city? And they cast dust on their heads, and cried weeping, and wailing, and said: Alas, alas, that great city, wherein were made rich all that had ships in the sea, by the reason of her costliness, for at one hour is she made desolate.

Rejoice over her thou heaven, and ye holy Apostles and Prophets: for God hath given your judgement on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying: with such violence shall that great city Babylon be cast, and shall be found no more. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more in thee: and no crafts man, of whatsoever craft he be, shall be found any more in thee. And the sound of a mill shall be heard no more in thee, and the voice of the bridegroom and of the bride, shall be heard no more in thee, for thy merchants were the great men of the earth. And with thine enchantment were deceived all nations: and in her was found the blood of the Prophets, and of the saints, and of all that were slain upon the earth.

[Chpt 19] And after that, I heard the voice of much people in heaven saying: Alleluya. Salvation and glory and honour and power be ascribed to the Lord our God, for true and righteous are his judgements, for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants of her hand. And again they said: Alleluya. And smoke

rose up for evermore. And the twenty four elders, and the four beasts fell down, and worshipped God that sat on the seat saying: Amen, Alleluya. And a voice came out of the seat, saying: praise our Lord God all ye that are his servants, and ye that fear him both small and great.

And I heard the voice of much people, even as the voice of many waters, and as the voice of strong thunderings, saying: Alleluya, for God omnipotent reigneth. Let us be glad and rejoice and give honour to him: for the marriage of the lamb is come, and his wife made herself ready. And to her was granted, that she should be arrayed with pure and goodly raynes. For the raynes is the righteousness of saints. And he said unto me, happy are they which are called unto the Lambs supper. And he said unto me: these are the true sayings of God. And I fell at his feet, to worship him. And he said unto me, see thou do it not for I am thy fellow servant, and one of thy brethren, and of them that have the testimony of Jesus. Worship God. For the testimony of Jesus is the spirit of prophecy. And I saw heaven open, and behold a white horse: and he that sat upon him was faithful and true, and in righteousness did judge and make battle. His eyes were as a flame of fire: and on his head were many crowns: and he had a name written, that no man knew but him self. And he was clothed with a vesture dipped in blood, and his name is called the word of God. And the warriors which were in heaven, followed him upon white horses, clothed with white and pure raynes: and out of his mouth went out a sharp sword, that with it he should smite the heathen. And he shall rule them with a rod of iron, and he trod the *winefat of fierceness and wrath of almighty God. And hath on his vesture and on his thigh a name written: king of kings, and Lord of Lords.

And I saw an Angel *stand in the sun, and he cried with a loud voice, saying to all the fowls that fly by the midst of heaven, come and gather your selves to gether unto the supper of the great God that ye may eat the flesh of kings, and of high captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bond men, and of small and great. And I saw the beast and the kings of the earth, and their warriors gathered to gether to make battle against him that sat on the horse and against his soldiers.*stand: stande from the original.

And the beast was taken and with him that false prophet that wrought miracles before him, with which he deceived them that received the beasts mark, and them that worshipped his image. These both were cast into a pond of fire burning with brimstone: and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth, and all the fowls were full filled with their flesh.

**winefat: see above ch 14. *stand: stande from the original.*

[Chpt 20] And I saw an Angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he took the dragon that old serpent, which is the devil and Sathanas, and he bound him a thousand years: and cast him into the bottomless pit, and he bound him, and set a seal on him, that he should deceive the people no more, till the thousand years were fulfilled. And after that he must be loosed for a little season.

And I saw seats and they sat upon them and judgement was given unto them: and I saw the souls of them were beheaded for the witness of *Jesu, and for the word of God: which had not worshipped the beast, neither his image, neither had taken his mark upon their foreheads, or on their hands: and they lived, and reigned with Christ a thousand years: but the other of the dead men lived not again, until the thousand years were finished. This is that first resurrection. Blessed and holy is he that hath part in the first resurrection. For on such shall the second death have no power, for they shall be the Priests of God and of Christ, and shall reign with him a thousand years.

And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the people which are in the four quarters of the earth Gog and Magog, to gather them together to battle, whose number is as the sand of the sea: and they went up on the plain of the earth, and compassed the tents of the saints about, and the beloved city. And fire came down from God, out of heaven, and devoured them: and the devil that deceived them, was cast into a lake of fire and brimstone, where the beast and the false prophet were and shall be tormented day and night for ever more.

And I saw a great white seat and him that sat on it, from whose face fled away both the earth and heaven, and their place was no more found. And I saw the dead, both great and small **stonde* before God: And the books were opened, and another book was opened, which is the book of life, and the dead were judged of those things which were written in the books according to their deeds: and the sea gave up her dead, which were in her, and death and hell delivered up the dead, which were in them: and they were judged every man according to his deeds. And death and hell were cast into the lake of fire. This is that second death. And whosoever was not found written in the book of life, was cast into the lake of fire.

**Jesu: Hebrew for Jesus. *stonde (stunned) *stonde: stunned see stand plainly in the 19th Chapter and stunned in the 12th Chapter.*

[Chpt 21] And I saw a new heaven and a new earth. For the first heaven, and the first earth were vanished away, and there was no more sea. And I John saw that holy city new Jerusalem come down from God out of heaven prepared as a bride garnished for her husband. And I heard a great voice out of heaven saying: behold the tabernacle of God is with men, and he will dwell with them. And they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes. And there shall be no more death, neither sorrow neither crying, neither shall there be any more pain, for the old things are gone. And he that sat upon the seat, said. Behold I make all things new. And he said unto me: write, for these words are faithful and true.

And he said unto me: it is done, I am Alpha and Omega, the beginning and the end. I will give to him that is a thirst of the well of the water of life, free. He that overcometh, shall inherit all things, and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death.

And there came unto me one of the seven Angels which had the seven vials full of the seven last plagues: and talked with me saying: come hither, I will show thee the bride, the lambs wife. And he carried me away in the spirit to a great and an high mountain, and he showed me the great city, holy Jerusalem descending out of heaven from God, having the brightness of God. And her shining was like unto a stone most precious, even a Jasper clear as Crystal: and had walls great and high, and had twelve gates, and at the gates twelve Angels: and names written, which are the twelve tribes of Israel: on the East part three gates, and on the North side three gates, and towards the South three gates, and from the west three gates: and the wall of the city had twelve foundations, and in them the names of the lambs twelve apostles.

And he that talked with me, had a golden reed to measure the city with all and the gates thereof and the wall thereof. And the city was built four square and the length was as large as the breadth of it, and he measured the city with the reed twelve thousand furlongs: and the length and the breadth, and the height of it, were equal. And he measured the wall thereof an hundred and forty four cubits: the measure that the angel had was after the measure that man useth. And the building of the wall of it was of Jasper. And the city was pure gold like unto clear glass and the foundations of the wall of the city was garnished with all manner of precious stones. The first foundation was Jasper, the second Sapphire, the third a Chalcedony, the fourth an Emerald: the fifth Sardonyx: the sixth Sardeos: the seventh Chrysolite: the eighth Berall: the ninth a Topas: the

tenth a Crysporasos: the eleventh a Jacincte: the twelfth and Amatist.

The twelve gates were twelve pearls, every gate was of one pearl, and the street of the city was pure gold, as through shining glass. And there was no temple therein. For the Lord God almighty and the lamb are the temple of it. and the city hath no need of the *son neither of the moon to lighten it. For the brightness of God did light it: and the lamb was the light of it. And the people which are saved shall walk in the light of it: and the kings of the earth shall bring their glory unto it. And the gates of it are not shut by day. For there shall be no night there. And there shall enter into it none unclean thing: neither what soever worketh abomination or maketh lies: but they only which are written in the lambs book of life.

**son: exactly as it appears; sonne other places see that sun was spelled sunne in the original.*

[Chpt 22] And he showed me a pure river of water of life clear as Crystal: proceeding out of the seat of God and of the lamb. In the midst of the street of it, and on either side of the river was there wood of life: which bare twelve manner of fruits: and gave fruit every month: and the leaves of the wood served to heal the people with all. And there shall be no more curse, but the seat of God and the lamb shall be in it: and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle, neither light of the sun: for the Lord Giveth them light, and they shall reign for evermore.

And he said unto me: these sayings are faithful and true. And the Lord God of Saints and Prophets sent his angel to show unto his servants, the things which must shortly be fulfilled. Behold I come shortly. Happy is he that keepeth the saying of the prophecy of this book. I am John which saw these things and heard them. And when I had heard and seen, I fell down, to worship before the feet of the Angel which showed me these things. And he said unto me: see thou do it not, for I am thy fellow servant and the fellow servant of thy brethren the Prophets and of them which keep the sayings of this book. But worship God.

And he said unto me: seal not the sayings of prophesy of this book. For the time is at hand. He that doth evil, let him do evil still: and he which is filthy, let him be filthy still: and he that is righteous, let him be more righteous: and he that is holy, let him be more holy. And behold I come shortly, and my reward with me, to give every man according as his deeds shall be. I am Alpha and Omega the beginning and the end: the first and the last. Blessed are they that do his commandments, that their power may be in the tree of life, and may enter in

through the gates into the city. For without shall be dogs and enchanters and whoremongers, and murderers, and idolaters, and whosoever loveth or maketh leasings.

I Jesus sent mine angel, to testify unto you these things in the congregations. I am the root and the generation of David, and the bright morning star. And the spirit and the bride said come. And let him that heareth, say also, come. And let him that is a thirst, come. And let whosoever will, take of the water of life, free.

I testify unto every man that heareth the words of prophecy of this book: *If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall minish of the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book. He which testifieth these things saith: be it, I come quickly, Amen.

Even so: come Lord Jesu.

The grace of our Lord Jesu Christ be with you all:

Amen.

**If any man shall add unto these things...And if any man shall minish of the words ... discern for yourselves ...the 100's and 100's of dieverse "bibles of man".*